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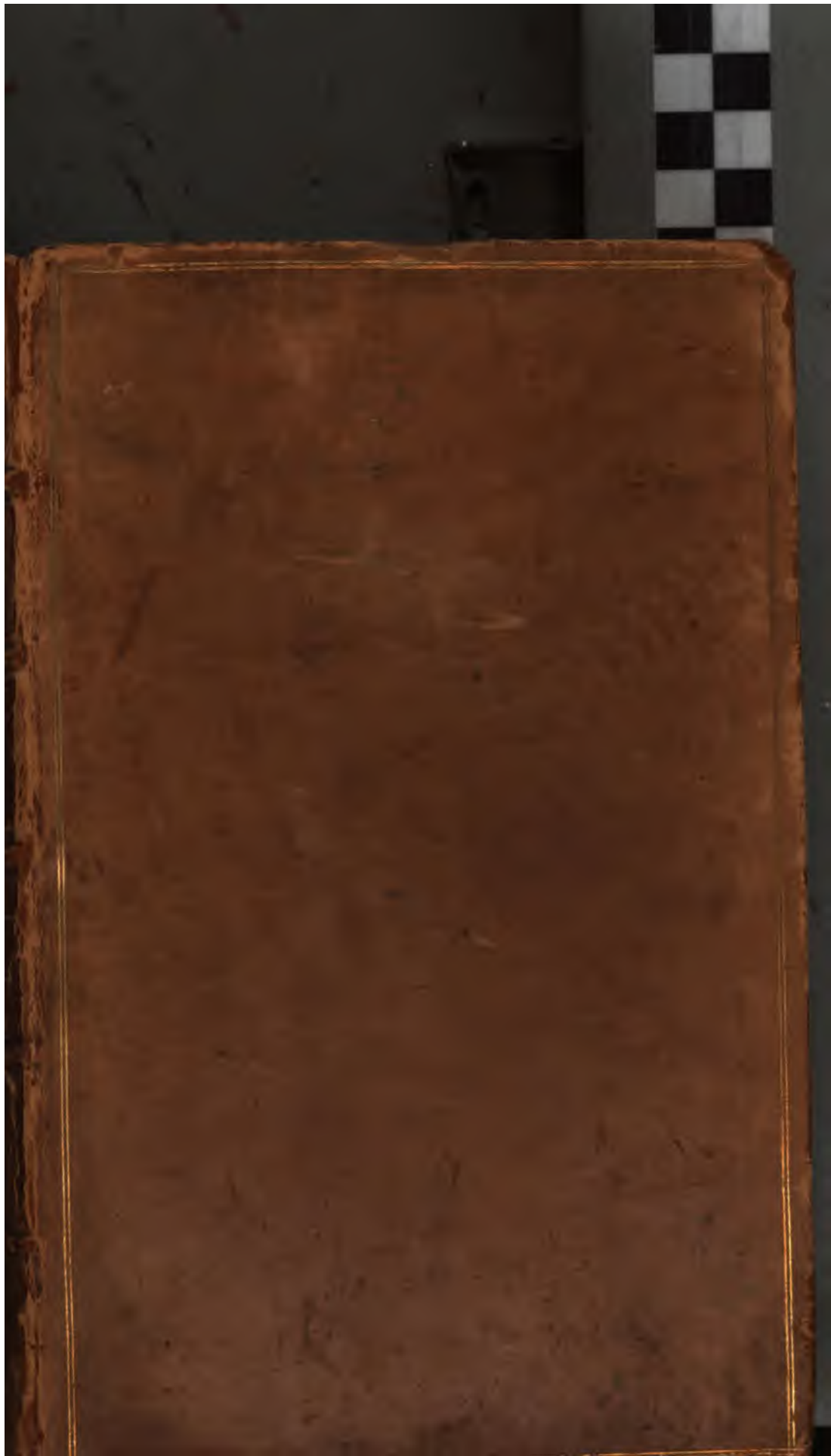
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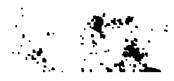
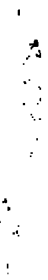
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“ Be niggards of advice on no pretence,  
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“ With mean complacence ne'er betray your trust,  
“ Nor be so civil as to prove unjust.  
“ Fear not the anger of the Wise to raise;  
“ Those best can bear reproof, who merit praise.” POPE.

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V O L U M E LXXX.

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# T A B L E

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Cha. White Esq.

T H E  
MONTHLY REVIEW,  
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ART. I. *Lectures on History and General Policy*; to which is prefixed, An Essay on a Course of Liberal Education for Civil and Active Life. By Joseph Priestley, LL.D. F. R. S. &c. &c. 4to. 2l. 1s. Boards. Johnson. 1788.

**I**T is a maxim of *ancient wisdom*, not the less valuable, whether we derive its authority from Aristippus or from common sense, that young persons ought to be instructed in such things as will be useful to them when they become men. Had this obvious rule been followed by our ancestors, they would have transmitted to us more perfect plans of education; or were it attended to, at present, as it deserves, our modern institutions for this purpose would soon undergo material alterations. Futile speculations would be wholly dismissed from the schools; real science would cease to be prosecuted beyond the line of utility; and several branches of knowledge, which modern ingenuity and industry have discovered or improved, would be admitted into our circle of instruction.

In a plan of *useful education*, it cannot be doubted that the study of history will be allowed a principal place. It seems desirable that this study should be pursued in different methods, at different periods of instruction. At a very early age, when the memory alone can be advantageously employed, a brief epitome of history may be learned; and by means of a general chart, and other artificial helps, a strong impression of the great outline of facts may be fixed on the mind, which will be easily retained, and may be applied to many useful purposes. At a later period, the student should be taught something more than mere names, dates, and facts; he should be assisted to exercise his judgment on the great transactions which are exhibited before him in the field of history. But, as it is impossible that so large a field can be successfully explored during the short term of education, the preceptor can do little more than interest his pupil in this branch of study, by representing to him the important uses to which it is capable of being applied, and afford him a clue for his future researches, by pointing out to him the sources

of history, the most easy and advantageous method of studying it, and the several objects which principally demand his attention.

It is for this latter and more important period of historical instruction that these Lectures are designed: and the ingenious and indefatigable author has fully, and, as will appear in the sequel, very judiciously provided the student with such preparatory information, as may serve to render the study of history pleasant, interesting, and useful.

Dr. Priestley opens his course of historical instruction with a brief illustration of the tendency of history to amuse the imagination and interest the passions, to improve the understanding, and to strengthen our sentiments of virtue. He then distinctly examines the nature and value of the several sources of history, both direct and indirect. Out of a great variety of just and useful remarks which occur in this part of the work, we shall select the following concerning law:

\* As every new law is made to remove some inconvenience the state was subject to before the making of it, and for which no other method of redress was effectual, the law itself is a standing, and the most authentic, evidence we can require of the state of things previous to it. Indeed, from the time that laws began to be written in some regular form, the preamble to each of them is often an historical account of the evil intended to be remedied by it, as is the case with many of our statutes. But a sagacious historian has little occasion for any preamble to laws. They speak sufficiently plain of themselves.

\* When we read that a law was made by Clothaire King of France, that no person should be condemned without being heard, do we need being told that before the time of the enacting that law the administration of justice was very irregular in that country, and that a man could have little security for his liberty, property, or life? Is it not a proof that the spirit of hospitality began to decline among the Burgundians as they grew more civilized, when there was occasion for a law to punish any Burgundian who should shew a stranger to the house of a Roman, instead of entertaining him himself?

\* It is but an unfavourable idea that we form of the state of paternal and filial affection among the Romans, from the tenor of their laws, which shew an extreme anxiety to restrain parents from doing injustice to their own children. Children (say their laws) are not to be disinherited without just cause, chiefly that of ingratitude; the cause must be set forth in the testament; it must be tried by the judge, and verified by witnesses, if denied. Whereas among other nations natural affection, without the aid of law, is a sufficient motive with parents to do no injustice to their children. A knowledge of another part of the political constitution of the Romans will probably help us to a reason for the uncommon defect of natural affection among them. The *Patria Potestas* was in reality the power of a master over a slave, the very knowledge, and idea, of which, though it were not often exercised, was enough to produce severity



in parents, and fear and diffidence in children, which must destroy mutual confidence and affection.

\* Customs, and general maxims of conduct, being of the nature of unwritten laws, give us the same insight into the state of things in a country. The high esteem in which hospitality is held by the Arabs, and the religious, and even superstitious practice of it by them, and by other savage nations, shews the great want there is of that virtue in those countries, and that travelling is particularly dangerous in them.

\* The laws and customs of a country shew clearly what was the manner of living and the occupation of the original inhabitants of it. Thus where we find that the eldest sons succeed to the whole, or the greatest part of the estate, we may be sure that we see traces of feudal nations, of a military life, and a monarchical government; in which a prince is better served by one powerful vassal than by several weak ones. Where the children succeed equally, it is a mark of a state having been addicted to husbandry, and inclined to a popular equal government. And where the youngest succeeds, we may take it for granted that the people formerly lived a pastoral and roving life, in which it is natural for the oldest to be provided for, and disposed of, the first, and the youngest to take what is left; a manner of life which requires, and admits of, little or no regular government.

\* The change of manners, and way of living, may be traced in the changes of the laws. Thus the change from a military to a commercial state may be traced in England by the progress of our laws, particularly those relating to the alienation of landed property; a thing absolutely inconsistent with strict feudal notions, and for a long time impracticable in this country; but which took place by degrees, as the interests of commerce were perceived to require, that every thing valuable should circulate as freely as possible in a state. It must, however, be considered, that the change of laws does not keep an equal pace with the change of manners, but follows sometimes far behind. In almost every case, the reason and necessity of the thing first introduces a change in the *practice*, before the authority of *law* confirms and authorises it. This too is easily to be traced in a great many of our English laws, and particularly those which relate to the easy transferring of property, for the purpose of trade and commerce.

\* Without entering into particular laws, we may observe of the state of laws in general, as was observed with regard to language, that copiousness and refinement in them, and even intricacy and tediousness in the administration of them, is an indication of freedom, and of improvements in civilized life; and that few laws, and an expeditious administration, are marks either of the connexions of persons being very few, and little involved (which is a necessary consequence of improvements), that the rights of persons have not been attended to, and that the nation is but little advanced in the knowledge or possession of those things on which their happiness and security chiefly depend; or that too arbitrary a power is lodged in some hands or other; it being well observed by Montesquieu, that the tediousness and expence of law-suits is the price of liberty.

The tenth, eleventh, and twelfth Lectures, which contain an accurate explanation, and, in our judgment, a full vindication of the Newtonian Chronology, might, we think, have been more properly introduced in the *third* part of this course, in which the author treats of what is necessary or useful to be known previous to the study of history. After some general remarks on the manner in which other branches of science may be applied to history, Dr. P. explains the chief heads of chronology. As an article of information very useful in reading history, he relates the successive changes which have taken place in the value of nominal sums of money, and lays down rules for estimating the proportion between money and the necessaries of life. On the subject of money, he chiefly follows the accurate Arbuthnot. The article might have been materially improved by consulting Clarke's Connexion of Roman, Saxon, and English Coins—a work of classical correctness, and profound erudition.

In the fourth Part of these Lectures, Dr. P. treats of various methods for facilitating the study of history. Here he proposes several mechanical modes of assisting the memory, particularly chronological tables, Grey's Method of recollecting Dates by technical Lines, and charts of history and biography. The author's own charts are here very properly introduced to the student's attention, as there is no doubt, that they may be used with great advantage in reading history. The *Biographical Chart*, particularly, is a very ingenious and useful invention. We are surpris'd that no notice is taken, in this place, of Playfair's Chronology.

The author next proceeds to point out a method in which the principal historical writers of antiquity may be read, so as to collect from them a tolerably regular series of facts; and adds a few strictures on the characters of the principal ancient historians, and a chronological series of original authors, with an account of other authentic documents, on the English history. Both these articles, in which Dr. P. chiefly follows Wheare and Nicholson, are, in our opinion, carried farther into detail than is desirable in a course of academical instruction. The lecturer's business is to open the door of history to the student, not to conduct the writer into its recesses.

If however the perusal of this part of the work should be thought tedious, the reader will be amply repaid when he arrives at the fifth Part, in which upward of thirty Lectures are spent in pointing out the most important objects of attention in history. Here the author treats distinctly of the several sources of population, security and happiness, such as Government, Law, Agriculture, Manufactures, Commerce, Finances, Manners, and Religion.



‘ So long as the labourers can raise the price of their labour, no tax can hurt *them*. If, for instance, each of them be obliged to pay one shilling a week, and their wages have been twelve, they must demand thirteen shillings; for their wages must be sufficient to subsist them. But when the wages they must absolutely have, in order to pay all the demands upon them, cannot be given, the process must cease.

‘ We shall always deceive ourselves when we imagine that the case of a country is, in this respect, at all different from that of an individual, or of a number of individuals, and that though debts may ruin the latter, they will not hurt the former. The only difference is, that a state cannot be compelled to pay its debts. But when its credit is exhausted, it will not only be unable to contract any more debts, but may not have it in its power even to pay the interest of those already contracted; and in that case it must necessarily be exposed to all the inconveniences attending the numerous insolvencies which must be occasioned by its own. And if the insolvency of one great merchant, or banker, produce great distress in a country, how dreadful must be the consequence attending the insolvency of such a nation as England! It must be so extensive and complicated as no politician can pretend to describe *a priori*.

‘ The inconvenience of such a debt as the English have now contracted, and which they rather seem disposed to increase than diminish, is great, and may be fatal. If foreigners should become possessors of the greatest share of our funds, we are in fact tributary to them, and the difference is very little if they be natives. For still the people are debtors to another body than themselves, though they may, in some respects, have the same interest. But the most we have to fear from the accumulation of the national debt will begin to be felt when the interest of it comes to be so great, that it cannot be defrayed by the taxes which the country is able to raise, and when, consequently, the monied people, notwithstanding their interest in keeping up the national credit, will not venture to lend any more. Then one of these two consequences must follow, which I shall introduce in the words of Mr. Hume. “ When the new created funds for the expences of the year are not subscribed to, and raise not the money projected; at the same time that the nation is distressed by a foreign invasion, or the like, and the money is lying in the Exchequer to discharge the interest of the old debt; the money must either be seized for the current service, and the debt be cancelled, by the violation of all national credit; or, for want of that money, the nation be enslaved.”

‘ What we have most to fear from the accumulation of our national debt is not perhaps a sudden bankruptcy, but the gradual diminution of the power of the state, in consequence of the increase of taxes, which discourage industry, and make it difficult to vend our manufactures abroad. The private revenue of the inhabitants of Great Britain, Dr. Smith says \*, is at present as much incumbered in time of peace, and their ability to accumulate as much impaired, as it would have been in the time of the most expensive war, had the

\* Wealth of Nations, vol. iii. p. 528.

pernicious system of funding never been adopted. The practice of funding, he says, has gradually enfeebled every state which has adopted it. The Italian republics seem to have begun it. Genoa and Venice, the only two remaining which can pretend to an independent existence, have both been enfeebled by it. Spain seems to have learned the practice from the Italian republics; and (its taxes being probably less judicious than theirs) it has in proportion to its natural strength been still more enfeebled. The debts of Spain are of very old standing. It was deeply in debt before the end of the sixteenth century, about an hundred years before England owed a shilling. France, notwithstanding its natural resources, languishes under an oppressive load of the same kind. The republic of the United Provinces is as much enfeebled by its debts as either Genoa or Venice. Is it likely then, he adds, that in Great Britain alone a practice, which has either brought weakness or desolation into every other country, should prove altogether innocent?

When debts have been contracted, and a fund appointed for paying the interest of them, it is generally contrived to be so ample, as to do something more than this, and the surplus is made a fund for *sinking*, or paying off, the debt; and is therefore called a *sinking fund*. And as discharging the debt discharges the interest of the debt at the same time, it necessarily operates in the manner of compound interest, and therefore will in time annihilate the debt. But the temptation to apply this sinking fund to other purposes is so great, that it has been of little use in this country.

To facilitate the payment of these debts, it is customary with some nations to borrow upon lives, viz. either to give the lender an annuity for his own life, or an annual sum to a number of persons to expire with the last life. This last method is called a *rent*. Both these methods have succeeded better in France than with us.

Mr. Postlethwaite makes an estimate of what taxes these kingdoms may be supposed to bear, in the following manner. People who live in plenty, as in England, may part with a tenth of their income; but so poor as Scotland and Ireland in general are, a twentieth to them would be as much as a tenth to the English. By which, considering the number of the people, and their incomes, computed at a medium, he puts the amount of all that can be drawn from the three kingdoms annually at eight millions three hundred and seventy-five thousand pounds.

Experience has taught us that we are able to bear a much greater burden than this, or than any person, even the most sanguine among us, had imagined we ever could bear; our national debt at present being about two hundred and forty millions, the interest of which is twelve millions. However, without naming any particular sum, if the national debt should be raised so high that the taxes will not pay the interest of it, and at the same time defray the ordinary expences of government, one or other of the consequences above mentioned must ensue. And in the mean time our manufactures must be burdened, and consequently our ability to pay taxes must be diminished, by every addition to the national debt.

Instead of paying off any part of the national debt, some think, it would be better, as soon as the produce of any tax would enable the

the state to do it, to take off some of the other more burthensome taxes, especially such as tend to check manufactures, and thereby to diminish the power of acquiring wealth. For if the country grow more wealthy, the debt, though nominally the same, becomes in reality less, in proportion to the greater ability to discharge it. Thus a person in a good way of trade does not always find it his interest to pay his debts, because he can employ that surplus by which he could discharge them to a better account. For it is possible that with an hundred pounds, by which he might have diminished his debts, he may acquire a thousand.

It can hardly be expected, however, that ministers of state will have the magnanimity, or the judgment, to act upon this plan. Otherwise, by adding to some taxes, as those on land and houses, acquired by wealth, and diminishing those on manufactures, by which wealth is acquired, a nation might become so wealthy, as that its debts would be of little consequence to it. But till mankind are cured of the expensive folly of going to war, it is not even desirable that nations should have any large surplus of wealth at the disposal of their governors; as it would be sure to be squandered in some mischievous project. Wise nations therefore, not being sure of a succession of wise governors, will be content to be just able to pay the interest of their debts, as the only security for peace, and indeed the only guard against destruction.

Though we cannot entirely agree with our author in several of the opinions which he advances, particularly in his ideas of religious establishments, we make no scruple of recommending these Lectures to our readers, especially to young persons; who will find them of great use, not only to assist them in the study of history, but to awaken their attention to important objects, and lead them to a habit of reflection and inquiry.

These Lectures were drawn up many years ago, when the author was a Tutor in the Academy at Warrington. The introductory Essay was first published in the year 1764.

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ART. II. *Sketches of Society and Manners in Portugal.* In a Series of Letters from Arthur William Colligan, Esq, late a Captain of the Irish Brigade in the Service of Spain, to his Brother in London. 8vo. 2 Vols. 10s. 6d. Boards. Vernor. 1788.

THESE entertaining Letters are given to the world, as the genuine correspondence of an officer, who wrote from observation and experience; but they frequently breathe so much of the spirit of romance, and of fictitious disguise, that a suspicious reader will be apt to question the authenticity of the whole. We have, however, no doubt as to the truth of the general representation here given of the character of the Portuguese nation, and of the contracted genius and illiberal maxims of their government. Much pains have evidently been taken to give us a most unfavourable idea both of the politics and morals of our Lusitanian



Lusitanian friends; and it is to be *feared* that in many particulars, the author, or authors [for we suspect a plurality of writers—the name given in the title having the appearance of a *nom-pôstiche*, to conceal the real origin of these volumes], come very near the truth: though not a few of them seem rather *outrés*. The characters, or pictures, may have some resemblance, though certain parts may be over-charged, or revengefully caricatured; or, the amiable side may have been carefully concealed, while the deformities are exposed to our derision and abhorrence. We all know how easy it is to enlarge any feature that is already of remarkable prominence, or to deepen the colouring, where the complexion is naturally dark. Had the gentlemen been liberal enough to point out the proper remedies to those disorders which they are so industrious to display, and which they, possibly, in some instances may have magnified; it might have helped to cover, or excuse, the appearance of prejudice, which may be deemed rather too predominant throughout this publication. The holding out to public view, private names and characters, together with confidential conversations, is a most mischievous kind of writing, and worthy of the severest reprehension; especially when an author's prudence and caution induce him to conceal his name. Anonymous reporters of facts may think themselves at liberty to disguise, conceal, or exaggerate, as they please; but what credit can the Public afford to their representations? to whom shall the doubtful apply for an explanation? and, above all, where shall the injured character resort for redress? The case is different with respect to matters of *opinion*; for those are eternal subjects of controversy. In a word, the conduct here reprehended, is such as manifestly tends to ruin the liberty of the press, and drive the lettered world back to barbarism!

The writer of this article has some actual knowledge of Portugal, and other parts of Europe; concerning which he has often met with the very questionable representations of those disappointed adventurers with which many nations abound. In most countries, indeed, we generally find, among the strangers occasionally residing, or even those that are settled there, the most discontented people,—ever ready to give unfavourable accounts of the country, and of those governments under which they, after all, enjoy protection. But now much easier is it to do harm than good,—to pull down than to build,—to kill than to cure!

The Letters under consideration must, however, have justice rendered to them.—Notwithstanding the intermixture of romantic stories and love-adventures, which give to a book of travels too much of the air of a novel, they contain a very considerable portion of useful and pleasing information: we here refer, particularly, to the historical and travelling anecdotes, which may

assist us in forming just ideas of the country and people described; and though these details may not be always strictly true; though the sketch may not afford a very exact resemblance; yet they are better than no drawing at all.—In the delineation given, in these Letters, of civil and ecclesiastical tyranny, it was impossible to exaggerate. These evils, so destructive to human happiness, the bane of every society in which they prevail, are truly and justly presented to our abhorrence; though the remedy here pointed out, by a *code of laws*, or by the *reduction of the kingdom of Portugal to a Spanish province*, might prove very inadequate;—and the latter would be certainly worse than the disease.

The Letters afford us likewise very good pictures of Portuguese life and manners; though, in many instances, the portraiture seems considerably over-charged,—the outline caricatured,—and the colouring too much heightened: the amiable side of a character is, we apprehend, too frequently forgotten in the description; and perhaps the merits of many of their gentlemen and officers may have been sometimes overlooked. Among both these classes, we know that there are not wanting individuals as truly estimable, in respect of principles and conduct, as any in Europe.

But some specimen will be expected, in which the work may speak for itself. The following passages are selected from the account of the present state of Portugal, with reference to matters both ecclesiastical and political.

“ This little country presents a striking instance of how far the human mind and character may be depraved and corrupted, by the baneful influence of a domineering and fictitious mode of worship, which has entirely banished and suppressed every sentiment of virtue, or almost any attempt towards the goodness of a moral action, which (to use such an expression) can with difficulty be committed here without being censured by the active and dangerous spies and ministers of a jealous and worthless religion. Here the practice and exercise of those sentiments of piety, gratitude, generosity, benevolence, and universal charity, which I am persuaded would often arise naturally in the breasts of most men, if only left to themselves, are diverted, and another and most pernicious direction is given to their effects. The ardour of the pious and devout is directed to adore at the shrine of the Saint in the neighbourhood, most famous for having performed some wretched miracle, too ridiculous to detain the attention even of an old woman or an infant, and it is here also where Generosity and Gratitude are taught to leave their presents and make their offerings. The first and great object of charity all over this country and Spain, is the relieving of the souls in Purgatory, by lavishing money on Churches and Convents, for Masses to be said on that account; and such an influence has the belief of that ideal place of torment, that it will squeeze hard cash from between the fingers of many a miser, when



no other consideration could have produced that effect; nay, so depraved are the understandings of the best intentioned people, by the perverse lessons of their spiritual directors, that their charitable donations to persons in distress, are unaccompanied with those liberal and disinterested motives of relieving the necessitous and comforting the afflicted, which are, in my opinion, the best stimulatives to such actions, and are divested of their principal merit, by being bestowed from selfish and personal considerations: for as the intercessions of others, especially of persons who have once address enough to be looked on by the multitude as of extraordinary sanctity, are reckoned of the greatest avail, so wherever such a person or persons appear, they are frequented by all the people round, whose consciences accuse them of any deadly vices or irregularities, who load such devotees with alms and charitable gifts, charging them at the same to intercede earnestly in their favour with the Virgin, or with their particular Saint or Angel; and the prayers of such persons are esteemed by all as of the most salutary effect: even in many forms of private prayers which the grave directing Fryars prescribe for the use of their penitents, these are taught to represent to their Saint, or to the Divinity (if they address him, which seldom happens), their own good works, the charities they have done, or the sickness, disorders and afflictions they have suffered, and to request that, in consideration of these, so much may be discounted from the degree of punishment their sins may be found to deserve, establishing, by this means, a sort of account current of debtor and creditor, between themselves and the Almighty or his agents. And so universal is this notion among the people, that when they give charity to a common beggar in the streets, they charge that beggar to pray for them, that such charity may be admitted in discount of their transgressions, and which you may believe the beggar faithfully engages to do.

Thus by the illiberal and noxious principles of the religion established in this peninsula, the divine spirit of godlike charity itself is stripped of its brightest ornament; I mean, the solacing and delightful consideration of relieving the distressed part of our fellow-creatures, and of embracing all our brethren of mankind in the arms of friendship and affection, without the smallest regard to the mean and degrading notions of self-interested motives or intentions. —

The nature of this Government may be fairly pronounced the most despotic of any kingdom in Europe; and I believe I have hinted to you in former epistles, that the established law is generally a dead letter, excepting where its decrees are carried into execution by the supplementary mandates of the Sovereign, which are generally employed in defeating the purposes of safety and protection, which law is calculated to extend equally over all the subjects.

Considering the incredible degree of ignorance in which the Sovereign Princes of Portugal have been educated, at least ever since the rash and unfortunate King Sebastian, considering the singular degree of imbecility, and want of talents, which have so remarkably distinguished the reigning family of Bragança, from the first King

Don John the Fourth (who would not have dared to accept the Crown his people held out to him, had not his wife, a high-spirited Spaniard, urged him on to that act of rebellion against her native country), to the present moment, in which any hopes of bettering their situation, by the favourable prospect of the future, are sadly precluded, by the disposition of the Heir Apparent, the present Prince of the Brasils, not to say a word of the two Royal Personages who actually fill the throne, and with the utmost despotism reign over, and have three millions of people submit to their weak government.

\* I will take upon me roundly to affirm, that no cause purely of this world, could have ever been able to produce such a monstrous effect, and that it became necessary to have recourse to the terrors of the next, in order to rivet the chains of despotism and absolute power.

\* In such a situation of Prince and people, how happy were it for this nation, were there to be found in it a certain rank of citizens, privileged by their profession, and respectable to the Despot himself, who should intercede in behalf of their oppressed fellow-subjects, who should, on the part of Heaven, reprimand his insolence, and stipulate with him for the injured rights of mankind? Such a noble and godlike employment appears to belong particularly to that profession of men, who here so insolently give themselves out as the depositaries of the divine Oracles, and the dispensers of the precepts of a just and terrible God. How would such men be adored by their countrymen, so much prejudiced in their favour, even as things now stand, were they but to serve them as a shield and safeguard against the tyranny and oppression of the Prince? What real and voluntary respect would they not have soon acquired, if, instead of feeding their audiences with froth, useless reveries, dreams, and the unavailing repetition of senseless and impossible miracles, their numerous preachers were vigorously to insist from the pulpit upon the beauty and necessity of charity, humanity, equity and justice, and if they were to second and support the rights of mankind by the mandates of Heaven, from whence they pretend to derive such unlimited authority? then no man would ever think of reproaching them with the exorbitancy of their power, their prerogatives, or riches, were they to make use of them for the good of society, and for the purpose of restraining the passions of those merciless tyrants, which no power on earth has yet been able to keep within bounds: even the philosopher himself might be induced to forgive them their dreams, their fables, and the falsehood of their dogmas, did they but make use of them to terrify into a sense of their duty those Princes, whom ignorance, joined to the uncurbed force of all the noxious passions, keeps with regard to the knowledge of good government in a state of perpetual infancy.

\* But the uniform experience of all nations is more than sufficient to convince the greatest sceptic that such was never the disposition of the Priesthood, and that the Church has always found it the shortest and easiest road to riches, power, and independence, by flattering the vices of the tyrant of the day or place, by joining the spiritual to the temporal power, and by trampling thus united upon the rights of the people, so that the interests of despised humanity have been basely sacrificed to the unbounded avarice and ambition of civil and ecclesiastical tyranny.\*

From



From the free and liberal sentiments interspersed in the foregoing extracts, our Readers will be enabled to form a judgment of the Writer's general opinions on these important subjects—Subjects so highly interesting to every reader, and every citizen, of whatever country, whether Christian, Mohammedan, or Hindoo.

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ART. III. *A System of Surgery.* By Benjamin Bell, Member of the Royal Colleges of Surgeons of Ireland and Edinburgh, &c. &c. Vol. VI. Illustrated with Copper-plates. 8vo. 6s. 6d. Boards. Elliot, Edinburgh; Robinsons, London. 1788.

AT length we are able to congratulate the Public, but more especially the students in surgery, on the completion of a work, which will afford them almost every necessary assistance in obtaining a competent knowledge of the theory and practice of the art. We would not, however, be understood to mean that Mr. Bell's Surgery is the *only* book that will be necessary for the student: much previous reading, and above all, a considerable share of anatomical knowledge, will be absolutely requisite, not only to peruse the work with advantage, but even, in many instances, to comprehend the meaning of the ingenious Author.

The extent of the art, and the improvements that have lately been made, both at home and abroad, have necessarily increased the bulk of *this* system, perhaps more than the Author at first imagined; on which account, he hath most probably omitted minute anatomical descriptions;—rightly supposing his readers to be well grounded in a science which is the only foundation of the practice of surgery, and without which little proficiency can be made in it.

This last volume begins with the 39th chapter of the work; in which the Author treats of *Fractions*. After some observations on the symptoms, nature, and treatment of fractures in general, Mr. Bell proceeds to consider the fractures of different bones, and shews, in addition to what he advanced in common, how each is to be treated with respect to its particular situation, and the peculiar circumstances with which it is attended.

In the general directions for reducing fractures of the limbs, Mr. Bell shews the great impropriety of violent extensions, especially when they are applied while the limb is on the stretch. He rightly observes, that the chief resistance met with in reducing a fractured limb, arises from the action of the neighbouring muscles; and that if the limb be put in such a situation, that its muscles may be as much as possible relaxed, the reduction will then be performed with the greatest ease. For

this

this material improvement the world is indebted to the late Mr. Pott, to whom Mr. Bell offers a just tribute of praise.

In the directions for treating the inflammation which usually accompanies fractures, our Author recommends the 'early use of astringent\* applications, such as a solution of *Sacch. Saturn. of Sal Ammon. or Spi. Minderer.*' He insists on the use of these applications, with a view rather to prevent the inflammation, than to remove it when formed. Inflammation is doubtless a symptom which of all others demands the surgeon's chief attention, as its consequences are often fatal, frequently dangerous, and always troublesome. That the Author should, therefore, on so important a part of his subject, be diffuse, is more pardonable, than that he should be defective, or fail of giving full instructions for the management of that symptom, which, when present, is perplexing to the surgeon, and distressful to the sufferer; and which, unless it be speedily removed, produces, if the patient escape with his life, long-continued pains resembling rheumatism, contractions of the tendons, exuberancy of the callus, deformity of the limb, perpetual weakness and lameness, which are frequently attributed to the ignorance of the surgeon, or mismanagement in the reduction of the fracture. Topical bleeding is the only effectual remedy for suppressing the inflammation arising from the bruise of the soft parts; and Mr. Bell prefers leeches to the lancet; which he applies in large quantities all over the contused part. There is, however, another kind of inflammation, which arises, not from any external injury done to the soft parts, but from the irritations of sharp splinters of the bone which are not properly replaced, or which are perhaps wholly detached: in such cases, leeching is of no service; and as they seldom happen except in compound fractures, the sharp ends of the bones can be sawn off, or the detached parts entirely removed; and in simple fractures, the detached parts of the bone frequently preventing an union, an incision may be made for extracting them; but this must be done with great caution, for fear of wounding the blood-vessels; and it must never be attempted until other methods have failed.

Many causes are enumerated which tend to impede the union of the ends of fractured bones, and proper directions are given for the peculiar management of each case. As these causes are very various, and as it is impossible that the method of removing one should succeed in all, the Author has bestowed much labour in shewing how they are to be known from each other. This circumstance is common to Mr. Bell, who is, as we have often

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\* *Discutient or repellent* is the usual epithet.



had occasion to remark in our review of his former volumes, peculiarly attentive to point out the diagnostics.

After having finished his general directions, he proceeds to consider the fractures of the nose, of the bones of the face, of the inferior maxillary bone, the clavicles, the ribs, the *Sternum*, the *Vertebræ*, *Sacrum*, *Coccyx*, the *Ossa Innominata* \*, the *Scapula*, the *Humerus*, the bones of the fore arm, wrists, and hands; the thigh-bone, *Patella*, and the bones of the legs and feet.

Of compound fractures, and their management, Mr. Bell treats at large, in a separate section. The first object in these cases is, to restrain hemorrhages when they take place; the next is, to consider whether the surgeon must attempt to save the limb, or to recommend amputation. This is an important enquiry; and the Author gives it all the attention which its importance seems to require. He states the opinions of former writers; shews the impropriety of rash determinations; and gives a number of excellent general directions for the surgeon's conduct. He dissuades from immediate amputation in private practice, where patients can be kept quiet and perfectly at rest, and where proper attention can be insured on the part of the surgeon, as well as of experienced nurses, unless when the bones are so shattered that they cannot reunite; or when, from the violence of the injury, the texture of the soft parts is completely destroyed: but in the navy and army, he thinks it may frequently be necessary to use immediate amputation, where the patient is exposed to a variety of hardships which tend to aggravate his danger, and where no accommodation can be procured nor attention given to lessen it. This practice, however, is still farther restricted to fractures of the thigh and *humerus*, or where both the bones of the leg or fore-arm are broken.

When amputation is not performed immediately or soon after the injury, it ought not to be attempted for several days; different causes may then render it necessary. 1st, Hemorrhages under certain circumstances: 2d, Extensive mortification: 3d, The ends of the bones remaining disunited, while a copious discharge of matter endangers the sinking of the patient's strength. Each of these heads is distinctly treated, and directions are given for determining when and how the operation may be performed.

In the 40th chapter, on luxations, Mr. Bell first describes those symptoms that are common to all dislocations, and gives the usual general directions for reducing them. The subsequent parts of this chapter are allotted to particular luxations, and their method of cure. The Author here proceeds in his usual

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\* We wish that this term was abolished.

manner, giving ample directions, on the most approved principles, for reducing the dislocations, and retaining the bone in its proper place.

The next two chapters are on distorted bones; in which Mr. Bell shews how distortions are produced, how they may be prevented, and the means that are most likely to succeed in order to remove them.

The 43d chapter is allotted to the consideration and description of amputation; an operation which ought never to be performed where it can possibly be avoided; yet as it is often the only means of preserving life, it is frequently necessary, although it may be repugnant to humanity, distressful to the unfortunate sufferer, and in some circumstances so fraught with danger, that nothing but a full and clear conviction of its necessity can warrant the proposing it in any case. As to the operation itself, it is by no means difficult, and may be easily performed by any person accustomed to handle instruments; but to distinguish with precision the cases which require it, from those which might succeed under a different treatment; and to determine the particular period when it ought to be performed, are circumstances which demand more deliberation than perhaps any other in the whole practice of surgery. Mr. Bell therefore enumerates the cases where amputation may be necessary, all of which are comprehended under the following heads. 1. Bad compound fractures. 2. Extensively lacerated, or contused wounds. 3. Limbs shattered by a cannon-ball. 4. Mortifications. 5. White swellings. 6. Large and increasing exostoses. 7. Caries. 8. Cancers and inveterate ulcers. 9. Various kinds of tumours. 10. Distortions of limbs. In the preceding cases, circumstances often occur which render amputation the only means of preserving life; and in pointing out those circumstances, in determining when, and in describing how, the operation ought to be performed, the Author appears in the several characters of a judicious director, an expert operator, and a beneficent man.

To be able to alleviate the miseries of those who are obliged to submit to dangerous operations, affords the highest gratification to the operator; and as pain is in general the most dreadful part of any operation to the patient, Mr. Bell has given a chapter containing the most effectual methods 'of preventing or diminishing pain in surgical operations.'

Midwifery being now considered as a distinct branch of practice, Mr. B. supposes that a minute account of it will not be expected in a system of surgery. For particular information on this subject, he refers to those authors who have professedly written on it; he hath nevertheless delineated the instruments usually employed in midwifery, and described two operations, which,



which, although immediately connected with this branch, are yet more frequently performed by the surgeon than the *accouchour*; viz. the Cæsarian section, and the division of the *symphysis pubis*. With respect to this last operation, we have frequently had occasion to condemn it; and the arguments which we brought against it in our 70th volume, pag. 205—208, will apply to Mr. Bell's opinions: we shall not therefore repeat them; but we are sorry, on account of the general excellency of the work, that this *System of Surgery* should recommend an operation which every man of professional knowledge and humane disposition must necessarily condemn.—We with Mr. Bell had considered this subject more minutely.—He seems to have been influenced by the specious accounts of the French writers.

The remaining three chapters are on the opening of dead bodies, on embalming, and on bandages; in which nothing new occurs.

Of the general merit of the work we have spoken in the beginning of this article: the merits and defects of its several parts will best appear from what we have advanced in our accounts of the former volumes\*.

The Author assures the Public, that no attention shall be wanting on his part to render the work as complete as it can be; he means to insert in the subsequent editions to which it may extend, whatever improvements future experience adds to our present stock of surgical knowledge; and that the purchasers of the first edition may not be affected by such improvements as may be inserted into any future edition, he will afford them an opportunity of procuring such additions, or alterations, *separately*.

We ought not to conclude this article without informing our Readers, that the engravings which accompany this work are accurately expressive of what they are intended to represent. They are contained in 99 plates, neatly executed. The figures are generally on a reduced scale. In most cases this circumstance is immaterial, but in some it may lead to error. The figures of the instruments, especially, ought to appear in their proper size: this objection, however, is somewhat removed by the very exact and minute description which the Author usually gives of his instruments, particularly if they are new, or any way materially different from those in ordinary use.

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\* See Review, vol. lxxix. p. 442. lxxxi. 348. lxxvi. 35. lxxvii. 218.

ART. IV. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered, in the Year 1788.* Vol. VI. 8vo. 4s. Boards. Doddsley, &c. 1788.

EVERY volume of *these Transactions* brings additional proofs of the benefits derived to the Public from this patriotic institution; and we are glad to find that the number of its members is daily encreasing, which will naturally add fresh vigour to their exertions.

The propagation of timber was one of the first objects that attracted the attention of this Society; and it must afford pleasure to every English reader, who is a well-wisher to his country, to find that the Public have so cheerfully contributed to forward the Society's views in this respect. From the memoirs in the volume now before us, we are cheered with a gleam of hope, that notwithstanding the general complaints of the decrease of oak timber for ship-building in the southern parts of the island, where it has hitherto most abounded, a supply will be raised in the northern parts of it that may in time supply the demand. We have had occasion to mention, more than once, with just applause, the extensive plantations made by Mr. White, at Buttsfield, in the county of Durham, which we here learn continue to prosper abundantly, so as to encourage that worthy cultivator to extend his plantations there more and more, from year to year; and that, in particular, in the last season, he planted no fewer than FIFTY THOUSAND OAKS; which have succeeded in a surprising degree. We here also find that the Rev. Mr. R. Lloyd, of Ashton, in the county of Salop, planted (in the autumn of the year 1784) SIXTY-FIVE THOUSAND FOUR HUNDRED and FORTY OAKS, and sowed, beside, near ten bushels of acorns. These plantations, which are all well fenced, and thriving, may come in time to be of great national importance; beside the benefit that will accrue to the proprietors of the barren spots on which these improvements have generally been made.

But these plantations in England, though of importance, appear comparatively small when mentioned with those of much greater extent in Scotland. We have frequently heard surmises that extensive plantations of timber-trees are often made in that almost unknown part of the country, and have heard our old friend Dr. Johnson blamed for not only having neglected to notice this circumstance, but for having even insinuated, in his famous TOUR, that no sort of attention was there paid to the raising of timber; but never did we obtain so satisfactory a proof of the contrary as is here afforded by accounts of the extensive and thriving plantations made by the Earl of Fife, in the counties  
of



of Bamff and Murray: It appears, that in the course of fifteen years, his Lordship has planted in all 3005½ acres, which have been all well inclosed with walls, the total measurement of which is 68,656 ells; and that these extensive plantations are all at present in a very thriving condition. The kinds of trees planted, and the number of each sort are as under:

Oaks	—	—	196,973
Larch	—	—	181,813
Ash	—	—	57,500
Elms	—	—	55,600
Sweet Chestnut	—	—	64,100
Beech	—	—	192,679
Sycamore	—	—	50,000
Birch	—	—	231,813
Alder	—	—	31,500
Hazle	—	—	47,200
Laburnum	—	—	51,100
Poplar	—	—	10,000
Willows	—	—	15,000
Spruce Fir	—	—	10,000
Silver Fir	—	—	10,500
Common Scotch Fir	—	—	3,668,420
			Total
			4,874,198

These are princely plantations! yet they form only a part of those that have been made by Lord Fife; for it is now, as his Lordship informs the Society, above thirty years since his plantations commenced; and 'from their infancy,' he adds, 'to the present period, I have nursed them with care, regularity, and perseverance; every succeeding year has enlarged the old, or has given birth to a new planted inclosure. By these means, about SEVEN THOUSAND acres, of bleak and inhospitable moors, have been clothed with rising and flourishing trees, in Aberdeenshire, Bamffshire, and Moray.' It is with pleasure that we register these important improvements, which we hope will stimulate others who have such 'bleak and inhospitable moors' on their estates to follow so laudable an example. That they may see what success has attended these efforts, we subjoin the following table of measurement, the circumference taken at three feet from the ground, in different parts of the plantation. The specification of soil, we presume, is intended to shew what soils were deemed the most favourable to the different kinds of trees. The trees were planted about twenty-five years ago.

		Length of	Height.	Circum-
		the Trunk.		ference.
		Feet.	Feet.	Feet. Inches.
Loam, and clay bottom,	Oaks, -	12	25 to 30	2 9 $\frac{1}{2}$
Light black earth, -	Elm, -	13	30 35	5 4
Heavy wet ground, -	Ash, -	20	35 40	3 9
Dry sandy soil, -	Beech, 14		30 35	3 0
Good heavy loam,	} Larch, -		46	6 3
		} Silver Fir, -	44 $\frac{1}{2}$	6 8

It will be remarked that the larch and *silver fir* greatly outgrow the other trees; but we regret that no measurement was made of the *common fir*, with which they might be compared. The common firs, we are told, are planted merely as nurseries to the other trees, the plants being bought in that country, at a proper size for planting, at the very moderate price of ten pence per thousand.

We had occasion to take notice, a few months ago, on the authority of the *President de la Tour d'Aigues*, that beams of *larix* wood were of exceeding great durability. This fact is farther confirmed in the present volume. Mr. Francis Dennison writes from Petersburg, that the larch wood is there solely appropriated to ship-building, for which use it answers perfectly well; and that line of battle ships are built of it at Archangel. Mr. Ritchie, his Majesty's *Chargé des Affaires* at Venice, also writes that it is there likewise employed in ship-building; to which there appears to be no other objection than its weight on some occasions. It is certainly lighter than oak; but, on account of the shoals in the Adriatic, the Venetians are obliged to build with very light wood. It resists, he says, the intemperature of the air more than any other wood known in this country, and therefore it is much used in making outer gates, pales, &c. which are constantly exposed to the open air. It is no less durable within doors, and in some of the very old palaces here, there are beams of *larix* as sound as when first placed there. In a word, wherever strength and durability are required, this is reckoned here the most choice and valuable wood; and it may be applied to a great number of uses. We are glad to collect authentic information concerning the uses of this valuable and ornamental tree, with a view to introduce the culture of it more generally into this country. As a maritime nation, we cannot pay too much attention to every article that may prove serviceable in the construction of ships, and at a moderate price, which this species of timber promises effectually to do. It flourishes in a great variety of soils, and on the bleakest exposures.

In our account of the fifth volume of these Transactions, we had occasion to notice the recovery from the sea, by embankment, of a whole island in the mouth of the Thames; in the present



present volume, we are also favoured with an account of another successful attempt to rob old Neptune of part of his domains. The Rev. Mr. Henry Bate Dudley, in the parish of Bradwell (near the sea) in Essex, "did, in the year 1786, securely inclose, by an embankment of soil only, a tract of land measuring forty-five acres, one rood, and twenty-five poles; which land, until such enclosure, had been, from time immemorial, overflowed by the sea from the German ocean." These are the words of an attestation signed by the minister, churchwardens, and overseers of the parish, who thus proceed to attest, that "the sea wall, now enclosing this recovered land, contains in length one hundred and eighty-three poles; that its base is thirty-two feet, its height seven feet, and the top five feet wide: That it is the general opinion, the land so gained is worth twenty shillings an acre on a lease of twenty-one years." They also certify, that the expence of this improvement was as under, viz.

144½ rods (of 21 feet each) of walling at 30 shillings per rod, and five guineas extra	—	£	221	12	6
One new sea gutter five feet clear run	—		60	0	0
Removing and altering another	—		10	0	0
Hilling up rills	—		50	0	0
Planks, barrows, and other tools	—		15	0	0
Carting ditto, and <i>extra's</i>	—		6	0	0
			<hr/>		
	Total	—	362	12	6

A small price for such a valuable purchase.

Mr. Professor Ross, of Aberdeen, informs us, that the turnip-rooted cabbage had been cultivated with success in that remote part of the country, by being sown broad-cast, and hoed like turnips; and recommends that plant as valuable spring food for cattle. This confirms the more extensive experiments of Sir Thomas Beevor, concerning this article.

Mr. John Boote, having found the practice of drilling all sorts of grain, as mentioned in the fifth volume of these Transactions, extremely profitable, has carried it into practice on a still more extensive scale, having drilled no less than four hundred and fifty acres, in the year 1787, by means of Mr. Cooke's drill machine, and has had the satisfaction to find the crops in every case better than those that were sown broadcast on land of the same quality; so that he computes he has been benefited by that practice, in one year, to the amount of five hundred pounds at least—and therefore resolves to continue it. His letter is written in a high flow of spirits, and gives a pleasant account of the observations of his neighbours on that practice, with their final conviction of its proving highly beneficial. Nothing is wanting to render these experiments altogether satisfactory,

tisfactory, except that he has omitted to mention the width between the drills, and to ascertain what is the most favourable distance—From Mr. Winter's experiment (see our account of Ben. Bramble's pamphlet in Rev. for Nov. last, p. 461.) intervals of seven inches appear to produce weightier crops than either nine or eleven inches. Mr. Boote's experiments, however, clearly evince that the practice of sowing grain in *narrow* drills, so as to admit of the hand hoe, is highly beneficial in most situations; and it would appear that the drill machine which he employed has answered the purpose of sowing very well. He finds that grass seeds succeed perfectly well with drilled crops, if they be sown over the field immediately before the last hoeing be given to the grains:—he has not, however, yet been able to ascertain what is the exact expence of hoeing these drilled crops.

Such of our agricultural readers as have not an opportunity of seeing this volume, will perhaps be glad to be informed of the result of two comparative experiments between broadcast and drilled wheat on the same soil, by Mr. Boote.

	Produce per acre.		
	Bush.	Gal.	Pint.
1st. Wheat drilled upon poor clay, after clover	25	4	1
Wheat sown broadcast on part of the same field	13	7	2
Difference	— 11	— 4	— 7

2d. Wheat drilled by Mr. Boote on part of his farm, adjoining to a field of ground of the same quality belonging to a neighbouring farmer, which was sown broadcast, and was in equally good order before, and had dung to the wheat, while Mr. Boote's had none.—The crops, while growing, were compared by an impartial neighbour, who estimated Mr. Boote's crop to exceed the other in the proportion of three to two, at least.

These are important experiments.

We are glad to find that the Chinese hemp, mentioned in the former volume, has been found to succeed perfectly well in this climate, and promises to be a valuable addition to the list of useful vegetables. The Rev. Dr. Hinton, at Northwold, having accidentally saved some ripe seeds, sowed them on the 10th of May 1787, on a small patch of good land—They came up well, and attained as much perfection as ordinary hemp. The produce, when dressed, weighed at the rate of ninety five stone seven pounds and twelve ounces per acre—(the usual crop of hemp in that neighbourhood, we are also informed, seldom exceeds sixty stone)—and at the rate of three bushels two pecks and half a pint of seed per acre, were saved. Dr. Hinton supposes that the seeds which were brought from China have failed merely by having been two years old, at which age



hemp seed seldom vegetates. Now that it is found to ripen with us, fresh seeds can always be obtained.

Dr. Hinton also communicates the result of three comparative trials between wheat sown broadcast, and drilled; each on the same field, and under the same management, in every other respect. In these trials the advantage was invariably in favour of the drilled crop.

In experiment 1<sup>st</sup>, the excess was, per acre, 5 bush. 16 quarts.

In experiment 2<sup>d</sup>, — ditto — 4 — 9

In experiment 3<sup>d</sup>, — ditto — 2 — 8

No. 1, we are told, was hand-hoed three times; No. 2 and 3 hand-hoed twice. The expence of these operations from 16 to 18 pence per acre (each hoeing, we presume). The broadcast was carefully weeded *by hand*, at the expence of from seven to ten shillings per acre. We mention these experiments thus particularly, as they lead to important conclusions in agriculture. Dr. Hinton has also omitted to specify the distance of the drills from each other.

These are all the articles that relate to the subject of agriculture in the present volume; and had those belonging to the other branches of science which have engaged the attention of the Society, been equally numerous and valuable, our review of this volume would have furnished a larger article than usual.

Under the head *Chemistry* there is only one article—It is an account of a native fossil alkali, found in the neighbourhood of Bombay—which Mr. Hellenus Scott says may be afforded in a refined state for the price of 300 rupees, (about 37 pounds 10 shillings) per ton, and could be obtained in large quantities. From an accurate analysis of this specimen of the salt, by Mr. Keir, of Birmingham, it was found to consist of the following materials, in the proportions expressed:

Gr.	Dec.	
58	8	of dry mild mineral alkali
24	0	of water
17	2	common salt

100 0 grains of crude salt.

This is rather purer than good barilla—but as the heterogeneous matter in barilla is different from that in this native fossil alkali, it may have very different effects in some manufactures.

Mr. Jesse Ruffel, of London, briefly states the comparative purity of this salt as opposed to others, thus:

Refined native fossil alkali (the specimen)	—	9
Rough native ditto	—	7
Russia pearl ash	—	9
C 4		Good



Good barilla	—	—	—	7
Rough Essex potash, the very best	—	—	—	5½

He also mentions that the average price of barilla, for three years past, was twenty-seven pounds ten shillings per ton.

We fear, that unless the Bombay alkali could be afforded at a lower rate than Mr. Scott mentions, it has little chance of becoming an article of commerce to this country.

We have heard of a kind of soap that is manufactured in India, which may be employed in washing with sea water, with the same effect as common soap has with good *soft* water. It would be a matter of some importance to a maritime and commercial nation to have the nature of this composition ascertained.

#### POLITE ARTS.

Mr. *William Yates*, surveyor, having, at his own expence, made a new survey of the county of Lancaster, and presented a copy of it, with an attestation of its accuracy by a considerable number of the inhabitants of that county, obtained the Society's premium.

#### MANUFACTURES.

Under this head, Mr. Thomas Greaves, near Warrington, transmits to the Society some specimens of paper made from the bark of withens, i. e. willow twigs. The bark was stripped from the twigs in autumn, which must have been attended, we should think, with a considerable expence. Had they been pulled off in the month of April, just after the sap begins to flow, as is commonly done by those who carry on the business of fine basket-making to a great extent, it could have been done at a much smaller charge.—As great quantities of this bark are thrown away as entirely useless, it would seem that it might furnish materials for a considerable quantity of paper, at a very low price. For Mr. Greaves has proved experimentally, that it can be easily converted into paper without any addition—and that it is by no means necessary it should either be previously dried, or freed from its leaves, before it be applied to that use. We should think hop-binds would answer this purpose still better.

We have here some farther attestations of the goodness of English-made paper for the purpose of taking impressions from copper plates, so that, it is probable, this branch of manufacture will soon be fully established in Great Britain.

As it appears probable that the breeding of silk worms may in time be introduced into this country, the Society bestow a due degree of regard to every observation that may tend to give useful information on this point. In the present volume, the public are favoured with an intelligent letter on that subject from Mr. *Peter Neaille*, of Greatness, Kent. It relates to the proper  
mode

mode of winding off silk from the cocoons. It states, that if a thread be formed of 18 or 20 cocoons, the value of such silk may be estimated at 20 shillings per pound, of 16 ounces, while a pound of silk composed of the very same materials, consisting of only six or eight cocoons, would be worth 30 shillings; and if four or five cocoons only, it might vie with the most superlative produce of Italy, that would be worth 40 shillings per pound. He then estimates the expence at which this superior sort may be obtained. With this view, he states that one woman and a girl can easily wind off one pound of silk, of the finest quality, in a day; and that the same woman and girl could wind, of the coarsest sort of silk, six, eight, or more (say ten) pounds in a day. Let the wages of the woman and her girl be stated at one shilling per day.

The cost of winding 10 pounds of silk of the finest sort, would therefore be

	—	—	—	0	10	0
The price of it at 40 shillings per pound	—	20	0	0	0	0
				—	—	—
Net price	—	19	10	0	0	0

The cost of winding 10 pounds of the coarsest sort would be

	—	0	1	0	0	0
The price of it at 20 shillings per pound	—	—	—	10	0	0
				—	—	—
Net price	—	—	—	9	19	0

So that the profit by winding it off fine would be 9 11 0

An attempt had been made to spin the silk directly from the cocoons, without having been previously reeled, which he shews to be, in all circumstances, a very un-oconomical practice.

#### MECHANICS.

Under this head, we find a description of a new machine for measuring angles, invented by Mr. Matthew Hill, of Scarborough.—A sector, and tool for setting wheels and pinions in watch work, invented by Mr. Joseph Ridley.—And a carriage for conveying timber over soft or boggy land, by Mr. John Besant, Westminster; of none of which can we convey an accurate idea, without the plates.

The volume concludes with the usual lists of rewards bestowed—presents received—premiums proposed, and the present members of the Society.



ART. V. *Experiments and Observations on Animal Heat, and the Inflammation of combustible Bodies: Being an Attempt to resolve the Phenomena into a general Law of Nature.* By A. Crawford, M. D. F. R. S. L. & E. and Member of the Philosophical Societies of Dublin and Philadelphia. The Second Edition, with very large Additions. 8vo. 7s. Boards. Johnson. 1788.

THE theory of animal heat and combustion, as delivered by Dr. Crawford in the former edition of his work, is now more fully established by the results of many new experiments which appear to have been made, with the most scrupulous attention to accuracy, in order to ascertain some new facts, and to correct some mistakes in the conclusions drawn from those that were before presented to the public.

It seems now to be the prevalent opinion, that experiments, and inductions from them, are the only means by which we are permitted to interpret the characters impressed by the Deity on his works; and the philosopher, who is thus employed in cultivating natural knowledge, is well aware that this method of searching after truth, necessarily demands much labour, and patient investigation, aided by sagacity, and directed with judgment.

Dr. Crawford pleads, in excuse for the late appearance of this second edition (containing new discoveries, and the correction of errors), the difficulty in pursuing, and the time requisite for making, experimental researches. He is convinced, as indeed every true philosopher must be, that to correct errors is the best method of apologizing for them; and that though the free communication of discoveries is essential to the progress of knowledge, yet it is of much greater importance to the interests of science, that facts should be well ascertained, than that they should be speedily published. He does not, however, mean to insinuate that the facts which he has now submitted to the public are free from error; mistakes may easily arise in every attempt, where so much nicety is required, to determine the relations between the subtle elements of fire and air; and he hopes, that such of them as may be found in his work, will, by the candid public, be ascribed to the imperfections of our senses, or the instruments employed in the course of the experiments.

The abstruseness of the subject, and the novelty of Dr. Crawford's theory\*, were probably the reasons why his doctrine met with some opposition, on its first appearance; especially by Mr. Morgan †, who made many pertinent reflections on Dr. Crawford's opinions. As an amicable contention, such as Mr. Morgan's with Dr. Crawford really was, always promotes science,

\* For an abridgment of which see Rev. vol. lxi. p. 378.

† See Review, vol. lxiv. p. 350.

we hoped that the Doctor would be incited to repeat, diversify, and extend his experiments. This he hath now done, and his theory, not materially altered, has received much additional support.

As we have before given an abstract of our ingenious Author's theory of animal heat, and of the inflammation of combustible bodies, it is unnecessary that we should repeat it. We shall therefore only endeavour to refresh the memory of our readers, by informing them that according to the results of Dr. Crawford's experiments, it appears that pure air, containing a large portion of elementary fire, is, by inspiration, received into the lungs; and that the blood, impregnated with phlogiston, is returned from the extremities. Now the attraction of air to phlogiston being greater than that of blood, the phlogiston quits the blood, and unites with the air; the air at the same time depositing part of its elementary fire: and the capacity of the blood for receiving heat being increased by the change it undergoes in losing its phlogiston, the elementary fire before deposited by the air will be absorbed by the blood. The blood in its passage through the capillaries is again impregnated with phlogiston, in consequence of which, its capacity for heat is diminished, and therefore, in the course of the circulation, it will give out, and diffuse over the whole system, the heat acquired in the lungs: or, in a word, in respiration, the blood is continually discharging phlogiston, and absorbing heat, and on the contrary, during its circulation, it is continually imbibing phlogiston, and emitting heat.

With respect to the inflammation of combustible bodies, it appears, by Dr. Crawford's experiments, that when atmospheric air is converted into fixed air and aqueous vapour, a great part of its heat is detached: it appears also that the capacities of bodies for containing heat are increased by parting with their phlogiston in the process of combustion. Hence in the act of inflammation, the phlogiston that is separated from the inflammable body unites with the pure air, which, at the same time, being converted into fixed air, and aqueous vapour, gives off a large portion of its absolute heat; this absolute heat, thus extricated, produces an intense degree of sensible heat, and if the extrication be sudden, the heat will burst forth into flame.

The explanation which this theory affords to the several phenomena attendant on animal heat, and combustion, is a strong confirmation of its truth, independently of the easy solution which it gives of a great variety of facts. The physiologist will here find some of those parts of the animal economy explained which hitherto have been unaccounted for: the natural  
phi-



philosopher and chemist will also find many facts elucidated which could scarcely be solved, on any other hypothesis.

With respect to the nature of heat, whether it be a *substance* or a *quality*, our Author's doctrine is totally unconnected with any hypothesis concerning it, being founded on this simple fact deduced from experiment, viz. that the changes which are produced in the temperatures of different bodies by the application of given quantities of heat, are different. He has, indeed, in many places, used expressions which seem to favour the *materiality* of heat; but his sole motive for adopting such language was, as he says, because it appeared more consonant to the facts which he had established by experiment. He is nevertheless persuaded that it will be extremely difficult to reconcile many phenomena with the supposition that heat is a quality. It is not easy to comprehend on this hypothesis, how heat can be absorbed in the processes of fusion, evaporation, or combustion; or how the quantity of heat in the air can be diminished, and that in the blood increased, by respiration: but the opinion that heat is a distinct substance, or an element *sui generis*, being adopted, the phenomena admit an easy and obvious interpretation. Fire, the Doctor thinks, will, on this supposition, be considered as a principle which is distributed in various proportions throughout the different kingdoms of nature; he supposes the mode of its union with bodies, to resemble that particular species of chemical union, wherein the elements are combined by the joint forces of pressure and attraction, such as the combination of fixed air with water. If, however, fire be a substance, subject to the laws of attraction, the mode of its union with bodies seems to be different from that which takes place in chemical combinations; for in these, the elements, as Dr. Crawford observes, acquire *new* properties, and lose those by which they were characterized before the union: but he has shewn that fire does not, in consequence of its union with bodies, lose its distinguishing properties; consequently, we have no direct proof of its materiality. Dr. Crawford's conclusions are, however, as we hinted above, not in the least affected by the nature of heat or fire; they are simply the facts resulting from experiments and the testimony of the senses, and they must be admitted notwithstanding any adopted hypothesis. The subject is, doubtless, extremely intricate; and much time, a long series of accurate experiments, and the most minute observations, are perhaps still requisite to complete the investigation of the nature of this subtle principle. Few years, indeed, have elapsed, since philosophers have turned their attention, in a proper manner, to the subject; and from the progress that is already made, we may hope that a few more years will unfold what is now wrapt in obscurity, or involved in error.

To this edition, a large appendix is added, containing the relation of some farther experiments, in order to shew the differences between the heats imparted by pure and common air; also a long series of experiments communicated by Mr. Gadolin, professor of chemistry at Abo, on the absolute heat of bodies, which confirm Dr. Irvine's opinion concerning the point of total privation; and a general view of the discoveries made by Dr. Black and Dr. Irvine. Here Dr. Crawford vindicates himself against the insinuations which he says had been thrown out soon after the publication of the first edition of his work, that he had published Dr. Irvine's discoveries without acknowledging the author; the copy of a letter from Dr. Irvine sufficiently proves the falsehood of the report.

At the end of the book, Dr. Crawford has given a general view of the results of all his experiments in the form of a table, exhibiting the comparative heats of different bodies to water, as the standard.

ART. VI. *An Account of some of the most remarkable Events of the War between the Prussians, Austrians, and Russians, from 1756 to 1763; and a Treatise on several Branches of the Military Art, with Plans and Maps. Translated from the 2d Edition of the German Original of J. G. Tielke, by Capt. C. Craufurd, of the Queen's Regiment of Dragoon Guards, and Capt. R. Craufurd, of the 75th Regiment, late of the 101st. Volume II. large 8vo. 15 s. Boards. Walter. 1788.*

**I**N a former number of our Review \*, we announced the first volume of this useful and elegant work. The articles in this second volume, as recited in the title-page, are divided into four sections. The first section contains details of various marches of the troops of both armies, with divers skirmishes, attacks of posts, and other movements of detachments and parties, previously to the grand operations of the campaign. Although these are neither very important nor instructive, yet they are, in many places, rendered interesting by the valuable notes of the translators, explaining the nature and establishment of the Cossacks, and other irregulars in the Russian army; together with a description of some pieces of artillery peculiar to that service.

Section the second, gives a circumstantial account of the battle of Zorndorff, and a critical examination of the dispositions of the two armies; whence we learn, that the valour of the Russian soldiers was not employed to the greatest advantage, but that, on the contrary, they were so injudiciously formed,

\* See Vol. lxxviii. January 1788, p. 55.



as to be, in several parts, *enfiladed* by the Prussian artillery, with such effect, that one ball is said to have killed forty-two men. Many circumstances, both before and after this battle, do not seem to place the Russian general, Fermer, in a very advantageous point of view, either for vigilance or skill.—The predilection of the Russians for the hollow square is here noticed, and justly censured.

Section the third, gives a minute journal of the siege of Colberg, for which neither the besieged nor the besiegers appear to have been properly furnished; the garrison of that fortress consisting chiefly of militia and burghers, almost without engineers or artillery officers; the number of the besiegers was much too small for carrying on the necessary works; and they were also destitute of a proper train of artillery, having only six twelve-pounders, and three or four guns of a lighter nature: they were likewise scantily provided with ammunition. The event was, the Russians were forced to raise the siege, with the loss of between four and five hundred men; while that of the besieged is said, in their account, to have been only six soldiers and two burghers. The defence of this place does great honour to the commandant; and the like is due to the Russian general for the strict discipline observed by his troops, with respect to the inhabitants of the environs of this place.

Section the fourth, contains the author's plan for taking the fortress by a *coup de main*; a variety of reasons (he says) prevented him from laying it before the Russian generals, but that his knowledge of its state confirms him in the opinion that it might have been carried into execution in the latter end of 1758, or the beginning of 1759, but not later; for, after that period, the whole was strengthened, and the garrison reinforced.

The different articles are illustrated by ten well engraved plans and maps.

We are extremely sorry to learn, from an advertisement at the conclusion of this volume, that the subscriptions have not been sufficient to defray the expences of the publication; and that the Captains Craufurd do not think it advisable to proceed with the work, till they have first ascertained whether there will be a sufficient number of subscribers; they, therefore, request that those who wish to subscribe, will signify their intentions to Mr. Walter, the bookseller; who is directed not to receive any subscriptions, but only to make memorandums of the names.

ART. VII. *An Essay towards a System of Mineralogy.* By Axel Frederic Cronstedt, Mine-Master, or Superintendant of the Mines in Sweden. Translated from the original Swedish, with Annotations; and an additional Treatise on the Blow-pipe, by Gustav von Engestrom, Counsellor of the College of Mines in Sweden. The second Edition; greatly enlarged and improved by the Addition of the modern Discoveries, and by a new Arrangement of the Articles. By John Hyacinth de Magellan, Talabrico-Lufitanus, Reg. Soc. Lond. Acad. Imp. Petro. &c. &c. Socius. 8vo. 2 Vols. 143. Boards. Dilly. 1788.

AS most of our mineralogical Readers are acquainted with Cronstedt's system, and as those who are not will find an epitome of it in our account of Engestrom's translation, Rev. vol. xlii. p. 312, we shall now chiefly confine ourselves to a detail of the additions and valuable notes for which the public is indebted to Mr. Magellan.

The order adopted by the Author, in his system, must necessarily be somewhat altered in the present edition, to make it suitable to the improved state of the science. Mr. Magellan justifies himself in this respect, by the authority of the great Bergman, who, speaking of this system, says, "If the author had lived longer, for the benefit of the sciences, he would no doubt have rectified the disposition of his mineralogical system."

The classes of minerals remain the same as in the original work, viz. 1st Earths, 2d Salts, 3d Inflammables, and 4th Metals.

The first class was divided into nine orders, one for each of the primitive earths; later discoveries and experiments, however, have now determined that all earths are reducible to these five, viz. Calcareous, Ponderous, Magnesian, Siliceous, and Argillaceous; to which Mr. Magellan has referred all the genera of Cronstedt. Among the additions to this class, are some just observations on marle, and arable soil, and on the several compounds of calcareous earth. Ponderous earth, or barytes, was unnoticed in the former edition, as was also magnesia. Under this last mentioned earth, Mr. Magellan has placed Epsom salt, p. 97; and under the order of neutral salts, we observe vitriolated magnesia, p. 384; thus placing the same substance in two different classes. Similar duplicates also occur; but they refer to each other,—as muriatic chalk among the salts, p. 380, and muriatic calcareous earth among the earths, p. 39—as *Vitriolum Veneris* among the metals, p. 695, and among the salts, p. 401; with some others. This circumstance, however, could not be avoided, and is of no consequence where the reference is made; it is agreeable to the general system, which classes bodies according to their component parts.

To enumerate all the additions which Mr. Magellan has made, would increase our article too much. His notes are the most valuable, being partly compiled from our best authors, and partly original; of these last, those on diamonds and precious stones contain much real information. The note on clay gives an abridged account of Mr. Wedgwood's thermometer, with a comparative view of his and Fahrenheit's scale.

Among the salts, many additional sections are introduced, one of which is allotted to the aerial acid. This is not the only air that is classed in the mineral kingdom; inflammable and hepatic airs have places allotted to them in the 3d class, in the notes to which Mr. Magellan gives a concise view of the phlogistian and antiphlogistian doctrines. The plumbago, compounded of phlogiston and aerial acid, is separated from the molybdena, and classed among the inflammables, while molybdena is retained among the semi-metals.

The notes to the fourth class are more numerous than those which Mr. Magellan has given with the other three. The utility of metals in common life, and the variety of forms under which they appear, afford much room for enlarging on the subject. Gold, as in most systems, holds the first rank. The editor, like other writers on the subject, gives several instances of its ductility. We should not have mentioned this circumstance but for the sake of correcting some typographical errors in the note at page 513, in the last paragraph of which 3.3 *square inches* ought to be 3.3 *inches square*; 272.23 ought to be 272.25; and 56.718, 56.7175. These however are small defects, and are amply counterbalanced by the great fund of chemical and metallurgical knowledge which the notes contain.

Quicksilver is brought from the place in which it was formerly arranged, and numbered with the perfect metals. Mr. Magellan concludes his long but valuable notes on this metal, with the following paragraph—the subject on which he expatiates being the different specific gravity of different parcels of quicksilver:

‘ Before I dismiss the subject, I must beg leave to give a specimen or two of the enormous blunders committed by various philosophers and numerous pretenders, who have been extremely busy in our times, to determine the heights of mountains, and the relative position of places above the level of the sea, by means of barometrical observations, without paying any particular attention to the specific gravity of the mercury, with which their barometers were made. If the two barometers were both at 30 inches high, and equally circumstanced in every other respect, excepting only the specific gravity of their quicksilver; so that one be filled with the first kind I have tried, viz. whose specific gravity was = 13.62, and the other = 13.45; in this case, and in all probability many of this kind have often occurred, the error must have been no less than 327 feet; because the heights of the mercurial columns in each barometer

meter must be in the inverse ratio of their specific gravities, viz.

13.45 : 13.62 :: 30 : 30.379.

Now the Logarithm of 30 = 4771.21

And of 30.379 = 4825.73

The difference = 54.52 fathoms, which difference shews that there are 54.52 fathoms between one place and another, or 327 \* feet; though in reality both places are on the same level.

This is a just remark, and ought to be observed by instrument-makers when they construct barometers for measuring heights. The specific gravity of the mercury may be marked on some part of the instrument, and will be useful for other purposes beside measuring heights.

The notes to the baser metals contain, like the rest, a variety of useful observations relative to smelting, preparing, purifying, and combining the metals for various purposes: describing the uses to which they may be conveniently applied, and the danger attending them when not properly manufactured. Beside these practical observations, Mr. Magellan introduces no small share of philosophy; the subject indeed requires it: and though his notes do not abound with what was before altogether unknown, yet by collecting, from various authors, the later discoveries and improvements, and bringing them together in a regular manner, he hath rendered science a material service. Where he has discovered errors, he hath corrected them; and where the opinions of former writers have been apparently opposite or contradictory to each other, he has, by philosophical investigation, pointed out the cause of these disagreements, and reconciled them.

By way of *Appendix*, he has added a description of two portable laboratories for assaying minerals, and making chemical experiments on a small scale. The apparatus is ingeniously contrived, and seems well calculated for making the intended trials.

A *second Appendix* contains several particulars useful to mineralogical enquirers, especially the method of analysing earths and stones, as given by Mr. Kirwan;—the description of an instrument for finding specific gravities, by the very ingenious Mr. Nicholson; and an easy method of procuring accurate original weights.

The *Essay on the Blow-pipe*, by Mr. Engstrom, is also added, and enriched with many notes, on the results of experiments made with that instrument, and the proper mode of using it.

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\* These are all French measure.



As Mr. Magellan is a foreigner, a criticism on his language might be thought improper; yet we cannot close this article without remarking that, in some cases, the English reader will meet with difficulties that may perplex him. We will mention two or three instances. In the course of the work we frequently meet with the word *Dalarne*, as a province in Sweden, where certain minerals are native; at page 361 we are told '*sal fontanum* is found in the province of *Dal*;' and in pages 118, 119, 237, and others, certain minerals are described as natives of *Dalecarlia*. Now *Dalarne*, *Dal*, and *Dalecarlia*, are one and the same province. In page 123, *Crystals* and *Cristals* occur; this may be the fault of the printer. In page 287 the word *prealable* is used: this is a French word, and means foregoing, or rather, previous. *Cold short* and *red short* iron, though used by our smiths, &c. do not clearly convey the ideas of the original Swedish *Kall-breckt* and *Röd-breckt*; this defect must be attributed to Mr. Engestrom.

These blemishes, however, are of no great consequence: they are mentioned in order that they may be corrected in a future edition of this excellent work, which, in its present improved state, cannot fail of being gratefully received by the Adept, and of being highly useful to the Tyro in mineralogy.

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ART. VIII. *A View of Ancient History*; including the Progress of Literature and the Fine Arts. By William Rutherford, D. D. Master of the Academy at Uxbridge. Vol. I. 8vo. 7s. Boards. Murray. 1788.

AFTER all the details and abridgments which have been given of ancient history, there is still ample scope for inquiry and speculation: not indeed for the purpose of ascertaining the truth, the order, or the date of facts;—on these researches learned diligence has perhaps been employed with as much success as is to be expected;—but with the design of exhibiting interesting views of ancient events, manners, and opinions, and deducing from them such observations and conclusions, as admit of an useful application. Several modern writers have attempted this union of history and philosophy; but few, in our opinion, more successfully than the author of the work now before us. From the imperfect and often obscure accounts of the most remote period of human society, which are scattered through the writings of the ancients, Dr. Rutherford, with much good sense and strength of judgment, has brought into one connected view, such particulars as are most deserving of attention. Without burdening his reader with the detail of critical investigation, he has given the result of his own inquiries, in a masterly sketch, in which probable events are happily detached from fable, and  
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the relation of historical incidents is judiciously combined with a view of the progress of government, religion, science, arts, manners, and customs, in each country. The whole is written with strength, perspicuity, and elegance.

This first volume treats of the affairs of Egypt, Assyria, Persia, Phœnicia, and Judea, and of those of Greece, to the close of the first Persian war.

The following account of the extension of the trade of Phœnicia will serve to shew how much may be done by a judicious selection and arrangement of materials :

‘ The history of this people furnishes a remarkable proof of the wonders which industry can perform, and of the opulence to which commerce can raise a nation which applies to it with ardour.

‘ The first voyages which they performed were in the Mediterranean, of which they frequented all the ports. Coasting along the shores of this sea, they made settlements in the isles of Cyprus and Rhodes, and extending their navigation, passed successively into Greece, Thrace, Italy, Sicily, and Sardinia. Penetrating into the extremities of Europe, they visited the Gauls, discovered the southern part of Spain, and gave a name to that kingdom, which it still retains\*.

‘ Hitherto their navigation, like that of all the ancient nations, had been confined to the Mediterranean; and the south of Spain was the boundary of their voyages. Passing the southern point of that country, the Phœnician sailors perceived that the Mediterranean communicated by a narrow channel with another sea. The dread of encountering unknown latitudes, and the perils which presented themselves in crossing this unexplored and formidable passage, long deterred the Phœnician pilots: but incited by the love of gain, and encouraged by their perpetual successes, about 1250 years before the Christian era they ventured beyond the boundaries of ancient navigation, and passing the straits of Gades, entered the ocean. Success crowned the boldness of the enterprise. They landed on the western coast of Spain. This first voyage was followed by others; and the Phœnicians soon sent colonies into the country, founded cities there, and formed permanent settlements. Their lucrative traffic to these regions induced them to erect, on an isle, known at present by the name of Cadiz, a fortified place, which they might employ as a repository or warehouse for the Spanish trade. To secure the possession of that isle, they built a city, to which, from the purposes of its erection, they gave the name of Cadiz †.

‘ The advantages which the Phœnicians derived from this trade were sudden and extraordinary. Spain presented the same spectacle to its first visitants, that America presented to the Spaniards in the sixteenth century. The ancient Spaniards, like the Americans, were destitute of arts and industry. Their country abounded with gold and silver; but the inhabitants, unacquainted with the value of these

\* ‘ Spaniza, which the Romans have changed into *Hispania*, and we into Spain, signifies, in the Hebrew language, little different from the Phœnician, *full of rabbits*.’ † ‘ Refuge, inclosure.’

precious metals, applied them to common uses. The Phœnicians availed themselves of this ignorance. In exchange for oil, glass, and trinkets, so much coveted by barbarians, they received such a quantity of silver, that their ships could not contain the treasure. They were obliged to take out the lead with which their anchors were loaded, and put the silver in its place.

\* The wealth which the Phœnicians drew from Spain was not confined to the precious metals. Wax, honey, vermilion, iron, lead, copper, and above all, tin, were valuable articles of traffic. This last metal was unknown to other nations till it was introduced by the Phœnicians.

\* Spain was not the only country beyond the pillars of Hercules into which the Phœnicians had penetrated. Accustomed to the navigation of the ocean, they extended their discoveries to the left of the straits of Gades, as far as to the right; and visiting the western coasts of Africa, formed settlements there, a little after the Trojan war.

\* While the Phœnicians possessed the trade of the North and the West, they drew to themselves the commerce of the South and the East, which is said to have been opened by the Egyptians. Having become masters of several commodious harbours towards the bottom of the Arabian Gulph, they established a regular intercourse with Arabia and the continent of India on the one hand, and with the eastern coast of Africa on the other. They landed the valuable cargoes which they brought from these opulent regions at Elath, the safest harbour in the Red Sea towards the north. Thence they were carried by land to Rhinocolura, the nearest port in the Mediterranean to the Arabian Gulph; and being re-shipped in that harbour, were transported to the Phœnician capital. Thus the wealth of Persia, India, Africa, and Arabia, centered in Tyre, and thence was distributed over the western parts of the world.

\* In order to secure the commerce of these countries which they had discovered or visited, the Phœnicians founded colonies and cities, in the most commodious situations, as far as their voyages extended. About eighty years after the Trojan war they founded the city of Gades, on a small island near the western coast of Andalusia, and soon afterwards those of Adrymetum, Leptis, Utica, and Copsa, in Africa. In their voyages to Greece, Thrace, and Italy, they built cities and planted colonies in Cistium, Thera, Argos, Thebes, Samothrace, and Thasus. Soon after this we find Phœnician colonies on every island of the Mediterranean, in the Balearic isles, in Sardinia, Corsica, Sicily, Malta, and many parts of the northern coasts of Africa. The revolution which the conquests of Joshua made in the countries of Canaan was favourable to the colonization of the Phœnicians. After the irruption and devastation of the Hebrew tribes, the greater part of the ancient inhabitants of Palestine, finding themselves threatened with immediate destruction, endeavoured to save themselves by flight. Sidon offered them an asylum; but the territory of that city not sufficing to support the multitude of exiles, they were under a necessity of exploring unknown countries, and seeking new settlements. The Phœnicians lent them their ships, and employed this accession of subjects to extend their trade and to people their distant cities.



cities. Hence that vast number of colonies which, taking their departure from Phœnicia, soon after diffused themselves through all the skirts of Africa and countries of Europe.

\* No event is more remarkable in the Phœnician history, than the foundation of a new state on the African coast about 890 years before the Christian era. The foundation and growth of *Carthacbadia* \*, or the New Town, have been adorned by poetical fiction; but its consequent greatness made an important figure in the history of the world. Situated on a bold projection of the African coast, in the very center of the Mediterranean, Carthage comprehended within her view the East, as well as the West, and embraced, by the extent of her commerce, all the seas, and all the countries of the known world. An excellent port offered a secure asylum to ships: the natural fertility of the adjacent soil; the happy site of the town, surrounded by a cluster of islands and countries conveniently situated for commerce; the adventurous spirit of the merchants and mariners; the skill and industry of the artificers; together with the wisdom of the government, which was never shaken by seditions, nor oppressed by tyranny, till the later periods of the commonwealth; all contributed to the sudden increase and rapid improvement of the Carthaginian colony. From the enlargement of its territory it became a separate state, which soon rivalled and afterwards surpassed the mother country; and, in a duration of seven hundred years, comprehended within its dominion the finest portion of Africa, as well as a great part of Spain, Sicily, Corsica, Sardinia, Malta, with the Balearic, and the Fortunate Islands.

\* From the enumeration of the countries to which the Phœnicians traded, of the cities which they built, and the colonies which they planted, in the various and distant parts of the world, an idea may be formed of the greatness and extent of their commerce. As in ancient times the nations of the earth had little intercourse or connection with each other, the Phœnicians were employed as factors and carriers to all their neighbours, and became masters of all the trade that was carried on in the known world. Their ships conveyed the productions of every climate; and the empire of the sea was in their possession. Other nations applied to them when any great maritime enterprise or distant expedition was to be undertaken. The fleets which Solomon fitted out, to sail from the Red Sea to Ophir and Tarshish, probably on the eastern coast of Ethiopia, were conducted by Phœnician pilots, who had been accustomed to visit these countries before the time of Solomon. It was to Phœnician mariners that Necho, King of Egypt, above 610 years before Christ, gave the extraordinary commission to circumnavigate Africa. That prince sent a Phœnician fleet from the borders of the Red Sea, with injunctions to keep along the African coasts, to make the tour of them, and to return to Egypt by entering the Mediterranean at the Pillars of Hercules, or Straits of Gibraltar. The Phœnicians taking their departure from the Red Sea, entered the Southern Ocean, and constantly followed the coasts. After having employed two seasons in this navigation, they doubled the southern promontory of Africa,

\* \* Abbreviated into Karchedon by the Greeks, and pronounced Carthago by the Romans.

and arriving at the Pillars of Hercules, entered the Mediterranean, and reached the mouths of the Nile in the third year of their voyage.

In a work so well executed as the present, to search for trifling inaccuracies would be fastidious: the author will easily correct them in a subsequent edition. We shall only remark\*, that it would have much increased the value of his book, if Dr. R. had been less sparing of his references. Decisive assertions, on points which have been the subject of dispute, or concerning which an inquisitive reader may be supposed to wish for farther information, ought to be supported by authorities.

ART. IX. *The Parian Chronicle.* (Concluded from our Review for October, p. 357.)

*D*ICENDUM est mihi ad ea quæ a te dicta sunt, sed ita, nihil ut affirmem; quæram omnia, dubitans plerumq; et mihi ipse diffidens.

Having already given a concise account of this learned and ingenious work, we shall briefly state such doubts as have arisen in our minds, on reviewing Mr. Robertson's arguments; and submit them to his impartial consideration. If we before omitted any observation of moment, from a desire of contracting our article into as small a compass as possible, we shall now endeavour to compensate for the neglect.

Objection I. *The characters have no certain or unequivocal marks of antiquity.* This seems rather to be an answer to a defender of the inscription, than an objection. If a zealous partizan of the marble should appeal to its characters and orthography, as decisive proofs of its being genuine, it would be proper enough to answer, that these circumstances afford no certain criterion of authenticity. But in this word *certain*, sculks an unlucky ambiguity. If it means demonstrative, it must be allowed that no inscription can be proved to be *certainly* genuine, from these appearances; but if it means no more than *highly probable*, many inscriptions possess sufficient internal evidence to give their claims this degree of *certainly*. The true question is, Has not the Parian Chronicle every mark of antiquity that can be expected in a monument claiming the age of 2000 years? The letters Π and Ω are, by Mr. R.'s own confession, such as occur in genuine inscriptions, and to say in answer, that an impostor might copy the forms of these letters from other inscriptions, is already to suppose the inscription forged, before it is rendered probable by argument. The learned author of the Dissertation seems to betray some doubt of his own conclusion; for he adds, p. 56, \* *that the antiquity of an inscription can never be proved by the mere form*

\* Premising that, in the extract here given, we have omitted various references made by Dr. R.



of the letters, because the most ancient characters are as easily counterfeited as the modern.' But this objection is equally applicable to all other ancient inscriptions, and is not to the purpose, if the present inscription has any peculiar marks of imposture in its characters and orthography. 'The characters do not resemble the Sigeian, the Nemean, or the Delian inscriptions.' Mr. R. answers this objection himself by adding, 'which are supposed to be of a more ancient date.' The opposite reason to this will be a sufficient answer to the other objection, 'that they do not resemble the Farnesian pillars or the Alexandrian MS.' If 'they differ in many respects from the Marmor Sandvicense,' they may be presumed to agree in many. 'They seem to resemble, more than any other, the alphabet taken by Montfaucon from the Marmor Cyzicenum.' Thus it appears that the Parian Chronicle most nearly resembles the two inscriptions, to whose age it most nearly approaches.

When Mr. R. adds, that the letters 'are such as an ordinary stone-cutter would probably make, if he were employed to engrave a Greek inscription, according to the alphabet now in use,' he must be understood *cum grano salis*. The engraver of a fac simile generally omits some nice and minute touches in taking his copy; but, even with this abatement, we dare appeal to any adept in Greek calligraphy whether the specimen facing p. 56, will justify our author's observation: 'The small letters (O, Θ, Ω), intermixed among the larger, have an air of affectation and artifice.' Then has the greater part of ancient inscriptions an air of affectation and artifice. For the O is perpetually engraved in this diminutive size, and Ω being of a kindred sound, and Θ of a kindred shape, how can we wonder that all three should be represented of the same magnitude? In the inscription which immediately follows the marble in Dr. Chandler's edition, N<sup>o</sup> xxiv, these very three letters are never so large as the rest, and often much smaller; of which there are instances in the three first lines. See also two medals in the second part of Dorville's *Sicula*, Tab. xvi. Num. 7. 9.

'From the archaisms, such as ἐγ Λυκωπειας, ἐγ Κυβέλλας, ἐμ Πάριος, &c. &c. no conclusion can be drawn in favour of the authenticity of the inscription.' Yet surely every thing common to it with other inscriptions, confessedly genuine, creates a reasonable presumption in its favour. 'But what reason could there be for these archaisms in the Parian Chronicle? We do not usually find them in Greek writers of the same age, or even of a more early date.' The reason is, according to our opinion, that such archaisms were then in use; this we know from other inscriptions, in which such archaisms (or, as our author afterward calls them, barbarisms) are frequent. Nothing can be inferred from the Greek writers, unless we had their autographs. The present system of orthography in our printed Greek books is out of the



question. Again, 'The inscription sometimes adopts and sometimes neglects these archaisms, as in lines 4, 12, 27, 52, 63, 67.' This inconsistency either is no valid objection, or if it be valid, will demolish not only almost every other inscription, but almost every writing whatsoever. For example, in the inscription just quoted, N<sup>o</sup> xxiv. we find τὸν βασιλέα l. 20. and ὄραμι πέμπυι, 24. A little farther, N<sup>o</sup> xxvi. l. 31. we have ἰΓ Μαγνησίας, 57, 73. 81. ἰΚ Μαγνησίας, and 106. 108. ἰΚΤ Μαγνησίας. The Corcyrean inscription (Montfaucon, *Diar. Ital.* p. 420.) promiscuously uses ἰΚδανείζομαι and ἰΓδανείζομαι. In English, who is surprised to find *has* and *hath*, *a hand*, and *an hand*, *a useful*, and *an useful*, in the works of the same author? We could produce instances of this inaccuracy from the same page, nay from the same sentence.

'The authenticity of these inscriptions, in which these archaisms appear, must be established, before they can be produced in opposition to the present argument.' This is, we cannot help thinking, rather too severe a restriction. If no inscription may be quoted, before it be proved genuine, the learned author of the Dissertation need not be afraid of being confuted, for nobody will engage with him on such conditions. Perhaps the reverse of the rule will be thought more equitable: that every inscription be allowed to be genuine, till its authenticity be rendered doubtful by probable arguments. We will conclude this head with two short observations. In Selden's copy, l. 26. was written ΠΟΗΣΙΝ, which the later editors have altered to ΠΟΙΗΣΙΝ, but without reason, the other being the more ancient way of writing, common in MSS. and sometimes found on inscriptions. (See G. Koen's *Notes on Gregorius de Dialectis*, p. 30.) In l. 83. the Marble has Καλλίου, for which Palmer wished to substitute Καλλίου. Dr. Taylor refutes him from the *Marmor Sandvicense*, observing at the same time, that this orthography occurs in no other place whatever, except in these two monuments. Is it likely that two engravers should by chance coincide in the same mistake, or that the forger of the Parian Chronicle (if it be forged) should have seen the *Marmor Sandvicense*, and taken notice of this peculiarity with the intention of afterward employing it in the fabrication of an imposture?

We will now consider, more briefly, the other objections.

II. 'It is not probable that the Chronicle was engraved for private use. 1. Because it was such an expence, as few learned Greeks were able to afford.' If only a few were able to afford it, some one of those few might be willing to incur it. But let Mr. R. consider how likely it is that a modern, and probably a needy Greek, should be more able to afford it in the last century, than a learned Greek 2000 years ago! 2. 'A manuscript is more readily circulated.' Do men never prefer cumbrous splendour to cheapness and

and convenience? And if this composition, instead of being engraved on marble, had been committed to parchment, would it have had a better chance of coming down to the present age? Such a flying sheet would soon be lost; or, if a copy had, by miracle, been preserved to us, the objections to its being genuine would be more plausible than any that have been urged against the inscription. What Mr. R. says about the errors to which an inscription is liable; &c. will only prove that chronological inscriptions ought not to be engraved; but not that they never were. We allow that the *common* method of writing in the reign of Ptolemy Philadelphus was NOT ON STONES. But it was common enough to occur to the mind of any person who wished to leave behind him a memorial at once of his learning and magnificence.

III. This objection, *that the marble does not appear to be engraved by public authority*, we shall readily admit, though Bentley (Diss. on Phalaris, p. 251.) leans to the contrary opinion. In explaining this objection, the learned Dissertator observes, that though the expression, ἀρχοντος ἐν Πάρωι, would lead us to suppose that the inscription related to Paros, not a single circumstance in the history of that island is mentioned. But this expression only shews that the author was an inhabitant of Paros, and intended to give his readers a clue, or PARAPHEGMA, by the aid of which they might adjust the general chronology of Greece to the dates of their own history. *‘It is as absurd as would be a marble in Jamaica containing the revolutions of England.’* We see no absurdity in supposing a book to be written in Jamaica, containing the revolutions of England. The natives of Paros were not uninterested in events relating to the general history of Greece, particularly of Athens; and how can we tell whether the author were an *inquilinus* or a native of the island; whether he thought it a place beneath his care, or whether he had devoted a separate inscription to the chronology of Paros?

IV. *It has been frequently observed, that the earlier periods of the Grecian history are involved in darkness and confusion.* Granted.

It follows then, that *an author who should attempt to settle the dates of the earlier periods would frequently contradict preceding, and be contradicted by, subsequent writers: that he would naturally fall into mistakes, and at best could only hope to adopt the most probable system.* But the difficulty of the task, or the impossibility of success, are not sufficient to prove that no man has been rash or mad enough to make the attempt. On the contrary, we know that many have made it. What a number of discordant opinions has Mr. R. himself given us from the ancients concerning the age of Homer? This consideration will in part obviate another objection, that the Parian Chronicle does not agree with any ancient author. For if the ancients contradict one another, how could it follow more than  
one



one of them? and why might not the author, without any imputation of ignorance or rashness, sometimes depart from them all? If indeed he disagrees with them when they are unanimous, it might furnish matter for suspicion; though even this would be far from a decisive argument, unless the ancients were so extremely unlike the moderns, as never to be fond of singular and paradoxical positions.

V. *This Chronicle is not once mentioned by any writer of antiquity.* How many of those inscriptions, which are preserved to the present day, are mentioned by classical authors? Verrius Flaccus composed a Roman calendar, which, as a monument of his learning and industry, was engraved on marble, and fixed in the most public part of Preneste. Fragments of this very calendar were lately dug up at Preneste, and have been published by a learned Italian. Now, if the passage of Suetonius, which informs us of this circumstance, had been lost, would the silence of the Latin writers prove that the fragments were not genuine remains of antiquity? It may be said, that the cases are not parallel, for not a single author mentions the Parian Chronicle, whereas Suetonius does mention Verrius's Roman calendar. To this we answer, It is dangerous to deny the authenticity of any monument on the slender probability of its being casually mentioned by a single author. We shall also observe, that this fact of the Hemicyclium of Verrius will answer some part of the Dissertator's second objection: '*The Parian Chronicle is not an Inscription that might have been concealed in a private library.*' Why not? it is of no extraordinary bulk; and might formerly have been concealed in a private library, or in a private room, with as much ease as many inscriptions are now concealed in very narrow spaces. But unless this monument were placed in some conspicuous part of the island, and obtruded itself on the notice of every traveller, the wonder will in great measure cease, why it is never quoted by the ancients. Of the nine authors named in p. 109, had any one ever visited Paros? If Pausanias had travelled thither, and published his description of the place, we might perhaps expect to find some mention of this marble in so curious and inquisitive a writer. But though the inscription existed, and were famous at Paros, there seems no necessity for any of the authors whose works are still extant to have known or recorded it. If there be, let this learned antagonist point out the place where this mention ought to have been made. If any persons were bound by a stronger obligation than others to speak of the Parian inscription, they must be the professed chronologers; but alas! we have not the entire works of so much as a single ancient chronologer; it is therefore impossible to determine whether this Chronicle were quoted by any ancient. And supposing it had been seen by some ancient, whose writings still remain,



remain, why should he make particular mention of it? Many authors, as we know from their remains, very freely copied their predecessors without naming them. Others, finding only a collection of bare events in the Inscription, without historical proofs or reasons, might entirely neglect it, as deserving no credit. Mr. R. seems to lay much stress on the *precise, exact,* and *particular* specification of the events, p. 109. But he ought to reflect, that this abrupt and positive method of speaking is not only usual, but necessary, in such short systems of chronology as the Marble contains, where events only, and their dates, are set down, unaccompanied by any examination of evidences for and against, without stating any computation of probabilities, or deduction of reasons. When therefore a chronological writer had undertaken to reduce the general history of Greece into a regular and consistent system, admitting that he was acquainted with this Inscription, what grounds have we to believe that he would say any thing about it? Either his system coincided with the Chronicle, or not: if it coincided, he would very probably disdain to prop his own opinions with the unsupported assertions of another man, who, as far as he knew, was not better informed than himself. On the other hand, if he differed from the authority of the Marble, he might think it a superfluous exertion of complaisance, to refute, by formal demonstration, a writer who had chosen to give no reasons for his own opinion.—We shall pass hence to objection

VII. With respect to the parachronisms that Mr. R. produces, we shall without hesitation grant, that the author of the Inscription may have committed some mistakes in his chronology, as perhaps concerning Phidon, whom he seems to have confounded with another of the same name, &c. But these mistakes will not conclude against the antiquity of the Inscription, unless we at the same time reject many of the principal Greek and Roman writers, who have been convicted of similar errors. We return therefore to objection

VI. *Some of the facts seem to have been taken from authors of a later date.* We have endeavoured impartially to examine and compare the passages quoted in proof of this objection; but we are obliged to confess, that we do not perceive the faintest traces of theft or imitation. One example only deserves to be excepted, to which we shall therefore pay particular attention.

\* The names of six, and, if the lacunæ are properly supplied, the names of twelve cities, appear to have been engraved on the Marble, exactly as we find them in Ælian's Various History. But there is not any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians.

The chance of six names, says Mr. R. being placed by two authors in the same order, is as 1 to 720, of twelve, as 1 to 479,001,600. *It is therefore utterly improbable that these names would have been placed in this order on the Marble, if the author of the Inscription had not transcribed them from the historian.*

On this argument we shall observe, 1. That the very contrary conclusion might possibly be just, that the historian transcribed from the Inscription. Yet we shall grant that in the present case this is improbable, especially if the author of the Various History be the same Elian, who, according to Philostratus, Vit. Sophist. II. 31. never quitted Italy in his life. But an intermediate writer might have copied the Marble, and Ælian might have been indebted to him. 2dly, We see no reason to allow, that the *lacunæ* are properly supplied. Suppose we should assert, that the names stood originally thus, Miletus, Ephesus, Erythræ, Clazomenæ, Lebedos, Chios, Phocæa, Colophon, Myus, Priene, Samos, Teos. In this arrangement, only four names would be together in the same order with Elian; and from these Miletus must be excepted, because there is an obvious reason for mentioning that city first. Three only will then remain, and surely that is too slight a resemblance to be construed into an imitation. For Pausanias and Paterculus, quoted by our Author, p. 154, have both enumerated the same twelve cities, and both agree in placing the five last in the same order, nay, the six last, if Vossius's conjecture, that TEUM ought to be inserted in Paterculus after Myum TEM, be as true as it is plausible. But who imagines that Pausanias had either opportunity or inclination to copy Paterculus? 3dly, Allowing that the names were engraved on the Marble exactly in the order that Elian has chosen, is there no way of solving the phenomenon, but by supposing that one borrowed from the other? Seven authors at least (Mr. R. seems to say more, p. 154, 5.) mention the colonization of the same cities; how many authors now lost may we reasonably conjecture to have done the same? If therefore the composer of the Chronicle, and Elian, lighted on the same author, the former would probably preserve the same arrangement that he found, because in transcribing a list of names, he could have no temptation to deviate, and the latter would certainly adhere faithfully to his original, because he is a notorious and servile plagiarist. Mr. R. indeed thinks, p. 158, that if a succeeding writer had borrowed the words of the Inscription, he would not have suppressed the name of the author. This opinion must fall to the ground, if it be shewn that Elian was accustomed to suppress the names of the authors to whom he was obliged. Elian has given a list of fourteen celebrated gluttons, and, elsewhere, another of twenty-eight drunkards (from which, by the way, it appears, that



people were apt to eat and drink rather too freely in ancient as well as modern times); and both these lists contain exactly the same names in the same order with Atheneüs. Now it is observable, that fourteen names may be transposed 87,178,291,200 different ways, and that twenty-eight names admit of 304,888,344,611,713,860,501,504,000,000 different transpositions, &c. &c. Elian therefore transcribed them from Atheneüs; yet Elian never mentions Atheneüs in his Various History. So that whether Elian copied from the Marble, or only drew from a common source, he might, and very probably would, conceal his authority.

VIII. *The history of the discovery of the Marbles is obscure and unsatisfactory.*

In p. 169, it is said to be *'related with suspicious circumstances, and without any of those clear and unequivocal evidences which always discriminate truth from falsehood.'* The question then is finally decided. If the Inscription has not any of those evidences, which truth always possesses, and which falsehood always wants, it is most certainly forged. The learned Dissertator seems for a moment to have forgotten the modest character of a DOUBTER, and to personate the dogmatist. But waving this, we shall add, that, as far as we can see, no appearance of fraud is discoverable in any part of the transaction. The history of many inscriptions is related in a manner equally unsatisfactory; and if it could be clearly proved that the Marble was dug up at Paros, what would be easier for a critic who is determined at any rate to object, than to say, that it was buried there in order to be afterward dug up? If the person who brought this treasure to light had been charged on the spot with forging it, or concurring in the forgery, and had then refused to produce the external evidences of its authenticity, we should have a right to question, or perhaps to deny, that it was genuine. But no such objection having been made or hinted, at the original time of its discovery, it is unreasonable to require such testimony as it is now impossible to obtain. *'There is nothing said of it in Sir T. Roe's negotiations.'* What is the inference? That Sir Thomas knew nothing of it, or believed it to be spurious, or forged it, or was privy to the forgery? Surely nothing of this kind can be pretended. But let our Author account for the circumstance if he can. To us it seems of no consequence on either side. *'Peirest made no effort to recover this precious relic, and from his composure he seems to have entertained some secret suspicions of its authenticity.'* Peirest would have had no chance of recovering it after it was in the possession of Lord Arundel's agents. He was either a real or a pretended patron of letters, and it became him to affect to be pleased that the Inscription had come into England, and was illustrated by his learned friend Selden. John F. Gronovius had with great labour and expence collated Anna Comnena's



Comnena's *Alexiades*, and intended to publish them. While he was waiting for some other collations, they were intercepted, and the work was published by another. As soon as Gronovius heard this unpleasant news, he answered, that learned men were engaged in a common cause; that if one prevented another in any publication, he ought rather to be thanked for lightening the burthen, than blamed for interfering. But who would conclude from this answer, that Gronovius thought the *Alexiades* spurious, or not worthy of any regard?

Mr. R. calculates, that the venders of the Marble received 200 pieces. But here again we are left in the dark, unless we knew the precise value of these pieces. Perhaps they might be equal to an hundred of our pounds, perhaps only to fifty. Beside, as they at first bargained with Samson, Piereſc's supposed *Jew* agent, for fifty pieces only, they could not have forged the Inscription with the clear prospect of receiving more. Neither does it appear that they were paid by Samson. It is fully as reasonable to suppose fraud on the one side, as on the other; and if Samson, after having the Marble in his possession, refused or delayed to pay the sum stipulated, he might, in consequence of such refusal or delay, be thrown into prison, and might, in revenge, damage the Marble before the owners could recover it.

We own this account of ours to be a romance; but it is lawful to combat romance with romance.

IX. *The world has been frequently imposed upon by spurious books and inscriptions, and therefore we should be extremely cautious with regard to what we receive under the venerable name of antiquity.*

Much truth is observable in this remark. But the danger lies in applying such general apophthegms to particular cases. In the first place, it must be observed, that no forged books will exactly suit Mr. R.'s purpose, but such as pretend to be the author's own hand-writing; nor any inscriptions, but such as are still extant on the original materials, or such as were known to be extant at the time of their pretended discovery. Let the argument be bounded by these limits, and the number of forgeries will be very much reduced. We are not in possession of *Cyriacus Anconitanus's* book, but if we were governed by authority, we should think that the testimony of *Reinesius* in his favour greatly overbalances all that *Augustinus* has said to his prejudice. The opinion of *Reinesius* is of the more weight, because he suspects *Ursinus* of publishing counterfeit monuments. We likewise find the most eminent critics of the present age quoting *Cyriacus* without suspicion (v. *Ruhnken*. in *Timæi Lex. Plat.* p. 10. apud *Koen*, ad *Gregor.* p. 140.) The doctrine advanced in the citation from *Hardouin* is exactly conformable to that writer's usual paradoxes. He wanted to destroy the credit of all the Greek and Latin writers. But inscriptions

tions hung like a millstone about the neck of his project. He therefore resolved to make sure work, and to deny the *genuineness* of as many as he saw convenient; to effect which purpose, he intrenches himself in a general accusation. If the author of the Dissertation had quoted a few more paragraphs from Hardouin, in which he endeavours, after his manner, to shew the forgery of some inscriptions, he would at once have administered the poison and the antidote. But to the reveries of that learned madman, respecting Greek supposititious compositions of this nature, we shall content ourselves with opposing the sentiments of a modern critic, whose judgment on the subject of spurious inscriptions will not be disputed:

MAFFEI, in the introduction to the third book, c. 1. p. 51. of his admirable, though unfinished work *de Arte Criticâ Lapidariâ*, uses these words: *Inscriptionum Græcæ loquentium commentitias, si cum Latinis comparemus, deprehendi paucas: neque enim ullum omnino est, in tanta debacchantium falsariorum libidine, monumenti genus, in quod ii sibi minus licere putaverint. Argumento est, paucissimas usque in hanc diem ab eruditis viris, et in hoc literarum genere plurimum versatis rejectas esse, falsique damnatas.*

We here finish our exceptions. Much praise is due to the Author of the Dissertation for the learning and candour so conspicuous throughout his work. Even those who are most prejudiced against his hypothesis, will read his book with pleasure, as well for the taste and erudition displayed in treating the main question, as for the entertaining discussion of incidental matters. If we seem to have assumed more of the style and tone of controversy than suits the impartiality of judges, we plead in excuse, that we intended only to animate, in some degree, a subject, which, to the generality of readers, must appear dry and tedious. If the Author should pay any attention to the hints which we have thrown out, and publish the result of his thoughts on them, we shall coolly reconsider his arguments,

*Resellere sine iracundia, et refelli sine pertinacia parati.*

In the emendations of the 11th and 78th lines of the Inscription, the genius of the Greek language requires us to read, Παναθηναϊα and ἀνέβη, for Παναθηναϊκου and ανεβησε.

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ART. X. *The Works of Nathaniel Lardner, D.D.* containing, Credibility of the Gospel History; Jewish and Heathen Testimonies; History of Heretics; and his Sermons and Tracts; with general Chronological Tables, and copious Indexes. To the first Volume is prefixed the Life of the Author, by Andrew Kippis, D.D. F. R. S. and S. A. In 11 Vols. 8vo. Price to Subscribers 3l. 3s. in Boards. Johnson. 1788.

WE heartily congratulate the Public on the appearance of this COMPLETE EDITION of the Works of Dr. Lardner, who has not improperly been complimented as "the Prince of



of modern Divines," and whose *chief work* cannot fail of being held in the highest repute as long as the credibility of the Gospel shall be deemed worthy of demonstration. Uniting to an intimate knowledge of antiquity, candour, good sense, and the most sacred regard for truth, he has laboured with success in winnowing the chaff of spurious evidence from those genuine and solid testimonies which prove the verity of the Christian Scriptures. He had none of that weak credulity which rests satisfied with flimsy forgeries, pious frauds, and artful interpolations, or of that wretched timidity which trembles at removing those reeds and straws with which the ignorant and superstitious have endeavoured, and the artful pretended, to prop up the fortrefs of truth. Hence his writings are eminently valuable. None have been more highly or more justly praised. "It was the frequent saying of a very learned person, that if he were sentenced to imprisonment for seven years, he would not desire to take any books with him into his confinement, besides the works of Jortin and Lardner \*."

The several pieces contained in the eleven volumes before us, and now first collected together, have separately been published, at different times; most of them by Dr. Lardner himself, and some few after his decease; and accounts have been given of them in our Review, which may easily be found by consulting our General Index †. A republication of them was now become necessary. His great work on the *Credibility of the Gospel History*, in 17 volumes octavo, was become very scarce, and sold for as much as all his works originally cost, unbound; and some of his tracts were not to be purchased. These latter will have the recommendation of novelty; especially the *Essay on the Mosaic Account of the Creation and Fall of Man*, almost the whole impression of which was lost, in consequence of the misfortunes of the bookseller.

Nothing, however, is absolutely new in this edition, except *the Life of the Author*, written by Dr. Kippis, which, notwithstanding it can furnish no great amusement to the mere lovers of anecdote, will be esteemed by all rational Christians as a proper tribute to the memory of Dr. Lardner, and an acceptable addition to the mass of British biography. Sentiments of esteem and veneration, combining with natural curiosity, prompt us to enquire into the history of those men by whose writings we have

\* Memoirs of T. Hollis, Esq. vol. i. p. 254.

† Our first account of the *Credibility* is in vol. iv. p. 18. of the Review. Some account of the *Jewish and Heathen Testimonies* (entitled in our Index *On the Truth of the Christian Religion*) is to be found in vol. xxxii. p. 1.; xxxiv. p. 31. and p. 430.; and vol. xxxvi. p. 270. The last work of Dr. Lardner's noticed by us, was his *History of Heretics*, see vol. lxiv. p. 33.



been improved in wisdom and virtue. Can we therefore be surpris'd that many should desire a life of this excellent writer? for to whom among the moderns is the Christian world under greater obligations? But against undertaking a task of this kind it has been objected, that the lives of scholars, pass'd for the most part in their libraries, can furnish few incidents deserving the biographer's attention; and that the works of such men as Lardner contain by much the most valuable and amusing part of their memoirs. This, in general, is true; and yet the *Lives* of the learned, if faithfully written, will always be covet'd. Little perhaps is to be known, but there is a pleasure in knowing that little. Add to this, that an acquaintance with their history and character often assists us in understanding their writings, and in ascertaining the degree of credit to which they are entitled. For these reasons, the life of Lardner ought to be held up to view. His industry, integrity, candour, and gentleness, should be made known, as they serve to increase the value of his works, as well as to reflect a lustre on human nature. Why the relations of such a man should object to his life being published, we cannot divine; but we think Dr. Kippis is to be applauded for persisting, notwithstanding their objections, in his resolution. He well knew that no disgrace could accrue to him from the narrative with which he has enriched the present edition. The Doctor has made a good use of those materials, which he appears to have collected with diligence; has drawn up the memoir in an easy and agreeable manner, and taken frequent opportunities of enlivening the narrative with those ingenious strictures and observations, in making which he is peculiarly happy.

The particulars of Dr. Lardner's life, independently of his being an author, lie in a very narrow compass. He was born at Hawkhurst, in Kent, June 6, 1684. After a grammatical education, to which great attention must have been given, and in which a no less rapid progress must have been made, he was sent first to a dissenting academy in London, which was under the care of the Rev. Dr. Joshua Oldfield; and thence, in his 16th year, to prosecute his studies at Utrecht, under the celebrated professors D'Uries, Grævius, and Burman. Here he remained somewhat more than three years, and then removed for a short space to Leyden. In 1703 he returned to England, continuing, at his father's house, to employ himself by close and diligent preparation for the sacred profession which he had in view. Qualified as he was, it was not till 1709 that he preached his first sermon, from Romans, i. 16.—'a text (his biographer remarks) than which there could not have been a more proper one for a man, who was destined in the order of Divine Providence to be one of the ablest advocates for the authenticity and truth of the Christian revelation, that ever existed.'

A few years after this, Lardner was received into Lady Treby's family, as domestic chaplain and tutor to her son, and continued in this comfortable situation till her Ladyship's death, in 1721. This event threw him into circumstances of some perplexity, having preached to several congregations during his residence with Lady Treby, without the approbation or choice of any one congregation. Here we are told, 'that it reflects no honour on the Dissenters, that a man of such merit should so long have been neglected.' But surely it casts *no dishonour*, when all circumstances are considered. The pulpit was not the place in which Mr. L. was calculated either to convey improvement, or acquire reputation. Dr. Kippis afterward informs us, 'that his mode of elocution was very unpleasent; that from his early and extreme deafness he could have no such command of his voice, as to give it a due modulation; and that he greatly dropped his words.' It cannot then, as his biographer adds, be matter of surprize that he was not popular; and we may add to this, it cannot then be any reflection on the congregations to which he occasionally preached, that they did not choose for their minister a man, who, notwithstanding his great learning and amiable virtues, was so deficient as a public speaker, that it was impossible to hear him with any pleasure, and scarcely without pain.

Though Mr. Lardner had no church at which he officiated as Minister, he was engaged, with some of his dissenting brethren, in preaching a Tuesday-evening lecture at the Old Jewry. Acquainted probably with the direction of his studies, they appointed him to preach on the proof of the *Credibility of the Gospel History*. This he discussed, we are told, in three sermons (p. 84, they are called *two sermons*, which we believe to be right, as we find two sermons with nearly this title in vol. x.), and prosecuting the subject which he had taken up in these discourses, in Feb. 1727, he published, in two volumes octavo, *the first Part of "The Credibility of the Gospel History, or the Facts OCCASIONALLY mentioned in the New Testament confirmed by Passages of ancient Authors who were contemporary with our Saviour, or his Apostles, or lived near their Time."* An Appendix was subjoined, relating to the time of Herod's death.

Thus Mr. L. commenced author, and began his literary career with singular reputation.

• It is scarcely necessary to say (observes Dr. K.) how well this work was received by the learned world. Not only was it highly approved by the Protestant Dissenters, with whom the author was more immediately connected, but by the clergy in general of the established church; and its reputation gradually extended into foreign countries. It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work (and to him that does not peruse it, it will be

to his own loss) will find it replete with admirable instruction, sound learning, and just and candid criticism \*.

These two, with the subsequent fifteen, volumes octavo, and the four thin quartos, entitled *Jewish and Heathen Testimonies*, occupied him, with the interruption arising from some smaller productions, during the space of *forty-three years*.

Dr. Kippis gives us a particular account of the time when each volume was published, and of the subjects discussed in each, interspersing his narrative with many pertinent and useful hints and observations; but our limits will not allow us to follow him through this detail. We agree with him in his remarks concerning *academical honours*, occasioned by Mr. Lardner's receiving a diploma from the Marischal College of Aberdeen, conferring on him the degree of Doctor in Divinity, but we must not extract them. We are resolved however to make room, whatever matter we may thrust by, for that useful information which Dr. K. introduces, in speaking of the *Supplement* to the *Credibility*.

\* I cannot avoid strongly recommending the Supplement † to the *Credibility* to the attention of all young divines. Indeed, I think that it ought to be read by every theological student before he quits the university or academy in which he is educated. There are three other works which will be found of eminent advantage to those who are intended for, or beginning to engage in, the Christian ministry. These are, Butler's *Analogy*, Bishop Law's *Considerations on the Theory of Religion*, and Dr. Taylor's *Key to the Apostolical Writings*, prefixed to his paraphrase on the Epistle to the Romans. Without agreeing with every circumstance advanced in these works, it may be said of them, with the greatest truth, that they tend to open and enlarge the mind; that they give important views of the evidence, nature, and design of revelation; and that they display a vein of reasoning and enquiry which may be extended to other objects besides those immediately considered in the books themselves.

† It must not be forgotten, that the *Supplement to the Credibility* has a place in the excellent collection of treatises in divinity which has lately been published by Dr. Watson Bishop of Landaff. For a collection which cannot fail of being eminently conducive to the instruction and improvement of younger clergymen, and for the noble, manly, and truly evangelical preface by which it is preceded, this great Prelate is entitled to the gratitude of the Christian world.

\* May I not be permitted to add, that there is another collection which is still wanted; and that is, of curious and valuable small tracts, relative to the evidences of our holy religion, or to scriptural difficulties, which, by length of time, and in consequence of having

\* Hereby (says Mr. Radcliffe, in his affixed Elogium on Dr. L.) he has erected a monument to his great master and himself, which must last as long as the world endures.

† N. B. This, some years ago, was published separately by the booksellers, under the title of *The History of the Gospels and Epistles*.



been separately printed, are almost sunk into oblivion, or, if remembered, can scarcely at any rate be procured? The recovery of such pieces, and the communication of them to the public, in a few volumes, and at a reasonable price, would be an acceptable, as well as an useful service, to men of enquiry and literature.\*

Applauded as Dr. Lardner's works were, he received little recompence for them. Some of the latter volumes of the *Credibility* were published at a loss, and at last he sold the copy-right and all the remaining printed copies, to the booksellers, for the trifling sum of 150*l.* *Laudatur et arget.*

His object, however, was not private emolument, but to serve the interests of truth and virtue; and it pleased Divine Providence to spare his life, both to complete his extensive plan, and to see the last volume, the 4th of the *Testimonies*, published. This was in 1767. He was seized with a decline in the summer following, and was carried off in a few days at Hawkhurst, the place of his nativity, where he had a small paternal estate, in the 85th year of his age. At his particular request, no sermon was preached on occasion of his death. 'Thus (says his biographer) did his modesty and humility accompany him to the last moment of his earthly existence.'

Some posthumous works were published, particularly his *History of Heretics*, by the Rev. Mr. Hogg of Exeter; to our account of which we have already referred.

We should be happy to extract the conclusion of the Memoir, in which is given at length, from various testimonies, the character of this great and amiable\* man; this, however, may be unnecessary, as the candid of all parties must agree in allowing, that *few names are more truly entitled to be remembered with veneration and applause.*

Subjoined to the narrative, is an Appendix containing letters which passed between Dr. Lardner and Dr. Waddington Bishop of Chichester, Dr. Secker then Bishop of Oxford and afterward Archbishop of Canterbury, Lord Barrington, Dr. Morgan, Dr. Chandler, and Dr. Doddridge, together with some valuable papers, particularly one, communicated by the Rev. Mr. Henley to Dr. Kippis, on the disputed passage in Josephus. Here we are entirely of opinion with Dr. K. that 'this passage ought to be for ever discarded from any place among the evidence of Christianity, though it may continue to exercise the ingenuity and critical skill of scholars and divines.'

Before we dismiss this article, it should be remarked, that Mr. Baxter Cole merits our commendation, for the fidelity, care, and

\* The candour and moderation with which Dr. L. maintained his own sentiments, constituted a prominent feature in his character. These virtues were so eminent as even to excite the commendation of Dr. Morgan, the author of the *Moral Philosopher.*

judgment which he has displayed in the department of Editor: Dr. Lardner's singular mode of spelling many words is very properly rejected, and he has adopted the orthography now most in use; but what is of more consequence to the learned reader (and we Reviewers particularly thank him for it), he has paid great attention to Lardner's works, as books of reference. To facilitate our turning to any quotation, he has inserted at the top of the pages the volume and page of the original edition; by means of which, the present edition may in all cases be consulted with nearly the same ease as any of the former. We highly applaud this method, and recommend it to the imitation of all those who collect and give new editions of the works of valuable authors.

For the copious *Indices*, Mr. Cole likewise deserves our thanks.

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ART. XI. *Thoughts on the Divine Goodness*, relative to Moral Agents, particularly displayed in future Rewards and Punishments. Translated from the French of Ferdinand Olivier Petitpierre. 8vo. 5s. 3d. Boards. Robinsons, &c. 1788.

THE ingenious, and pious author of this interesting book is well known, by the talents which he discovered during the course of his ministry in Switzerland, and the virtues he displayed under the persecution which he suffered for his particular opinions. Some mention was made of this when we announced the original French work, with the high commendations which it deserves\*. It is our business, at present, to speak of the translation, which, like the good copy of an excellent picture, is every way worthy to attract the attention of those, who cannot study the original. The gentleman, or lady, who has favoured the Public with this translation, has done justice to the author, by entering deeply into the benevolent feelings of his excellent heart, and often expressing them happily. The reader will find in some places, indeed, phrases that seem to be cast in a Gallic mould, and that deviate more or less from the established mode of English diction: he will also find, here and there, epithets more pompous than those that are usually bestowed by English writers on the objects which they are intended to characterize: but these phrases, and these epithets, were designedly employed by the translator, though as seldom as possible, with a view to preserve the spirit and energy of the original, and we think this view does not stand in need of the apology that is made for it in the Preface to this translation.—We wish that the punctuation of the work had been more correct, as accurate pointing makes the sense of a period enter with fulness and facility into the conception of the reader.

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\* See Review for March 1788.

A sketch of the plan of this work was given, when the original was announced, and to this we refer our readers. We shall confine ourselves at present to some specimens of the translation, which will enable them to judge, for themselves, of its merit, and will, at the same time, serve as a farther specimen of the original work. To shew that the *justice* of God, instead of standing in any sort of opposition to his *goodness*, is rather to be considered as an important branch of it, M. Petitpierre reasons thus :

‘ The definition of Divine justice (that it is, *goodness directed by wisdom*), however true upon the whole, has the defect of being too general, and of not determining, with precision, in what the particular character of Divine justice consists, or the reasons why the goodness of God is sometimes called justice. Every act of Divine justice is, indeed, an act of his goodness directed by wisdom ; but every act of goodness, thus directed, cannot be called an act of justice. The gift that God made of his Son to a sinful world cannot, with propriety, be called an act of justice, though it is the highest instance of his goodness and wisdom.

‘ I therefore incline more to another received definition of Divine justice, which expresses with greater precision the ideas usually attached to that term. *The infinite justice of God* (according to this definition) *consists in his constant and immutable will, or determination, to dispense to every one that which best corresponds with his moral state.* The justice of one man towards another is *the constant and habitual will of rendering to every one that which is his due* ; but as this manner of speaking is improper, when applied to an independent Being, we substitute another in its place, and say, that as a man is called just, who gives to every one his due, so is the Divine Being called just, because he dispenses to every one that which is most suitable to his moral state, throughout the whole of his existence.’

The author illustrates this idea of Divine justice, by considering the different states, circumstances, constitutions, and characters, of moral beings, and the various methods by which goodness, in perfect union with strict rectitude and wisdom, leads them to moral improvement and final happiness.

After having endeavoured to prove, by a critical examination of many passages of Scripture, that our Saviour represents future punishment, as a *chastisement* designed for moral improvement, and that the word *eternal*, when applied to punishment, signifies a *long and dreadful correction* ;—after having shewn, moreover, that this chastisement will be severe and terrible for the obstinate workers of iniquity, he makes the following judicious observation :

‘ By considering this severe justice as a branch of goodness, we set the amiable attribute of goodness in its true light, and this will prevent us from falling into the dangerous illusion of expecting nothing from Divine love but mercies and favours. We should not only consider the *end*, but also the *means* of felicity, and these will be *severe upon every soul of man that doeth evil.* The goodness of the Deity



Deity is inseparable from wisdom, and, consequently, exempt from such false compassion as arises from weakness: it is an inflexible goodness, which, without being influenced by our erroneous supplications, will complete its designs; and thus the sufferings that are necessary to our chief happiness are as certain, as the infinite goodness of God itself.<sup>2</sup>

In the course of his work, the Author shews frequently (and with great evidence and judgment) how truths which are misunderstood, lead to the most absurd and pernicious consequences. Among the truths so perverted in their meaning and application, we may reckon the supreme authority of God over his creatures, and his consequent right of determining their condition, and requiring their submission and obedience. Thus the supreme authority of God has been appealed to as a principle, which justifies the condemnation of a great (and, in some systems, the greatest) part of his creatures to endless misery. But, according to M. Petitpierre, the supreme authority of God over his creatures is his *unlimited right* to confer happiness on them in his own way; and he shews that the Divine authority can never be inconsistent with goodness, because it is *founded* on goodness, as its proper basis. We shall give his reasoning on this subject in the words of his translator:

<sup>2</sup> If the authority of God (as is generally and justly supposed) arises from the *act of creation*, let us consider *what* there is in this act that lays a just foundation for unlimited authority. In the act of creation I can distinguish two things, the *power* which formed us, and the *will* which determined the Deity to put this power in execution. Now it is evident, that *power* alone cannot be the foundation of *authority*; the idea of *power* or strength, and that of *authority* or right, have no natural connexion. A Being may have sufficient power to subject me to his pleasure; but this alone can never give him a right to my obedience: any real authority must be derived from another source. It is therefore in the *will* (which determined creation) that we are to seek for the foundation of that supreme authority, which the divine Being possesses over his creatures. Now *that will*, which brought us into existence, was the first act of infinite goodness; it arose from the pure principle of benevolence and love: it constituted the Creator the *Parent* of all, and is the pledge of that happiness, which, issuing from him, must finally complete the felicity of every intellectual nature. Ah! when I contemplate the Being of Beings, under the interesting point of view in which Creation places him; when I view him as a benevolent Creator, an eternal and gracious Father, who gave me existence that he might give me happiness, I am no more at a loss to discern the foundation of his supreme and unlimited authority: I see that his authority is the *right* to render me happy in the way best suited to my nature, and by the means the best adapted to that end. I then perceive the strongest and the most essential obligation on my part, to submit, implicitly and without reserve, to his authority. I see the folly and extravagance of ever complaining of the dispensations or laws of an infinitely wise Being, and the pre-

sumption, in a weak and ignorant creature, of deciding concerning the means by which its happiness is to be procured. *Woe unto him that striveth with his Maker!*'

We shall close our specimens of this translation, by some paragraphs from that part of the work, in which the Author proves, that the *GLORY of God, instead of requiring any thing contrary to his infinite GOODNESS, is highly interested in its eternal exercise.* In the proof of this proposition, which is full in evidence and beautiful and pathetic in expression, M. Petitpierre shews, among other things, how the manifestation of *all* the Divine perfections (in which the *glory* of God properly and essentially consists) is included in the display of an unchangeable, universal, and eternal goodness to all his creatures. Thus he means to refute the opinion of those theologians, who consider the glory of the Divine *Justice* as requiring the endless torments of the wicked and reprobate. After shewing how Divine goodness shines forth pre-eminent and conspicuous in *wisdom* which directs, *power* which executes, *holiness* which promulgates the most perfect laws for our *improvement, happiness, and justice*;—whose chastisements are designed to prepare and accomplish the destruction of sin, the great enemy of human felicity,—he calls out, in a kind of rapture,—‘What heart can conceive, what tongue can express, the praises due to such exalted glory?—When all these adorable perfections shall be fully manifested to every creature, when sin shall be conquered, and sinners shall become holy, virtuous, and happy, then their hearts, penetrated with love and gratitude, will for ever adore the Author of their existence and felicity, and the grateful homage of their thanksgiving and praise shall resound through the mansions of celestial glory for ever and ever!’

It is a farther observation of the Author, that *the glory of the Creator results from the perfection of his creatures*, as the honour of the workman arises from the excellence and perfection of his work.

\* But (adds M. Petitpierre), on this principle, can any thing be more contrary to the glory of God, than the endless misery and ruin of the reprobate? A multitude of intelligent and immortal beings, whose nature and condition will be in eternal contradiction,—their nature susceptible of happiness and ardently desiring it, while their everlasting portion is horrid and unremitting agony! description must fall infinitely short of this terrible idea, but reason tells us, that it never can advance the glory of the Creator.—If we suppose that the reprobate remain for ever in an impenitent and obdurate state, what then do we behold? a race of beings for ever devoted to crimes and sufferings, and *that*, under the empire of almighty power and goodness.—If we admit that, by their sufferings, the reprobate may be rendered capable of sincere repentance, then the supposition of their eternal misery represents penitent beings returning to God and for ever imploring his forgiveness, but eternally rejected by the Father



of Mercies.—In whatever way, therefore, we consider the reprobate in eternal misery, whether as obstinate sinners or as penitent offenders, we cannot help considering their state, as in contradiction to the infinite goodness of the Divine nature, and, consequently, as absolutely impossible.

‘ In delightful contrast with this painful object of contemplation stands that Infinite goodness, which will leave no being in the universe a *final* prey to wickedness and misery. This goodness will accomplish its work by enlightening their understanding, rectifying their will, rooting out every vicious habit, destroying every evil propensity, and employing, for this purpose, every method of gentleness or severity, that wisdom shall deem necessary, till evil is banished from the universe, and all its intelligent inhabitants are rendered good and happy.’

From these farther specimens, our readers will be enabled to form a judgment of the spirit of this work, and the merit of the translation.

ART. XII. *Sir Joseph Banks and the Emperor of Morocco.* A Tale. By Peter Pindar, Esquire. 4to. 1s. 6d. Kearsley. 1788.

**P**URSUING his blow, Peter aims a second stroke at the President of the Royal Society:—For the first attack here alluded to, see our last Month’s Review, p. 555.

The poet seems to have taken the hint of this satirical piece from the humorous account of Sir Nicholas Gimcrack, in the *Tatler*; but in applying that character to our celebrated botanist, he seems to have run counter to all our ideas of “*the natural or moral fitness of things.*”—This application, however, and this fitness, are not points for our decision.—Of the poetry, and of the pleasantry, take, reader, the following specimen:

On a Butterfly-Hunt, the hero of the piece starts the *Emperor of Morocco*; and the pursuit is thus described:

‘ Lightly, with winnowing wing, amid the land,  
His Moorish majesty in circles flew!  
With sturdy striding legs and out-stretch’d hand,  
The virtuoso did his prey pursue.

He strikes, he misses, strikes again—he grins,  
And sees in thought the monarch fix’d with pins;  
Sees him on paper giving up the ghost,  
Nail’d like a hawk or martyr to a post.

Oft fell Sir Joseph on the slippery plain,  
Like patriot Eden—fell to rise again;  
The Emp’or, smiling, sported on before:  
Like Phœbus courting Daphne was the chase,  
But not so was the meaning of the race,  
Sir Joseph ran to kill, not kiss the Moor.



To hold him pris'ner in a glass for shew,  
 Like Tamerlane (redoubtable his rage)  
 Who kept poor Bajazet, his vanquish'd foe,  
 Just like an owl or magpie in a cage.

\* \* \* \* \*

A countryman, who, from a lane,  
 Had mark'd Sir Joseph, running, tumbling, sweating,  
 Stretching his hands and arms, like one insane,  
 And with those arms the air around him beating,  
 To no particular opinion leaning,  
 Of such manœuv'ring could not guess the meaning.

At length the President, all foam and muck,  
 Quite out of breath, and out of luck,  
 Pursued the flying monarch to the place,  
 Where stood this countryman, with marv'ling face.

Now through the hedge, exactly like a horse,  
 Wild plunged the President, with all his force,  
 His brow in sweat, his soul in perturbation;  
 Mindless of trees, and bushes, and the brambles,  
 Head over heels into the lane he scrambles,  
 Where Hob stood lost in wide-mouth'd speculation!

"Speak," roar'd the President, "this instant—say,

"Hast seen,—hast seen, my lad, this way,

"The emperor of Morocco pass?"

Hob to the insect-hunter nought replied,  
 But shook his head, and sympathising sigh'd

"Alas!

"Poor Gentleman, I am sorry for ye;

"And pity much your *upper story*!"

Lo! down the lane alert the emp'ror flew,  
 And struck once more Sir Joseph's hawk-like view;  
 And now he mounted o'er a garden wall!  
 In rushed Sir Joseph at the garden door,  
 Knock'd down the gard'ner—what could man do more,  
 And left him as he chose to rise or sprawl.

O'er peerless hyacinths our hero rush'd;  
 Through tulips and anemonies he push'd,  
 Breaking a hundred necks at ev'ry spring:  
 On bright carnations, blushing on their banks,  
 With desp'rate hoof he trod, and mow'd down ranks,  
 Such vast ambition urg'd to seize the king!

Bell-glasses, all so thick, were tumbled o'er,  
 And lo! the cries so shrill, of many a score,  
 A sad and fatal stroke proclaim'd;  
 The scarecrow all so red, was overturn'd;  
 His vanish'd hat and wig, and head, he mourn'd,  
 And much, indeed, the man of straw was maim'd!

\* \* \* \* \*

The gard'ner now for just revenge up sprung,  
 O'erwhelm'd with wonderment and dung,  
 And fiercely in his turn pursued the knight!  
 From bed to bed, full tilt the champions rac'd,  
 This chac'd the knight, the knight the emp'ror chac'd,  
 Who scal'd the walls, alas! and vanish'd out of sight;  
 To find the empress, p'rhaps, and tell her GRACE  
 The merry hist'ry of the chace.

At length the gard'ner, swell'd with rage and dolor,  
 O'ertaking, grasps Sir Joseph by the collar,  
 And bless'd with fav'rite oaths, abundance show'rs;—  
 "Villain," he cried, "beyond example!  
 Just like a cart-horse on my beds to trample,  
 More than your soul is worth, to kill my flow'rs!  
 See how your two vile hoofs have made a wreck—  
 Look, rascal, at each beauty's broken neck!"  
 Mindless of humbled flowers, so freely kill'd,  
 Although superior to his soul declar'd,  
 And vegetable blood profusely spill'd,  
 Superior, too, to all reward;  
 Mindless of all the gard'ner's plaintive strains,  
 The emp'ror's form monopoliz'd his brains.  
 At length he spoke, in sad despairing tones,—

\* \* \* \* \*

"Gone is my soul's desire, for ever gone!"—  
 "Who's gone?" the gard'ner strait replied—  
 "The emp'ror, sir," with tears Sir Joseph cried—  
 "The Emp'ror of Morocco—thought my own!  
 To unknown fields behold the monarch fly!  
 Zounds! not to catch him, what an afs was I!"

His eyes the gard'ner, full of horror, stretch'd,  
 And then a groan, a monstrous groan he fetch'd,  
 Contemplating around his ruin'd wares;  
 And now he let Sir Joseph's collar go;  
 And now he bray'd aloud with bitterest wor,  
 "Mad, madder than the maddest of March hares!"

"A p—x confound the fellow's Bedlam rigs!  
 Oh! he hath done the work of fifty pigs!  
 The devil take his Keeper, a damn'd goose,  
 For letting his wild beast get loose."

But now the gard'ner, terrified began  
 To think himself too near a man  
 In so Peg-Nicholson a situation;  
 And happy from a madman to escape,  
 He left him without bow, or nod, or scrape,  
 Like JEREMIAH, midst his Lamentation."

To Peter Pindar, Esq. we acknowledge ourselves indebted for a hearty laugh, while employed in the foregoing extract from this comic tale; and we are much mistaken if Sir J. B. himself, had

had he been at our elbow, while we were transcribing the lines, would not have equally enjoyed the joke. It is said that he is no enemy to a little harmless ridicule; and, if so, he would only have found himself tickled, not hurt: for *but* no individual can be, by a satire that applies, generally, to every collector of natural history, but not, with any peculiarity, to himself.

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ART. XIII. *The Amicable Quixote*; or the Enthusiasm of Friendship. 12mo. 4 Vols. 10s. sewed. Walter. 1788.

**T**O improve the virtues of the heart, and to give pleasure to our feelings, are the principal objects which the writer of a novel should keep constantly in view. Perhaps, indeed, the latter may be considered as the way which most certainly leads to the accomplishment of the former. The same destination which Bishop Lowth\*, in his elegant *Prælections*, points out as subsisting between the poet and the philosopher, extends to the preacher, and to the novelist. The office of poetry is to persuade, of philosophy to convince. In the one case, the feelings are addressed; in the other, the understanding is the object. The philosopher represents truth and virtue in their naked and unornamented state, but delineates them with such accurate justness and masterly force, that reason immediately acknowledges their excellence, and judgment is satisfied with its decision. The poet embellishes them with all the decorations of fancy, and paints them in the most fascinating colours which the imagination can suggest, and thus allures the affections of the heart to cultivate and embrace them.

One of the offices of the preacher is to inculcate the duties of morality, to teach mankind what they owe to themselves, and to their fellow-creatures; to describe the exact point where virtue ceases, and where vice appears; to shew that the propriety of most feelings consists in their moderation, in their maintaining an equal distance from the one, and the opposite extreme. All this the preacher endeavours to accomplish by demonstrating, in a cool didactic manner, the truth of his assertions; he addresses the understanding in such a way as to render it impossible that it should resist his evidence, and thinks that the passive obedience of the affections is a necessary and unavoidable consequence of the conviction produced on, and the assent bestowed by, the judgment.

The novelist has a similar duty to discharge; he likewise is to instruct us with respect to the conduct of life, to rectify our errors, to increase the number, and to enhance the value, of our

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\* Vide "*Prælectionem primam de Poetica Fine & Utilitate.*"



virtues. To gain this desirable end, he is entrusted with powers nearly as large and as ample as those of the poet; he may indulge in various flights of fancy, and excursions of genius; he is permitted "to collect, combine, amplify, and animate" every thing that will be subservient to his purpose. He is allowed to exhibit not only what has already happened, but what he can imagine, without violence to reason, may in future appear. Of the novelist, it may, with propriety, be said,

"Each change of many-colour'd life he drew,  
Exhausted worlds, and then imagin'd new;"

He may personify the virtues which he wishes to recommend, and may illustrate them with examples; he may delineate interesting characters, and place them in interesting situations. Sometimes he may pourtray a faithful picture of human life,

"And catch the living manners as they rise:"

Sometimes his observation will furnish him with the power of giving instruction; sometimes his imagination will enable him to convey entertainment to the mind. He may introduce an assemblage of various characters; or he may shew united, in one character, both virtuous and depraved qualities; from a consideration of which, the reader may perceive and determine what is valuable to adopt, and what it will be safe to reject: from such a view he may be enabled to fashion his own mind, to introduce into his heart many amiable affections, and to banish from it those harsh and rugged feelings and propensities which may have taken root in it, like weeds in a rich soil.

The very singular work now before us, which produced the foregoing reflections, possesses considerable merit. Much ingenuity is displayed in the delineation of many of the characters. The author shews great experience in the ways of men; and there is humour in the manner in which some of the incidents are conducted. We observed, however, with regret, several puns, which, though fairly and aptly applied, add little to the merit of these volumes; and notwithstanding all the allowance that we can reasonably make for *Quixotism*, many situations into which some of the personages are introduced, are unnatural; and some of the characters partake more of caricature than of real life. We must declare, at the same time, that the errors which we have noted, are not, in our opinion, the errors of a common writer; they proceed from an exuberance of imagination that hurries its possessor along, without permitting him to consult his judgment. Beside shrewd remark, which is the offspring of good sense, we discover much information and learning. With respect to the latter, perhaps, we may say,

"Something too much of this."

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The author, however, possesses excellencies more than sufficient to counterbalance such partial defects, which in future may easily be avoided, as not resulting from any deficiency of genius.

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ART. XIV. *Observations on the pernicious Consequences of the excessive Use of Spirituous Liquors, and the ruinous Policy of permitting Distillation in this Country [Ireland].* 8vo. Pamphlet, printed at Dublin. 1788.

THE national grievance here complained of, with respect to the inhabitants of the kingdom of Ireland, appears, indeed, to be of most enormous magnitude, and such as loudly and pathetically calls for redress. The lower ranks of people in that country, it is well known, are so extremely addicted to the use of their common, pernicious, dram, *whiskey*, that it is become an evil of the most alarming and ruinous consequence; and appears equally destructive to the health and to the morals of the populace. The dreadful effects of their fondness for this intoxicating spirit, and the prodigious excess to which this miserable species of inebriation is carried, with all its horrid effects, are here painted in the most lively and glowing colours; and we do not doubt that the pencil of truth has alone been employed in the delineation.

To remedy such fatal mischief, by at once striking at its root, the very sensible and patriotic Author of these Observations proposes to the Parliament of Ireland, an entire and absolute prohibition of the distillery; and, certainly, this measure would prove a radical cure for this political disorder: for if no *whisky* is made, *none can be drank*. He would not, however, deprive the labouring people of a proper and agreeable beverage: but instead of the baleful and poisonous liquid to which they have been too long unhappily accustomed, he would substitute another, more innocent, more pleasant, and more wholesome—PORTER:—a liquor which gives pleasure, health, and strength, to the English labourer, without inebriety, and all those terrible effects which are daily experienced in Ireland, from the madness and excesses of the whiskey drinkers.

As a farther recommendation of his plan for encouraging the porter-brewery in Ireland, instead of their present ruinous distillery, he makes it appear, by proper estimates and calculations, that government would sustain no injury by the loss of the duty on that pernicious ardent spirit which he wishes to abolish; but that, on the contrary, the revenue would be greatly increased by the malt-duties: so that, in point of policy, as well as of patriotism (which, indeed, is *true policy*), there can be no reasonable or solid objection to the scheme here so earnestly and pathetically recommended.



If it be objected that *spirits* of another kind would still be used, if whiskey were annihilated, the Author shews that the importation of brandy from France, or of rum from the West-Indies, would be attended with advantages to the revenue, which would amply compensate for the former duties on the article which he hopes will be suppressed. He observes, that 'these spirits are imported in our own ships, which encourages navigation; and they are received in return for our manufactures exported, which excites commerce. We therefore conclude, that the distillation of whiskey is a loss to the country, because the *material* would sell for more than the manufacture; that it is injurious to revenue, because it prevents the introduction of foreign spirits, which pay treble the duty; and that the importation of foreign spirits is highly advantageous, as it promotes navigation and commerce, and encreases revenue.'

Should it be imagined that the Author writes from interested views, we can only copy his own declaration, on this head, for the satisfaction of our readers:

'Neither selfish or partial views have contributed, in any degree, to the production of this discourse; the Author writes not from mercenary ends, nor with a view of injuring any denomination of traders; his sole motive is, to attempt the alleviation of misery, and the diffusion of happiness; and he hopes that the purity of the intention will procure an indulgent eye to the defects of the composition.'

SWIFT gained immortal honour by his letters against Wood's half-pence; and we think that the unknown Author [*he is totally unknown to us*] of this well-designed tract is not less entitled to the grateful acknowledgements of his countrymen, for the very laudable exertion of his respectable talents, on a subject of infinitely higher importance to the welfare of the community to which he belongs.

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ART. XV. *The Poetry of Anna Matilda*: Containing a Tale for Jealousy, the Funeral, her Correspondence with Della Crusca, and several other poetical Pieces. To which are added Recollections, printed from an Original Manuscript, written by General Sir William Waller. 12mo. 3s. 6d. sewed. Bell. 1788.

WE expected, as the publication of this little volume was subsequent to that of *the Poetry of the World*\*, to find in it *more last words of Anna Matilda*, notwithstanding her former poems concluded with telling us, 'Her book was clos'd—her lyre was broke.' But we were agreeably disappointed. The poems of this *fair incognita* which appear in this little col-

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\* See Review for November last, p. 449.



lection, have all, except one, been before the public, and their republication in the present form originated in a desire of having her name more closely united to that of Della Crusca. Proud of their poetical attachment, she wished to have it recorded in a distinct publication. Him she looks up to as her friend, genius, and favorite bard; and we may conceive her addressing him in the elegant apostrophe of Pope to Lord Bolingbroke;

“ Say, shall my little bark attendant fail,  
Pursue the triumph and partake the gale?”

Having, in a preceding article, given our opinion of the merit of the poetry of Anna Matilda, it is unnecessary to enter into any discussion of it here. She is certainly not equal to Della Crusca. But since our readers may wish for a specimen of *her* muse, as well as of *his*, we will take this opportunity of presenting them with an entire poem. When we gave an account of the ‘Poetry of the World,’ we extracted the Elegy of Della Crusca, written on *the plains of Fontenoy*; we shall now lay before them Anna Matilda’s STANZAS to *Della Crusca*, occasioned by his elegy.

‘ Hush’d be each ruder note!—soft silence spread,  
With ermine hand, thy cobweb robe around;  
Attention! pillow my reclining head,  
Whilst eagerly I catch the golden sound.

Ha! What a tone was that, which floating near,  
Seem’d Harmony’s full soul—*whose* is the lyre?  
Which seizing thus on my enraptur’d ear,  
Chills with its force, yet melts me with its fire?

Ah dull of heart! thy Minstrel’s touch not know,  
What Bard but DELLA CRUSCA boasts such skill?  
From him alone, those melting notes can flow—  
He only knows adroitly thus to trill.

Well have I left the Groves, which sighing wave  
Amidst November’s blast their naked arms,  
Whilst their red leaves fall flutt’ring to their grave,  
And give again to dust May’s vernal charms.

Well have I left the air-embosom’d hills,  
Where sprightly Health in verdant buskin plays;  
Forfaken fallow meads, and circling mills,  
And thyme-dress’d heaths, where the soft flock yet strays.

Obscuring smog, and air impure I greet,  
With the coarse din that Trade and Folly form,  
For here the Muse’s Son again I meet—  
I catch *his* notes amidst the vulgar storm.

His notes now bear me, pensive, to the Plain,  
Cloth’d by a verdure drawn from Britain’s heart;  
Whose heroes bled superior to their pain,  
Sank, crown’d with glory, and contemn’d the smart.

Soft,

Soft, as he leads me round th' ensanguin'd fields,  
The laurel'd shades forsake their grassy tomb,  
The bursting sod its palid inmate yields,  
And o'er th' immortal waste their spirits roam.

Obedient to the Muse the acts revive  
Which Time long past had veil'd from mortal ken,  
Embattled squadrons rush, as when alive,  
And shadowy falchions gleam o'er shadowy men.

Ah, who art thou, who thus with frantic air  
Fly'st fearless to support that bleeding youth;  
Binds his deep gashes with thy glowing hair,  
And diest beside him to attest thy truth?

" His Sister I; an orphan'd pair, we griev'd  
" For Parents long at rest within the grave,  
" By a false Guardian of our wealth bereav'd —  
" The little ALL parental care could save.

" Chill look'd the world, and chilly grew our hearts;  
" Oh! where shall Poverty expect a smile?  
" Gross, lawless Love, assumed its ready arts,  
" And all beset was I, with Fraud and Guile.

" My Henry fought the war, and drop'd the tears  
" Of love fraternal as he bade farewell;  
" But fear soon made me rise above my fears —  
" I follow'd — and Fate tolls our mutual knell."

Chaste Maiden, rest; and brighter spring the green  
That decorates the turf thy bloom will feed!  
And oh, in softest mercy 'twas I ween,  
To worth like thine, a Brother's grave's decreed.

The dreadful shriek of Death now darts around,  
The hollow winds repeat each tortur'd sigh,  
Deep bitter groans, still deeper groans resound,  
Whilst Fathers, Brothers, Lovers, Husbands die!

Turn from this spot, blest Bard! thy mental eye;  
To hamlets, cities, empires bend its beam!  
'Twill there such multiplying deaths descry,  
That all before thee'll but an abstract seem.

Why waste thy tears o'er this contracted Plain?  
The sky which canopies the sons of breath,  
Sees the whole Earth one scene of mortal pain,  
The vast, the universal BED OF DEATH!

Where do not Husbands, Fathers, dying moan?  
Where do not Mothers, Sisters, Orphans weep?  
Where is not heard the last expiring groan,  
Or the deep throttle of the deathful Sleep!

If, as Philosophy doth often muse,  
A state of war, is natural state to man,  
Battle's the SICKNESS bravery would choose —  
Noblest DISEASE in Nature's various plan!



Let vulgar souls stoop to the Fever's rage,  
 Or slow, beneath pale Atrophy depart,  
 With Gout and Scrophula ~~weak~~ variance wage,  
 Or sink, with sorrow cank'ring at the heart;  
 These, be to common Minds, th' unwish'd decree!  
 The FIRM select an illness more sublime;  
 By languid pains, scorn their high souls to free,  
 But seek the Sword's swift edge, and spurn at time.

ANNA MATILDA.\*

There is something very poetical in the third line of the first stanza, *Attention! pillow my reclining head*: but the compliment to *Della Crusca* in the last line of the third stanza might, we think, have been more happily expressed: *He only knows adroitly how to trill*. The whole, however, will be read with pleasure.

To make out this little volume, is added to the poetry, some curious *prose*, written "in other times." This is a fragment from the *autograph* of the famous Sir William Waller, an important actor in the busy drama of the last century. It is entitled RECOLLECTIONS; and introduced by an address from Anna Matilda to *those who read*.—Perhaps some of those who read this address may be inclined to question the sex of Anna Matilda. We have our doubts whether a lady wrote the following passage:

\* That he (Sir William) had a mind capable of the tenderest impressions, and alive to all the charms of love, appears from this, that he never lived unmarried. Three times he exulted in the flowery hyemeneal chain; and speaks of each lady with exalted fondness and affection. But those, alas! were days in which the connubial passion was the only one tolerated!

The *fragment* is written in that pious style which then pervaded almost every species of composition. It will amuse; and one part of it respecting Cromwell, and *his quick insight into characters*, will be deemed, by the historian, worthy of particular observation:

\* THE BEATING UP OF COLL. LONG'S QUARTERS, in which Cromwell's horse did good service. And here I cannot but mention the wonder which I have oft times had, to see this eagle in his eyrey: he att this time had never shewn extraordinary partes, nor do I think that he did himself believe that he had them; for although he was blunt, he did not bear himself with pride, or disdain. As an officer he was obedient, and did never dispute my orders, nor argue upon them. He did, indeed, seeme to have great cunning, and whilst he was cautious of his own words, not putting forth too many lest they should betray his thoughts, he made others talk, untill he had as it were sifted them, and known their inmost designs. A notable instance was his discovering in one short conversation with one Captain Giles (a great favorite with the Lord Generall, and whome he  
 most



most confided in), that although his words were full of zeal, and his actions seemingly brave, that his heart was not with the cause: and in fine, this man did shortly after join the enemy at Oxford, with three and twenty stout fellows. One other instance I will here sett down, being of the same sort, as to his cunning.

'When I tooke the Lord Piercy att Andover, having att that time an inconvenient distemper, I desired Collonell Cromwell to entertaine him with some civility; who did afterwards tell me, that amongst those whom we tooke with him (being about thirty), their was a youth of so faire a countenance, that he doubted of his condition; and to confirm himself willed him to sing; which he did with such a daintiness that Cromwell scrupled not to say to Lord Piercy, that being a warrior, he did wisely to be accompanied by *Amazons*; on which that Lord, in some confusion, did acknowledg that she was a damsel; this afterwards gave cause for scoffe at the King's party, as that they were loose and wanton, and minded their pleasure, more than either their Country's service, or their Maister's good.'

Thus has Mr. Bell, in his beautiful typography, given us both verse and prose, in a little volume of 139 pages, which will find many readers, and, probably, not a few admirers.

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MONTHLY CATALOGUE,  
For JANUARY, 1789.

INLAND NAVIGATION.

Art. 16. *A brief Review of the Arguments for and against the intended Canal, from Cambridge to the River Stort, as produced at Chesterford, Sept. 5, 1788.* By Y. Z. 8vo. 6d. Scatcherd and Co.

EVERY scheme of this kind which hath, within our memory, been planned, hath met with opposition, from men who were, or fancied themselves to be, interested in those schemes *not* taking effect. Thus it has happened, in regard to the above-mentioned project. It has been opposed; but the weight of argument seems, as far as we can judge from hearing only one party, to lie all on the side of those who have espoused the undertaking. The reasoning of the gentlemen who are friends to the design, appears, indeed, to be very cogent, clear, and irrefragable.

EDUCATION.

Art. 17. *Analeſta Latina: for the Use of Schools.* 12mo. 1s. 6d. bound. Dilly. 1788.

As it is well known that boys at school seldom read the whole of their first books, it was thought that a selection might contribute both to convenience and economy. Such a reason is assigned for this publication; and we have only to add, that the selection is made from the Gospels of Beza's Latin Testament, according to the direction of Dr. Anthony Blackwall, from the Colloquies of *Corderius*, the *Fables of Phædrus*, and Garretson's Preliminary Exercises

68. MONTHLY CATALOGUE, *Negro Slavery.*

cises for making Latin, with the Latin supplied from the *Hermet Romanus*,—and that the book appears well calculated to answer the proposed design.

Art. 18. *Analeſta Græca Evangelica*: for the Use of Schools. 12mo. 1s. bound. Dilly. 1788.

This little work is of a ſimilar kind with the above mentioned. Some chapters are here ſelected from the Greek Goſpels, according to the direction of Dr. Blackwall; and appear to be ſuited to the purpoſe: though we rather think that the Greek ſcholar ſhould paſs regularly through the Greek Teſtament.

Art. 19. *A Dialogue betwixt a Maſter and his Scholar*, in which are diſcuſſed the following Subjects; by F. Wragg, Maſter of the Boarding School, Church Street, Stoke Newington, Middleſex: The Impropriety of the external Parade of ſome of the Clergy, and its Inconſiſtency with the ſacred Office they aſſume—The erroneous Ideas that many are too apt to form of an Univerſity Education, and the real Advantages there enjoyed by the Student—The Cauſe why ſome return as ignorant from College as when they firſt ſet out upon their Studies—A proper Exerciſe of our Reaſon in Matters of Religion—Why it ought, in many Inſtances, to give way to Divine Revelation; and a Plan laid down by which contending Parties in Chriſtianity may become more reconciled—The Exiſtence of the Deity, and his conſtant Government of the World, againſt the Attacks of Atheiſts and Infidels. 12mo. 1s. 6d. Hookham. 1788.

If the reader ſhould be led, by this long bill of fare, to promiſe himſelf much entertainment or inſtruction, he will be diſappointed. Had the piece been written with more coherence, correctneſs, and elegance, the writer would, with a better grace, have inveighed againſt an univerſity education.

NEGROE-SLAVERY.

Art. 20. *An Answer to the Rev. Mr. Harris's "Scriptural Reſearches on the Liciteness of the Slave-Trade."* By the Rev. W. Hughes, M. A. The ſecond Edition. 8vo. 1s. Cadell. 1788.

In our Review for June laſt, p. 515, we noticed, with approbation, the firſt edition of Mr. Hughes's tract; which we are glad to ſee hath paſſed through the preſs a ſecond time. The following is the Author's preſatory advertisement on this occaſion:

'When I firſt wrote an answer to the Reverend Mr. Harris's Reſearches, I thought it would be ſufficient to prove, that the arguments which he pretended to derive from Scripture, in vindication of the Slave-trade, were fallacious and abſurd, and founded ſolely on miſrepresentation; I therefore took no notice of his *data*, or of his *corollaries*, which I conſidered as of no ſort of importance in themſelves. Others, however, have thought differently; and, in deference to their judgments, I have now taken a diſtinct notice of each of them, without omitting a reply to any argument that I conceived could be regarded by any one as of weight enough to require confutation.'

Mr.

Mr. Hughes appears to have conducted this farther prosecution of his subject with the same judgment and ability which we applauded in the former part of his undertaking; and after completing his refutation of Mr. Harris's defence of the practice of Negroe-slavery, he takes leave of the reverend and pious researcher with tartly advising him, 'when he writes his next defence of the African Slave-trade, to quote some authority better calculated for the support of tyranny and injustice than his Bible.'

Art. 21. *Am I not a Man, and a Brother?* With all Humility addressed to the British Legislature. 8vo. 1s. 6d. Payne and Son. 1788.

This writer, who is a zealous advocate for the entire abolition of the negroe slave-trade, has added an elaborate tract to the considerable number of those that have appeared on the same side of this very interesting question: in which he has included an *Answer* to Mr. Harris's *Scriptural Researches*, commonly styled *the Liverpool Pamphlet*. Our anonymous Author has taken pains with his subject, in order to evince that negroes are *men*, that they are capable of an idea of *civil government*, of *moral distinctions*, of *religion*, of *a God*, and of *a future state of existence*; and that as *men*, they have an absolute right to life, limb, property, liberty, &c. In brief, his production, though it does not contain a great deal that is new, is not, on the whole, unworthy of the public attention.

## L A W.

Art. 22. *A Treatise on the Law of Mortgages*. By John Joseph Powell, Esq. of the Middle Temple, Barrister at Law. The second Edition\*, revised and corrected by the Author. 8vo. 6s. Boards. Whieldon. 1787.

The subject of this treatise is of very extensive concern, as there are few estates in the kingdom, that have not, at one period or other, been held in the legal fetters of mortgage. Mr. Powell has, with great labour and assiduity, collected and arranged the various decisions that have passed in the courts, respecting this complicated branch of jurisprudence.—This gentleman is likewise the author of the two following treatises.

Art. 23. *An Essay on the Learning respecting the Creation and Execution of Powers*; and also respecting the Nature and Effect of *Leasing Powers*; in which the Doctrine and the Judgment delivered by the Court of King's-Bench, in the Case of Pugh and the Duke of Leeds, and the principal Authorities for and against it, are considered. By John Joseph Powell, Esq. Barrister at Law, of the Inner Temple. 8vo. 8s. Boards. Whieldon. 1787.

Art. 24. *An Essay upon the Learning of Devises*, from their Inception by Writing, to their Consummation by the Death of the Devisor. By John Joseph Powell, Esq. Barrister at Law. 8vo. 9s. Boards. Uriel, Whieldon, &c. 1788.

Each of the two foregoing treatises, on the Execution of Powers,—and on the Law of Devises, involves questions of nice and intricate

\* The first edition, which was published in 1785, escaped our notice; as have several other law books; but we propose to discharge this debt, with all convenient speed.



discussion, and they are both materially connected with the law and practice of conveyancing; which the author seems to have made the peculiar object of his study. Though of a technical nature, and not furnishing any thing likely to interest, or entertain, the generality of our readers, yet these volumes will certainly be deemed of great importance in THE PROFESSION.

Art. 25. *Trial in the Court of King's-Bench, before Lord Kenyon, and a Special Jury*, between Edward Dodwell, Esq. Plaintiff, and the Rev. Henry Bate Dudley, Defendant, for Crim. Con. 8vo. 1 s. 6d. Symonds. 1780.

One of those recitals which too often occur, to disgrace the annals of mankind.

Art. 26. *Laws for regulating Bills of Exchange, &c.* By J. Blagrove, Notary Public. 12mo. 1 s. Green and Co. 1788.

A new edition of a useful little tract, which we noticed at its first publication: see our General Index.

#### ARTS, SHORT-HAND WRITING, &c.

Art. 27. *An Essay intended to establish a Standard for an universal System of Stenography or Short-hand Writing*, upon such simple and approved Principles as have never before been offered to the Public; whereby in a few Days a Person may instruct himself to write Short-hand correctly, and by a little Practice cannot fail of taking down any Discourse delivered in Public. By Samuel Taylor, many Years Professor and Teacher of the Science at Oxford, and the Universities of Scotland and Ireland. Large 8vo. 11. 1s. Boards. Bell. 1786.

To be able expeditiously and faithfully to write, in legible and unequivocal characters, the whole of what passes in conversation or is delivered by a public speaker, is the ultimate end of short-hand. That system, therefore, which accomplishes these purposes in the easiest and simplest manner, must undoubtedly claim a superiority over all others. Whether this be the case with Mr. Taylor's system, we cannot, from our own experience, affirm; but from its similarity to other methods, and the ease with which the words are formed, there is no room to question but that, in practice, it will be found every way calculated to answer the intention.

Mr. Taylor's characters, like those of many of his predecessors, are simple straight, and crooked, lines: his *f, l, n, r, s, t*, are the same as Byrom's, other letters are Byrom's changed; thus Taylor's *k* or *q* is Byrom's *m*; and Taylor's *m*, Byrom's *k* or *q*; and some are different. The method of joining the letters is also similar. The choice, or rather the designation of the characters, is not arbitrary, but ought to be such as will best answer the purpose of easy junction, on which alone the expedition of writing depends: it is on this account that writers have adopted many peculiarities, every man's fancy directing him to a particular mode; and on this account every practitioner deems his *own* method (very justly) superior to all others.

Practice, however, is the most essential part, and without a great deal of it, we speak from experience, the best calculated and most approved system will be found insufficient for any other purpose than for memorandums, or for abbreviations in private writings.

Art.

Art. 28. *The Art of making coloured Crystals to imitate precious Stones.* Translated from the French of Mons. Fontanieu, Member of the Royal Academies of Sciences and Architecture. To which are added numerous explanatory Notes, and a new Theory of Phlogiston, Electric Fluid, &c. By William Drew, Esq. 8vo. 25. Symonds.

A prefixed advertisement informs us that the original of this little treatise was read by its ingenious author before the Royal Academy of Sciences at Paris in 1778, and that its having met with much approbation in France, is a sufficient apology for its appearance in the English language.

It contains directions for making coloured glass, merely practical, without much scientific investigation. That the operations here described will produce coloured glass of various kinds, is beyond a doubt; yet in the art of vitrification, so much depends on the degree and continuation of the fire, that it is extremely difficult to produce two masses perfectly alike. M. Fontanieu says, however, that he has succeeded in making, constantly and invariably, these different compositions; and he trusts that whoever accurately follows the processes which he directs, will equally succeed. If practice confirms this assertion, his treatise is valuable.

With respect to Mr. Drew's new theory of phlogiston, electric fluid, &c. we shall transcribe the whole of what he says on this head:

'This publication affords me an opportunity of advancing a new theory of phlogiston, which explains, in a satisfactory manner, many remarkable phenomena attending combustion and the calcination of metals. I maintain that *pure phlogiston* and *electric fluid* are formed by a chemical combination of the *matter of light*, the *matter of fire* and *aerial acid* in certain proportions—and that *light inflammable air* is formed of the same elements, but with a larger portion of the *matter of fire*. This theory, supported by experiments and observations, and applied to the solution of many intricate phenomena of nature, I hope soon to offer to the world.'

#### POETRY.

Art. 29. *The Poetical Flights of Christopher Whirligig, Esq. Corner of Horse.* 4to. 1s. 6d. Wilkie. 1788.

The maggotty name assumed by this author, in his title-page, led us to expect that MIRTH was now in the humour "to admit us of his crew," (a favour in which the JOPLY BEING does not so often indulge us as we could wish); but we were disappointed. Instead of "Quips, and cranks, and wanton wiles,—Nods, and becks, and wreathed smiles"—we have, for the most part, been amused with lovers complaints of the absence or cruelty of their adorable nymphs, and "woeful ballads made to their mistresses eyebrows;"—and these not marked with very strong traits of poetic genius. The pieces are generally written in easy verse; but mere *verse* and *rhyme* do not constitute REAL POETRY. The best performance is that which is entitled HENRY and DELIA; in which the author discovers more of imagination than in the rest of his productions.—If, as we guess, the bard is in his youth, he may, in time, improve.



Art. 30. *Four Odes*, by a Gentleman. 4to. 1s. Baldwin. 1788.  
 In these odes, which are said to have been written by a person lately deceased, we perceive the traces of an elegant mind; but they have no great share of positive merit. The following lines may be termed *pretty*:

TO THE CUCKOW.

\* Reclin'd yon glist'ring mead along,  
 The primrose, and the violet,  
 The daffodil with drooping head,  
 The daisy ermin'd, *freak'd with jet* \*,  
 The cowslip sprent with dew-drops cold,  
 Her wavy mantle steep'd in gold,  
 Shall wreathe for me an od'rous bed  
 While the dun Cuckow coos his distant song,  
 ' Untutor'd glad'ner of the grove!  
 Responsive to thy rustic note  
 The lark his matin choral rings,  
 The blackbird from the plumb-tree sings,  
 And the blithe linnet strains his tender throat;  
 Plowman hoarse approach not nigh,  
 Nor milkmaid heedless, rustling by,  
 Scare the blest harmony,  
 Nor break the general chain of joy and love!

In one place we meet with, 'Ah, too soon my *bleaching* hairs'—i. e. hairs which *make white*, for hairs which *grow white*: an active instead of a passive signification. The fault indeed is common to other poets. *Bleachening* or *whitening* is here required; but the former is somewhat harsh.

*Pulchri aliquid scripsisti? — Amici taceant. — Aliquid famosi? — Taceant. — Solum mediocritate liberi loquantur*: says the Editor's motto. And is it even so? Alas, poor genius, tenderest and most delicate of flowers! how then wouldst thou dwindle, were it not for the fostering hand of criticism, generous, disinterested criticism! whose greatest delight is to awaken thy infant buds, by placing them in the sunshine of public favour.

Art. 31. *The Fall of the Robillas*. An Historical Poem. In Three Cantos. 4to. 1s. 6d. Symonds, &c.

The story of this poem is pathetic, and the composition is, in several parts, not without merit; but this merit is often obscured by prosaic and low phraseology, by harsh numbers and careless rhimes. Before the Author can claim the praise of correct poetry, he must improve his ear and taste, till he cannot bear either to write or read such verses as the following:

\* The noble beast came *tumbling* to the ground,  
 And plung'd, and roll'd, and *plash'd* the gore around.\*

\* Send the great sword of righteousness abroad  
 And o'er the world make *thy true b'liever* lord.\*

\* Borrowed from Milton's *Lycidas*.



' That future ages from thy works may learn,  
How fortune favours oft a coward's arm.'

' When round thy guilty neck the bow-string's fast,  
Thou, like a *throttled cur*, shall growl thy last.'

Art. 32. *A Poetical Address to the Fashionable Ladies of Great Britain.*  
4to. 1s. Egertons. 1788.

A keen, and not ill-written, satire, on the folly of encouraging men to encroach on the proper occupations of females, particularly by employments in the shops of milliners, &c.

Art. 33. *Elegy written on the Author's revisiting the Place of his former Residence.* 4to. 1s. Law, &c. 1788.

There is a charm in this pensive kind of poetry that always recommends it to the admirers of nature; and this is the characteristic of the elegy now before us. Here is no artful play of the fancy with imaginary beings. Here are no Lares, Penates, or Genii; no Dryads, Hamadryads, Nymphs, River Gods, and the rest of that worn-out machinery which often renders modern compositions at once artificial and uninteresting. This bard, with the simplicity which delights us in Gray's Elegy, expresses his ideas like a man of the world in which we live. He speaks as we speak, and feels as we feel; and thus he fails not to interest us in what has interested himself. The following verses, which will not prove unacceptable to the sentimental reader, are given as a fair specimen of the poem:

' When the last streaks of slow receding light,  
Above the dusky hills, were faintly seen,  
When the pale glow-worm shone serenely bright,  
And gradual darkness veil'd the rural scene;

When Nature's softness harmoniz'd my mind,  
How was I charm'd my pleasing home to seek;  
How charm'd congratulating love to find,  
With sweetness unaffected, soft and meek.

How pleas'd amid the dark tempestuous night,  
When in the howling storm returning late,  
To see my windows shed the taper's light,  
And hear the watch-dog barking at the gate.

Pleas'd to anticipate with fond desire,  
(Whilst all around was dreary, cold, and wild)  
The circling pleasures of the ev'ning fire,  
Where friendship met, and love connubial smil'd,

There oft around our sportive infants play'd,  
There oft we smil'd their harmless arts to see;  
There oft with fond exchanging looks survey'd  
The traits of nature undisguis'd and free.

Then as I saw each young and budding grace,  
" Shall e'er such innocence and truth be lost?"  
I cried: (whilst fearful tears bedew'd my face)  
Shall these on life's tempestuous seas be tost?

Then

Then would I clasp the infants to my arms,  
 And with an anxious parent's warmth exclaim,  
 O save them, gracious Heav'n, from future harms!  
 O save them from the sense of guilty pain!

¶ There is an obscurity in the 4th line of page 10, which we could wish to see removed should a future edition be called for:

' An incommunicable bliss ye give.'

Art. 34. *The Tears of Loyalty, or Portrait of a Prince.* A Poem, inscribed to the Prince of Wales. 4to. 1s. 6d. Bell. 1789.

Toward the close of this poem, the bard wipes away the tears that were excited by the dreadful calamity that hath befallen the FATHER, and handsomely pays due respect to the SON: on whose virtues and amiable qualities he pours the warmest strains of panegyric. Though we cannot be equally lavish of our commendations on this performance, yet, to give the unknown writer his due, we really think that, on a subject not in itself very favourable to the poet, perhaps few of the present "rhyming race" would have succeeded better.

Art. 35. *The Frost,* a little Poem, for great Folks. 8vo. 6d. Buckland, &c. 1788.

There is *some* poetic merit in this descriptive poem, but *more* in its design; which was, to prompt the GREAT and the AFFLUENT, who enjoy the comforts and blessings of life, to remember, in seasons of natural inclemency, those who are in want of not only its conveniences, but even its necessaries. We hope the benevolent and sensible author, who styles himself a *Kentish Freeholder*, has neither written nor published in vain.

Art. 36. *A Book of truly Christian Psalms, Antbems, and a Chant,* fitting to be joined to all Church Services in the known World: and particularly recommended to the Use of all Private Families. By Lewis Bruen. Chester: Printed for the Author. 12mo. 1s. bound. 1788.

" Sternhold himself he out-Sternholded." SWIFT.

#### DRAMATIC.

Art. 37. *Vimonda, a Tragedy,* by A. M'Donald; performed at the Theatre-Royal, Hay-market. 8vo. 1s. 6d. Murray, &c. 1788.

' Beaten by countless feet th' Aonian field,  
 Fresh walks, and springs untasted, scarce can yield;  
 But o'er its broad highway poor poets plod,  
 In the same steps their predecessors trod.'

Poor poets are indeed guilty of the crime here laid to their charge. It is easier for them to trudge on in the turnpike-road of imitation, to follow one another like so many geese *train-trow*, than to strike out into the devious wilds of invention.

Mr. M'Donald flatters himself he shall not rank with this *train-trow* tribe. He aims at originality, So Mr. Prologue is instructed to say:

' Yet to your view to-night our bard has brought  
 A tale, he hopes, with new adventures fraught;

Not



Not stolen from Italy, purloin'd from France,  
 Founded on legend, ballad, or romance :  
 But in some silent solitary hour,  
 From "airy nothing" rais'd by Fancy's power,  
 Which in the poet's bosom holds the throne,  
 And "bodies forth the forms of things unknown."

In this he has delivered the truth;—from "airy nothing" the poet has formed a tragedy, and in this tragedy "bodied forth the forms of things unknown." But has Mr. Prologue given in evidence the whole truth? No, he has not told the Court, that these *things unknown* are *unknowable*, things that never have been, and never can be seen. We allow the Author the merit of invention; but it must be the merit of inventing improbabilities. He shocks belief, and appears to have entirely neglected that rule for dramatic composition,

"*Ficta voluptatis causâ sunt proxima veris.*" HOR.

Art. 38. *Look before you leap*: A Comedy; in one Act. As it was performed with great Applause at the Theatre-Royal in the Haymarket. Translated from the celebrated *La Bonne Mère* of De Florian. By Horatio Robson. 8vo. 1s. Harrison and Co. 1788.

Scarcely a cock-boat is now launched on the stage, which is not built on a French slip. It is no dispraise to say, that this piece is less calculated for the closet than the stage. The chief merit of a dramatic production is its *acting* well. The comedy before us has, we are told, been performed with great applause; the truth of which we find no reason to call in question. It has the merit of brevity. It certainly cannot tire.

Art. 39. *The Child of Nature*; a Dramatic Piece, in four Acts, &c. Performing at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons. 1788.

Not having by us a copy of *Zélie*, the French piece from which 'The Child of Nature' is borrowed, we cannot undertake to point out its comparative merit, to shew where Mrs. Inchbald has been indebted to the *Marchioness of Sillery*, and where she has drawn from her own fertile imagination. Our high respect for the genius and abilities of this celebrated French authoress may incline us to consider this piece, as far as it copies the original, to have sustained some diminution of excellence from its change of language, and that a portion of the spirit may have evaporated in the translation. But should this be the case, in its English dishabille it makes no unpleasing figure. The dialogue is easy and natural, and the drama soon begins, and continues to the end, to interest. *Amantibus*, the *Child of Nature*, the prominent figure on the canvas, is not ill drawn. The simplicity of her answers is natural and pleasing; but to make her go away with a poor miserable father, with whom she never lived, for whom she could not have nourished any paternal affection, and whom, when he introduces himself to her, she scarcely recollects,—to consent, with very little reluctance, to go with him to misery and wretchedness, at the very moment when she was about to be united with the *Marquis*, the object of her love and warmest affections, appears to us entirely out of nature. We think this is a trial



of filial duty under which the most amiable and virtuous mind must succumb.

Art. 40. *A Key to the Lock*: a Comedy; in two Acts. As it was damned at the Theatre-Royal in the Hay-market, August 18, 1788. 8vo. 1s. Harrison and Co.

Fir'd that the house *has damn'd it*, " 'Sdeath, I'll print it,  
And shame the fools."

Good Sir, you should have considered, that there is no shaming the Public, nor even that small party of it, the audience of a theatre. By making this attempt, an author only runs the risk of adding one mortification and disappointment to another. You may print, but the *surly sovereigns of the pit, and the unsledged striplings of the boxes* (as you call them), will, notwithstanding, persevere in their opinions, and the sentence which they have pronounced, whether just or unjust, will operate with the general reader. To have a favourite piece, which has cost one much pains, called "*damn'd stuff*," and *biffed off* the stage, is vexatious indeed; but as there is no appeal from these concise and arbitrary decisions, it is surely better to bear it with philosophy and good-humour; to say with Francis I. after the battle of Pavia, "*Tout est perdu hors l'honneur*," than to display irritability and chagrin from the press, which will only serve to excite the secret smile of friends, the open ridicule of enemies, and the laugh of the Public at large.

The Author of 'the Key to the Lock' may in some degree experience the truth of these observations. The Public will not espouse his cause, nor reverse the cruel sentence. We cannot wonder that his play did not succeed. From whatever source it was derived, we think it merits the fate it has received; and the Author would have acted much more prudently, had he *locked up* his Comedy in some private drawer, the *key* to which should never have been found, or have consigned it *emendaturis ignibus*, than to have sent it abroad in the world, with the mark of damnation on it.

Mr. Colman will not think himself much obliged to the Author for inscribing it to him. The dedication of a condemned play is like offering money which no one can be persuaded to take.

Art. 41. *The Doctor and the Apothecary*. A Musical Entertainment, in two Acts. As performed at the Theatre-Royal, Drury Lane. 8vo. 1s. Dilly. 1788.

It would be a farce, seriously to criticise musical farces. As in a pantomime the grossest absurdities are endured for the sake of a few brilliant scenes, so in a musical entertainment, the most palpable violations of probability are overlooked, provided they contribute to usher in a few good songs. The Author of 'the Doctor and the Apothecary' seems to have been thoroughly apprized of this, and has therefore taken more pains in the composition of the *airs*, than in the structure of the drama. Some of these are pretty, and, when well sung, must produce a good effect. As to the dramatic part, it proceeds upon the old story:—Parents wish to marry their daughter to an infirm rich old fellow, while the daughter takes the liberty of preferring, for her husband, a young man, with all his five senses in perfection. The former, who absurdly attempted, like Mezentius,

tias, to tie the living to the dead, are to be disappointed, and the *young folks* are to conclude their attachment in the vulgar catastrophe of a marriage. In a farce, there is not much time to bring this about; and, in course, things must be hurried. While the young lover is vigilant and artful, the parents must be made very blind and deaf, and the old lover put to sleep. Matters being thus adjusted, Miss gets rid of the old fellow with one leg and one eye, and is soon made happy in the arms of her dear Carlos. To furnish a new name to this old business, the two lovers are the only son and daughter of a *Doctor and Apothecary*, who, like the Montagues and the Capulets, are mortal enemies to each other, as well as to their respective patients.

## POLITICAL.

Art. 42. *Consideration on the relative Situation of France and the United States of America*: shewing the Importance of the American Revolution to the Welfare of France; giving also an Account of their Productions, and the reciprocal Advantages which may be drawn from the commercial Connections; and finally, pointing out the actual Situation of the United States. Translated from the French of Etienne Claviere and J. P. Brissot de Warville. 8vo. 6s. Boards. Robson and Co. 1788.

A particular account of the original of this work was given in the Appendix to our 76th vol. p. 593. The translation is faithfully executed, perhaps by the Authors themselves, or under their immediate inspection; and some explanatory notes are added. The work abounds with political and commercial knowledge, particularly with respect to the interests of France.

Art. 43. *Thoughts on the present State of the Application for a Repeal of the Shop-tax*: with Remarks on M. de Lolme's Observations on Taxes. 8vo. 1s. Debrett. 1788.

The Author of this pamphlet inveighs much against the shop-tax, using nearly the same arguments that have been employed by his numerous predecessors. One of his general remarks is so just, that we believe no reader will controvert it:

'While the cause which is supported by sophistry, clamour, or party, must in the end sink under repeated investigation, that which has truth and sound reasoning for its basis will rise superior to misrepresentation, and the clouds which ignorance or interest may throw around it.'

Art. 44. *A short and impartial Political Review of the Year 1788*. 8vo. 1s. Hookham.

An eulogy on the prosperity of the nation; an elegy on the death of the Duke of Rutland; a thanksgiving that the black designs of Margaret Nicholson failed; a lamentation for the King's present indisposition; a panegyric on the Prince, with a censure of those 'who dare to think themselves at liberty to pronounce *wright or wrong he does*,' with some abuse of Mr. Pitt:—these "*notable things*," form the contents of this thapsodical publication. A single patch out of Harlequin's coat cannot convey a just idea of the whole, but the following *pretty* metaphor, p. 18, has many equals in the pamphlet,



phlet. 'In heraldry, a lion is the supporter of the British arms; in life it is the Prince of Wales: and though now he is seen suffering the rats of the constitution to gnaw and vex him, yet should the teeth of such vermin awaken him, he would rouse, to the terror and dismay of those whose temerity had led them too far.'

Art. 45. *Three Letters on the Question of the Regency.* Addressed to the People of England. By Capel Lofft. 8vo. 1s. 6d. Stockdale.

Our limits will not permit us to enter minutely into a detail of the many just remarks contained in these letters; we shall therefore only briefly enumerate their contents. In the first letter, Mr. Lofft gives a general statement of the question, viz. (supposing the right of Parliament clear and irrefragable); 'In what manner the power of Parliament in constituting a regency may seem most expedient to be exercised under all the circumstances.' He then lays before his readers an historical abstract of all the regencies on record; and points out the distinctions between hereditary office and provisional appointment. The second letter contains some impartial considerations on the doctrine of an hereditary right to the Regency, with a comparison between the arguments used by Mr. Pitt and Mr. Fox. And the third contains some farther remarks on precedents and parliamentary opinions.

The authorities which Mr. Lofft has quoted in the Letters, are given at full length in an Appendix, at the conclusion of which is an abstract of the proceedings in Parliament since December 11th, 1788.

Art. 46. *An Impartial Review of the present great Question,* Jan. 3, 1789. 8vo. 1s. Debrett.

From the violence of party-spirit observable in this pamphlet, there may be reason to suspect a typographical error in the title, and that for *Impartial*, we should read *Partial*. The assertion which the Author makes in the first paragraph, that 'in contests of ambition, and struggles of political parties, the mind becomes heated, the passions inflamed, and reason overpowered by tumult and agitation,' is fully verified by the exaggerated language in which he speaks of the conduct of Mr. Pitt, 'who,' the Author says, 'with daring ambition, tramples on every thing sacred in the constitution, and boldly sets the crown on his own head.' p. 26, 27.

Art. 47. *A Letter to the Right Hon. William Pitt, on the Restriction of the Regent's Authority.* 8vo. 6d. Debrett. 1789.

HOTMAN\* the second!—This letter-writer opposes the *restrictions* with spirit, vehemence, and energy of language; but we cannot say so much in behalf of his arguments, which, however, deserve to be attended to by those who are conversant with the subject. On so important a question, every voice should be heard.

Art. 48. *A Dialogue on the Regency.* 8vo. 6d. Debrett. 1789.

Mr. Freeman, in a coffee-house conversation with John Bull, endeavours to convince honest John (who had for *constitutional* reasons espoused the opinion that Parliament ought to appoint the Re-

\* Tragedy of Oroonoko.



gency), that 'Mr. Pitt's plan is either to weaken the Prince of Wales's government, or else to be Regent himself.' This is not the least entertaining of the tracts that have appeared in opposition to the idea of a Regency with restrictions.

Art. 49. *Regency; and the Use and Abuse of the Great Seal*: containing a correct List of all the Regencies since the Origin of Parliaments to the present Period; with an Account of the Cause, Mode of Appointment, Limitations and Consequences of each Regency, &c. &c. 8vo. 1s. Ridgway. 1789.

The chief intention of this pamphlet is, to guard us against the attempts of 'corrupt parliaments,' and 'parliamentary cabals,' for the purposes alluded to in the title-page. Admitting his *instances* to be fairly and faithfully extracted from the writers to whom this author refers, the little collection which he has here laid before the Public may possibly be found useful.

Art. 50. *Detached Hints upon the Question, in its present Posture.* 8vo. 6d. Debrett. 1789.

Tending to shew that the Heir Apparent, during the King's incapacity, and no longer, has a pre-eminent claim to the full exercise of the royal authority.

Art. 51. *Reflections on the Case of a Regency.* By a Gentleman of Lincoln's Inn. 8vo. 1s. 6d. Ridgway. 1789.

After recapitulating the proceedings in Parliament, this Writer examines the several precedents that have been mentioned, and concludes his pamphlet with asserting the right of the Prince, and proposing nine questions for the consideration of the people.

This Gentleman of Lincoln's Inn is not the first lawyer who has proposed questions that are, if not totally foreign to present exigencies, at least such as have a tendency to withdraw the attention of the people from such material points as merit their utmost consideration. What, for instance, is the intention of his last question, 'Whether it is safest for the people to adhere to the old constitution, or to make a new one, on the occasion of the King's illness?' His opponents, if he should have any, might ask him in turn, Who, on the occasion of the King's illness, endeavours to make a new constitution?

Art. 52. *Thoughts on the present Proceedings of the House of Commons.* 8vo. 1s. Debrett.

This Author thinks, that nothing less than the contests of party, and the struggles of ambitious statesmen, could for a moment obscure so plain a truth, as the simple and obvious mode of restoring the constitutional government to its full vigour, by addressing the Prince of Wales, and calling on him to exercise the regal authority in the name of his father. He offers this opinion, after having signified his disapprobation of the parliamentary discussion of right. The idea confutes itself. If Parliament have the power to call the Prince to the exercise of regal authority, they are doubtless at liberty to debate whether such a step is expedient, and to restrict their delegated power in the manner which they, as our national representatives, best approve.

Art.

Art. 53. *The Debate on the Subject of a Regency, in the House of Commons, Dec. 16, 1788.* Containing the Speeches of Mr. Pitt, Mr. Fox, &c. &c. With a correct List of the Division thereon. 8vo. 2 s. 6 d. Stockdale.

The title sufficiently explains the contents of this pamphlet; which ought not to be overlooked by those who make collections of this kind.

Art. 54. *The Powers of a Regent constitutionally considered.* 8vo. 1 s. Faulder.

The Author principally objects to any restrictions being laid on the Regent. He more especially confines himself to the maintenance of the Regent's prerogative of creating peers, and of dissolving the parliament. His language is nervous, but for his arguments, let his readers decide.

Art. 55. *Whig and no Whig. A political Paradox.* 8vo. 1 s. Stalker. 1789.

A whimsical dialogue between William and Charles, in which the latter is doubtful whether the former is, or is not, a Whig. William's principles are sometimes combated by Charles, who seems to have the worst of the argument.

Art. 56. *A solemn Appeal to the Citizens of Great Britain and Ireland, on the present Emergency.* 8vo. 2 s. Stockdale.

This performance is evidently the production of a writer who possesses a very considerable share of historical and political knowledge.

He sets out with several observations, intended to shew, that where the spirit of unbridled freedom prevails, and where the people are accustomed to hear the nature of liberty discussed, a set of desperate men, aspiring after power which their principles do not deserve, or hungry for bread, from which their debts have almost precluded them, may blow up the flame of discord when it is least expected, and embroil in civil confusions and animosities, a community which but a moment before was in peaceable and happy circumstances. He proceeds with enumerating the examples which ancient and modern history afford of the truth of his remarks; and, speaking of our own times, he says,

'Let us not, therefore, be so blind, so very much slaves to our own prejudices, as to suppose that ruin, or at least distraction, may not ensue from men of an unrestrained ambition, because they call themselves the men and friends of the people.'

He applies to the present time what the historian applied to the manners of the Roman republic; and shews how far Sallust's characters of the conspirators agree with several persons who now, in our own country, employ much of the public attention.

The author next describes Mr. Pitt, whose character, finished in the richest colours, is contrasted with that of his great opponent.

As the present situation of affairs renders the times fit for the execution of ambitious views, the author exhorts his fellow-citizens to beware of the mischiefs which must necessarily follow the admission of factious and profligate men into power.

The warmth and energy of his expression, which his zeal only seems to have inspired, has produced many harsh reflections on the



present leading members of opposition, and the highest panegyric on the minister. On the whole, however, he writes like a scholar, and a gentleman.

Art. 57. *Advice humbly offered to the Prince of Wales.* By a well-meaning Briton. 8vo. 6d. Hookham. 1789.

The main object of this *well-meant* letter is, to suggest to his Royal Highness the propriety and prudence of strictly observing the maxim *festina lente*, in his conduct, when Regent, toward his father's confidential servants and friends, and not to hurry them precipitately out of place, in order to make room for those who may be too eager to succeed them.—The advice is good, well enforced by judicious arguments, and delivered in plain language, but not in terms too familiar for the royal ear to which it is addressed.

Art. 58. *The Royal Dialogue* between the P. of W. and the Right Hon. C. J. F. 8vo. 1s. 6d. Stalker, 1789.

Low abuse of the characters alluded to by the initials inserted in the title-page.

#### MEDICAL.

Art. 59. *An Attempt to ascertain the Causes of the K—'s present Illness; with a new Method of treating it, applicable to all who suffer in like Manner; most humbly recommended, by a dutiful Subject.* 4to. 1s. Robson and Co.

The anonymous author of this well-meant attempt, attributes the K—'s illness to excessive exercise and extreme temperance. His reasonings on the subject, as well as his style, are not, throughout, so correct as might be expected from a scientific writer; but his design seems to proceed from a sincere wish for the speedy recovery of his Sovereign. The method of cure which he recommends, is such as the hypothesis certainly indicates. The maxim that *omne nimium nocet* is incontrovertible, and in the present case, the *nimum* or *nimia* with respect to the body are easily ascertained: but it is not allowable to assert that all mental derangements can be referred to corporeal or animal excesses. Experience daily shews them to be solely produced by the violence of certain passions; and the bodily derangements which are concomitant, are frequently the effect of the diseased mind. The investigation of the causes of diseases is, in general, most intricate and difficult, but more especially so in those cases where the mind is disordered; which require the most minute attention to every symptom, and the most accurate comparison of every circumstance. Had the present writer seen the patient, the cause of whose disease he attempts to explain, he might have been better qualified for the investigation.

Art. 60. *A Dissertation on the Influence of the Passions upon the Disorders of the Body.* By William Falconer, M. D. F. R. S. Being the Essay to which the Fothergillian Medal was adjudged. 8vo. 3s. Boards. Dilly. 1788.

In our account of the *Memoirs of the Medical Society*\*, we mentioned the institution of the Fothergillian medal, and said that it

\* See Rev. vol. lxxvii. p. 358.



was adjudged to Dr. Falconer, of Bath, for his answer to the question—*What diseases may be mitigated or cured by exciting particular affections or passions of the mind?* The Dissertation is now before the Public; who, by its perusal, must be convinced that the medal was not unworthily bestowed. Of its comparative merit with respect to the performances of his competitors, if there were any, it is impossible for us to speak, as they are not published.

Before Dr. Falconer offers any arguments on the question, he mentions some general laws by which the human constitution seems to be conducted; and describes the apparent effects of the passions on the frame and constitution. Having thus established a general system, he proceeds to apply what he has advanced, to particular diseases.

He acknowledges that many difficulties must occur in the management of those precarious and nice instruments, the passions; he has, nevertheless, given an excellent view of their effects on the corporeal and vital systems; and has shewn his intimate acquaintance with the best writers on metaphysics and medicine.

#### MISCELLANEOUS.

Art. 61. *The present State of Nova Scotia: With a brief Account of Canada, and the British Islands on the Coast of North America.* The Second Edition, corrected and enlarged, and illustrated with a Map. 8vo. 4s. Boards. Edinburgh, Creech; London, Cadell, &c. 1787.

The loss which Great Britain sustained, in the dismemberment of her empire, by the separation of her American colonies, seems to be, in a very considerable degree, compensated by the flourishing state of what remains of her former possessions in that part of the world.—According to all accounts, as well as to the representations contained in the volume before us, Canada, and Nova Scotia, &c. bid fair to recompense us, in time, for all the damage that we have sustained by the defection of those provinces which now constitute *the United States.*

The account here given of the rapid growth of the infant settlement of Nova Scotia, especially since the termination of the war with our late colonists, is really astonishing; and leaves us no room to doubt the very great advantages which will, in all human probability, accrue to the mother country, from the welfare and prosperity of this her youngest child.

Of Canada, Newfoundland, Cape Breton, St. John's, &c. the accounts here given must, undoubtedly, be very acceptable to the public; but, as we have already laid before our readers a review of this work, from the first edition\*, it is unnecessary for us to enlarge the present article, farther than, briefly, to observe, that this *second* edition has received considerable improvements; particularly a large, and, to all appearance, accurate map of North America, including, not only the British colonies, as now limited and defined, but also the territories of *the United States.*

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\* See Rev. vol. lxxv. p. 282.

Art. 62. *The Flowers of modern Travels*; being elegant and instructive Extracts from the Works of the most celebrated Travellers. Intended chiefly for Young People. By the Rev. John Adams, A. M. 12mo. 2 Vols. 6s. sewed. Kearsley. 1788.

Mr. Adams has made a very entertaining selection from the books that have been published within our own memory, by travellers of different countries; as Lord Lyttelton, Sir W. Hamilton, Baron de Tott, Dr. Moore, Dr. Von Troil, Messrs. Brydone, Coxe, Wraxall, Savary, Swinburne, Lady M. W. Montagu, &c. The works, at large, of all these writers, have been reviewed by us in the course of our undertaking; and we think that Mr. Adams hath judiciously extracted the most proper passages for a miscellany of this kind; which, to young readers, who are fond of perusing books of authentic travels, cannot fail of furnishing the most profitable and innocent amusement.

Art. 63. *Mrs. Stewart's Case*, written by Herself, and respectfully submitted to the enlightened Part of the Public; including her Letter to Lord Rawdon. 4to. 1s. 6d. Kerby, &c. 1788.

This Lady sets forth, that she is 'lineally descended from Graham Earls of Monteith\*, and Stewart, Earls of Galloway, whose common ancestor and mine was Alexander the Sixth, Lord High Steward of Scotland, father to Robert the Second, first monarch of the name of Stewart.'—She farther states, that she is in great poverty and distress; that Lord Rawdon has, on her application, contributed several times to her relief; but that, of late, he has not only discontinued his bounty, but has also been instrumental in preventing others from relieving her. She, therefore, now publicly addresses, and reproaches, his Lordship, in the style of a remonstrant, and with all the hauteur and dignity of high descent and family pride,—increased rather than humbled by adversity.—It should seem, however, as if Lord R. had received some conviction that Mrs. S. had imposed on him, and that he no longer considered her as a proper object of his benevolence: and that he really thinks so, we are thoroughly convinced from circumstances mentioned in her own account. Beside which, we have observed a letter, signed JUSTICE, printed in the Morning Post of January 9, 1789, and addressed "To Mrs. MARGARET CAROLINE RUDD, alias STEWART." Now, if our high-spirited authoress be really the celebrated Mrs. Rudd, formerly associated with the unfortunate *Perreaus*, we can no longer be at a loss to account for the change in Lord R.'s conduct toward her.

\* This Peerage is now dormant, by the failure of male heirs. The coheirs's daughters were Mary and Helen. Mrs. Stewart is the grand-daughter of Mary, the elder; and Lord Rawdon is the great grandson of Helen, the younger. Mary married her cousin, Walter Graham of Gartur, first cadet of the Monteith family; and Helen married Sir James Rawdon: consequently, Mrs. Stewart and Lord Rawdon are presumptive claimants to this dormant peerage.

Mrs. Stewart's note.

Art. 64. *A Statement of Facts*, occasional of, and relative to, the late Disturbances at the Theatre Royal, Edinburgh. By James Fennel. 8vo. 1s. Bell. 1788.

Mr. Fennel appeared, some time ago, as a young actor, under a feigned name, at one of our London theatres, and was not wholly unsuccessful. Removing to Edinburgh, he there, in July last, performed some capital characters; but had the misfortune to incur the displeasure of certain persons, who, forming a party against him, excited disturbances in the play-house; till, at last, the manager was threatened with unpleasant consequences, which he could only prevent by discharging Mr. Fennel. The final result was, that Mr. F. who had too much spirit to submit to such treatment as appeared to him both oppressive and unjust, hath bidden a final adieu to the stage; but hath, at the same time, thought it expedient to publish this narrative of the whole transaction; and, as far as *we*, at this distance, can pretend to judge of his conduct, he appears to have been arbitrarily and cruelly treated. Formerly our players styled themselves "His Majesty's Servants;" but it has appeared, from several instances, at different periods of stage-history, that they are the *slaves* of the Audience. We are sorry for it! Does it seem reasonable, or just, that any class of people among us, should forfeit their natural rights and privileges, as FREE BRITONS, merely because they employ their talents in contributing to our rational amusement?

Art. 65. *Observations on the three last Volumes of the Roman History*, by Edward Gibbon, Esq. 12mo. 1s. 6d. Stockdale. 1788.

This anonymous Observer criticises Mr. Gibbon's work with severity, but not without some degree of candour. Many of his strictures are undoubtedly just; though a few of them have rather an appearance of illiberality. He charges the celebrated writer with a want of that *lucidus ordo* which distinguishes the historian from the mere relator of facts; with a want of perspicuity of language, and a neglect of grammatical accuracy; with the unnecessary and wanton introduction of indecent and profane passages; and even with a display of ridiculous buffoonery, more worthy of a jest-book than of serious history. In some instances, these charges are pretty well supported; in others, we think the objections are frivolous and trifling. He allows, however, the genius and abilities of Mr. Gibbon: of which, he expressly affirms, 'there can be but one opinion.'

Art. 66. *The Naval Atalantis: or, a Display of the Characters of such Flag Officers as were distinguished during the last War.* By Nauticus Junior. 8vo. 4s. Boards. Ridgway. 1788.

Nauticus Junior is much dissatisfied with the conduct of the noble Lord late at the head of the Admiralty board. He particularly accuses him of partiality in the late promotion of officers; and he has accordingly portrayed the characters of those who are advanced to the pinnacle of naval ambition. It is wholly impossible for us to speak to the several *maritime facts* which are here brought forward to the public view. Professional men can alone determine on them; and yet professional men are scarcely to be trusted; they cannot di-



vest themselves of prejudices; for in the work before us, which pretends to the strictest impartiality, we find *opinion* continually obtruding itself, and sporting with the reputation of those who have unfortunately given offence to the Author; while, on the other hand, he is equally fulsome in commendation of his favourites and friends. In a word, we cannot better characterize the present Writer than in the language of Dryden:

“ Railing and praising are his usual themes,  
And both (to shew his judgment) in extremes:  
So over-violent or over-civil,  
That every one, with him, is god or devil.”

Art. 67. *Characteristic Anecdotes, &c. of Frederic II. late King of Prussia.* With Explanatory Notes and Observations, by B. H. La Trobe. 8vo. 6s. Boards. Stockdale. 1788.

We agree with Mr. La Trobe that the Anecdotes with which he has here presented the world, are *characteristic* of the great Prince with whom he has made us intimately acquainted. His readers will be willing to allow the author of the present publication no inconsiderable portion of praise for having related in an agreeable manner the most important and the most interesting circumstances in the life of the King of Prussia; and for having in his notes given that information which ably illustrates the nature of the Prussian government, and thereby dispels the obscurity in which many of the transactions would otherwise be involved. This work is compiled from one of much greater bulk, written originally in the German language; and the selection of Anecdotes contained in it does credit to the judgment of the editor. We have perused the book with satisfaction, and most willingly recommend it to the attention of others.

Art. 68. *Anecdotes and Characteristics of Frederic the Great, late King of Prussia:* selected and translated from eight original Volumes in the German language. By F. A. W. 12mo. 2 Vols. 6s. sewed. Richardson, &c. 1788.

It is out of our power to give so great a degree of praise to the present as to the preceding publication, because, from its perusal, we have derived neither the same pleasure, nor equal information. This work, like the former, is a compilation from other books on the same subject; but less judgment is shewn in the selection, and there is an inferiority in the manner of relating the sayings and the actions of the great Frederic. When we turned over the last page of the former work, we felt a sensible regret; to read the present volumes was a task.

Art. 69. *The Speech of M. Necker, Director General of the Finances, at the Meeting of the Assembly of the Notables, held at Versailles, Nov. 6, 1788.* To which is added, the King's and the Keeper's Speeches. 8vo. 1s. 6d. Debrett.

An assembly of the Notables having been called, preparatory to that of the States General, to settle the formation and mode of assembling the different orders of which it is to be composed, under the various alterations that have taken place since their last convocation in 1614; M. Necker explains the points submitted to their de-

liberation, with great clearness and precision. From the novelty of a popular assembly in France, composed of deputies from the different orders of the nation, reluctantly called together, after an interval of nearly two centuries, in an age when the rights of human nature are so well understood; and especially after that government has taken so recent and active a part in favour of American liberty; we are justified in forming high expectations.

Art. 70. *The Beauties of Rousseau*, selected by a Lady, 12mo. 2 Vols. 5s. sewed. Hookham. 1788.

The lady \* to whom we are obliged for this agreeable and moral selection, had no occasion, in this instance, to plead her sex, in order to obtain the indulgence of the public. Her merit entitles her to their approbation and encouragement. She has shewn much judgment in the selection, and faithfulness in the translation of the various passages which compose these volumes.

Art. 71. *Parnassia*: Consisting of Essays in Verse, on various Subjects; with some Translations. By the Rev. Edward Davies, Lecturer of Sodbury. 8vo. 4s. sewed. Robinsons. 1788.

As far as natural conceptions, easy diction, harmonious versification, and moderate powers of description, can go toward forming the poet, this writer has some claim to the appellation. His pieces being chiefly of the pastoral kind, great originality will not be expected by those who are sensible of the narrow limits of this species of poetry.

Among the pieces contained in this volume, are a tolerably successful verification of the *Temora of Ossian*; an *Ode to the Muse*, which, in language, is a pretty close imitation of Milton's *Il Penseroso*; and an original description of the Comforts of a Jail. Mr. Davies, however, is not destitute of descriptive powers.

Art. 72. *Report from the Committee appointed to examine the Physicians who have attended his Majesty, during his Illness*, touching the present State of his Majesty's Health. 8vo. 3s. Stockdale. Another Edition of *the same Report*, printed on a smaller Letter, but containing the same Matter, 8vo. 1s. 6d.

Our readers will not expect that we should review this publication. They will be satisfied if we inform them, that it appears to be an exact copy of the account printed in folio, by authority. Two or three other editions, published by different booksellers, have appeared; but we had not seen them, at the time when we were obliged to transmit this little article to the press.

Art. 73. *Arabian Letters*, from Abdalla, a Native of Arabia, to his Friend at Moca. 12mo. 2s. Bladon. 1788.

"*Rei bonæ vel vestigia delectant*" is the Author's motto. With the truth of the sentiment we agree, but we cannot discover what connection it has with the present performance, in which we see little, if any thing, worthy of publication. It is out of our power to select any part of this thread-bare, worn-out mode of fictitious correspond-

\* In her preface, she informs us that her name is Eliza Roberts.  
ence,

ence, that would prove (to the Author) a *letter of recommendation* to the public.

Art. 74. *A Tour to the Isle of Love*; written by the Author of *The Cassina*, &c. 12mo. 2s. Thornton, in Southampton Street. 1788.

We are informed, in the preface, that the present work was produced by the Author on a most distressing occasion,—the death of his friend's wife. The circumstance that rendered this event less tolerable, was, that it was sudden and unexpected, and took place but a very few months after their union.

Instead of its being a melancholy recital of the feelings of the husband after this misfortune, as we were prepared to expect, it proves an ingenious account of the hopes and the fears which alternately occupied the mind of the lover, and the various stages through which he passed before he obtained the undivided affections of his mistress. This writer has made an happy use of allegory and personification, by the assistance of which figures, he has rendered his work not a little entertaining. The verses, which are interspersed in the course of the narrative, are so sprightly and easy, as to induce us to wish that the whole had been poetical. We think, in this way of treating it, the subject would have been capable of receiving embellishments that would, indeed, be improper in its present mixed and motley form. For our account of *the Cassina*, see Review, vol. lxxvi. p. 178.

Art. 75. *Catalogue of Five Hundred celebrated\* Authors of Great Britain*, now living; the whole arranged in Alphabetical Order; and including a complete List of their Publications, with occasional Strictures, and Anecdotes of their Lives. 8vo. 5s. Boards. Faulder. 1788.

Had this design been ably executed, it is probable that the work would have been well received; but such crude and imperfect sketches as these, ought not to have been obtruded on the public. Some of the anecdotes, however, are considerably superior to the majority of those *trifles* that make up the bulk of the volume: which, moreover, seems to contain as many mistakes as there are articles: and perhaps the omissions are not fewer in number. Should the Author think of publishing another edition, he ought to take a great deal more pains than he appears to have done in compiling this: especially in the grand article of *information*.

## NOVELS.

Art. 76. *The Penitent Prostitute*; or, the History of Miss Julia Frank; written by herself. 12mo. 2s. 6d. Scatcherd and Co. 1788.

In this short narrative, which, whether real or fictitious, is naturally told, there is enough to give any female mind, capable of reasoning to consequences, sufficient caution against the first deviations from moral rectitude: the only misfortune is, that in doing wrong, we oftener act from the impulse of the moment than from reflection;

\* As to *celebrity*, we must remark, that many of the authors introduced into this work, are people whose names were scarcely ever before heard of.



when from the latter, the heart must be radically bad. Miss Julia Frank describes herself as the undutiful daughter of a northern clergyman, who ran away with an officer; and after the usual vicissitudes in such cases, was reduced to walk the streets of London for subsistence. Here she was at length picked up by her own brother; to whom making herself known, he took her back; and her parents having died of grief for her conduct, she was placed under the protection of a sister who was comfortably married.

Though the subject of this tale may not be the most delicate to put into a young lady's hand, a novel-reading lady may peruse it with more profit than many of those that exhibit vices in too favourable a point of view.

Art. 77. *The Exile; or Memoirs of the Count de Cronstadt.* By Clara Reeve. 12mo. 3 Vols. 9s. sewed. Hookham. 1788.

An interesting and well conducted story. The fatal effects of indulging the tender passions, at the expence of reason, and in opposition to every worldly consideration and advantage, are set in a particularly striking point of view. The principal incidents appear to be borrowed from a novel of the justly admired *M. D'Arnaud*.

Art. 78. *Sophia; or, the embarrassed Wife, &c.* 12mo. 2 Vols, 5s. sewed. Allen. 1788.

*Noli me tangere*: Touch me not—I shall be nothing the better for handling. Criticism, too, should be otherwise employed.

Art. 79. *The Adventures of a Watch.* 12mo. 3s. sewed. Kearsley. 1788.

Finding it impossible to convey to our Readers any idea of this very clumsy piece of workmanship, we take the liberty of presenting them with the repetition of a well-known anecdote:—A scribbling French Abbé being asked by Count d'Argenson, why he had published a certain book which had given offence, attempted to justify himself by the following answer,—*Monseigneur, il faut que je vive.* On which the Count immediately observed,—*Je n'en vois pas la nécessité*\*.

The Writer of the work before us, having a similar question put to him, would probably make a similar kind of reply. Supposing this to be really the case, we will not be so cruel as to adopt the rejoinder of the witty Frenchman, but rather say to him, in the spirit of Christian charity, *Live and mend.*

Art. 80. *The Twin Sisters; or the Effects of Education.* A Novel. By a Lady. 12mo. 3 Vols. 9s. sewed. Hookham. 1788.

The production of some young woman fresh from the perusal of Pamela, and Clarissa. There is a good deal of fancy, and many indications of real abilities both in the conduct of the fable and in the drawing of the characters. We are sorry to observe, however, the little attention which is paid to the sentiment and the expression.

*e. g.*

What the devil's become of you? Did you break your neck on your way to town? says one of the heroes in his letter to another:—A mighty curious question!

\* See our last Appendix, in D'Alembert's article.

† Such

\* Such a pair of angels I never beheld! their persons are exactly the same fine height and proportion, and *their features greatly resemble.*\*

† I have persuaded Mrs. Townley that a husband's being ashamed of his affection for a beautiful wife, is a far greater crime than total blindness.\*

We knew not, till now, that *blindness is a crime.* We always considered it as a misfortune, a calamity. "But thus do men grow wiser every day," as Touchstone says; and "wise men," as Solomon observeth, "lay up knowledge."

To be serious. The foregoing errors (and sundry of a similar kind are to be found in the book) appear to have arisen either from too great hurry in writing, or a want of knowledge of the rules of composition. Why will not the youthful writer submit to the corrections of a judicious friend? Or if that be considered as too degrading and mortifying a circumstance, why will not such person be deliberate in challenging the world's opinion? Why not proceed with caution? Why not study, in short, the art of *discreetly blotting*\*, an art so very necessary, so very essential to the candidate for fame?

As the work is to be continued, we hope to see this matter attended to. Of adventures "broke off in the middle" we cannot be expected to give an account.

#### T H E O L O G Y.

Art. 81. *Letters addressed to a young Gentleman, who had early imbibed the Principles of Infidelity.* Dedicated to the most virtuous young Man in the Kingdom. 8vo. 1s. Matthews, &c. 1788.

This writer might have saved himself much trouble, by referring his young friend to treatises in defence of Revelation, which would have given him more information and fuller satisfaction, than he would find in these Letters. The Author has not said, who this *most virtuous young man in the kingdom is.*

Art. 82. *Considerations on ancient and modern Creeds; the Supremacy of the Father; the personal Existence of the Holy Ghost; the Pre-existence of Christ, and his Divinity, &c.* By the late Henry Taylor, A. M. Rector of Crawley, and Vicar of Portsmouth, in Hants; Author of Ben Mordecai's Apology for embracing Christianity. Published by his Son Henry Taylor, LL. B. Rector of Spridlington in Lincolnshire. With a Treatise on the Existence, Immateriality, and Immortality of the Soul, proving the same from self-evident Principles. By ————, Esq. 8vo. 5s. Boards. Dilly, &c. 1788.

This posthumous publication supports at large the doctrine which the Author had mentioned in his former writings, concerning the Divine nature, and the person of Christ. He exposes the insuperable embarrassment under which the Trinitarian labours, while he attempts to avoid Polytheism on the one hand, and Sabellianism on the other. He represents the divinity of Christ as signifying dominion received from the Father, and therefore not implying equality; and asserts

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\* "Authors lose half the praise they would have got,  
Were it but known what they discreetly blot."

that Christ is *true* God, as possessed of derived dominion, but not *supreme* God, because not possessed of supreme dominion. In support of the doctrines of the pre-existence of Christ, and the personality of the Holy Ghost, he enters into a critical examination of many texts of Scripture, in order to shew, that the Socinian interpretation of them is forced and unsatisfactory.

The writer of the short treatise on the Soul, annexed to this work, maintains that the consciousness of existence necessarily includes the consciousness of unity, individuality, permanent identity, and a power of beginning motion; properties of which matter is destitute; and hence he infers the immateriality and immortality of the soul.

Mr. Taylor's is a learned and ingenious performance, which deserves the attention of those who are engaged in theological inquiries: but we very much doubt, whether either the Trinitarians or the Socinians will acknowledge that the Author has overturned their respective systems. Different persons set out on these inquiries with such different principles, view the subject under such different aspects, and find so many plausible arguments for their respective interpretations of Scripture, that we have little reason to hope that this controversy will ever terminate in *unity of faith*.

Art. 83. *An Essay on the Folly of Scepticism*; the Absurdity of dogmatizing on religious Subjects; and the proper Medium to be observed between these two Extremes. By W. L. Brown, D. D. Minister of the English Church at Utrecht. 8vo. 2s. 6d. Murray. 1788.

This essay obtained the gold medal of the Teylerian Society at Haarlem in 1786, and was originally printed in the Memoirs of that Society. As we have given an ample account of it in the Appendix to our 77th volume, page 571. we shall only congratulate our countrymen, that, by its being separately published, they have the opportunity of easily procuring a truly ingenious and instructive work.

Art. 84. *A Letter on the Sonship of Christ*, originally addressed to some of the Members of the Baptist Church at Edinburgh. By Archibald M'Lean, 12mo. 1s. Edinburgh, printed. London, sold by Buckland. 1788.

Some confusion has been occasioned in a Baptist society at Edinburgh, by the subject above mentioned. This Author professes himself a firm Trinitarian, and at the same time pleads that it does not appear from Scripture, that the *relations* expressed by the names *Father* and *Son* are intended to teach the *manner* and *order* of their eternal subsistence in Godhead: it rather appears, he says, 'that they are names expressive of the *relation* which these self-existent and co-eternal persons came under to each other in the œconomy of redemption.' In other words, that the title *Son*, or *Son of God*, is given to Christ merely as relative to his appearance in human nature. He produces many arguments to support this proposition. But the greater part of the pamphlet is destined to a review of the defence of the contrary opinion, by Dr. Robert Walker. Mr. M'Lean writes like a man of sense and discernment, and seems, without doubt, to have the advantage of his antagonist. We must own ourselves astonished at the phraseology sometimes employed by those who plead for what is termed *eternal generation*, and can consider it as

little



little short of prophane. It is probable that a few years may convince combatants in this way, of the futility of their labours; and, before they die, they may be persuaded that nothing is immediately essential to Christianity but what regards the spirit and practice of piety, truth, and virtue.

Art. 85. *An Address to the Members of the Church of England, and to Protestant Trinitarians in general, exhorting them to turn from the Worship of Three Persons, to the Worship of the one true God.* 8vo. 2 d. Johnson. 1788.

This little performance appears to have been written by W. Friend, M. A. of Jesus College, Cambridge. It may be supposed that it can contain but a very general view of the subject. Some arguments which are level to the common readers of the Scriptures are proposed and urged with fervour; what is said under the article *Holy Ghost*, is rather perplexed and unintelligible, and may possibly lead some persons to a dangerous conclusion, however good the intention, and just the reasoning, as to certain passages in our Liturgy.

Art. 86. *A Dissertation on the Message from St. John the Baptist to our Saviour; St. Luke, vii. 19. with Remarks on the History of his Life and Ministry.* 8vo. 1 s. 6 d. Cadell. 1788.

Amid the drudgery of labouring through frivolous and tedious books, it is some relief to meet with one which, like the present Dissertation, is rational, useful, and well written. Yet we must acknowledge ourselves somewhat disappointed, as to the solution of the difficulty, *viz.* For what reason this message was sent by John the Baptist. The answer given by this Writer seems greatly to coincide with that which has been before offered, particularly by Dr. Macknight. It is here supposed, that the application to Jesus was purely for the Baptist's own satisfaction, and arose from impatience and discontent. Hearing of the miracles of Christ, he might esteem himself neglected, when nothing was done to release him from imprisonment. This general account is here illustrated by several remarks, and particularly by this, that though the tenor of his life, previous to his confinement, was foretold by ancient prophecy, no light was held forth subsequent to that event. This little tract also offers some pertinent reflections on the ministry of the Baptist.

Art. 87. *An expostulatory Address to the Reverend Doctor Priestley; containing an Apology for those who conscientiously subscribe to the Articles of the CHURCH OF ENGLAND; and, in particular, to the Doctrines of the Trinity, &c.* By the Rev. John Hawkins. 8vo. 1 s. 6 d. Printed at Worcester, and sold by White, &c. in London. 1788.

The candour, moderation, and good sense, with which this pamphlet is written, entitle its Author to a respectful attention from his opponent and the public. After expressing his disapprobation of the contemptuous and illiberal manner in which Dr. P. is often treated, he coolly remonstrates with him on the censures which he has cast on the clergy, as well as the doctrines, of the Church of England; and undertakes to prove, that the doctrines of the Trinity

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and the divinity of Jesus Christ involve no contradiction or absurdity, and may be conscientiously subscribed.

Mr. H. introduces his observations on the doctrine of the Trinity by remarking, that the belief of the more moderate Socinians, when reduced to its most simple as well as decent expression, and that of the Church of England, as set forth in a general meeting of her divines at Oxford in 1695, differ much less from each other than is usually presumed. This remark is confirmed by Mr. Hawkins's subsequent explanation of the doctrine of the Trinity, as only denoting, that there exists in the One Supreme Intelligent Being, *some kind of distinction*. By this distinction, he does not understand three distinct *Intelligences*, but some diversities in the Divine Nature, 'which have each their peculiar relations, attributes, and properties;' and he acknowledges that neither the Son nor the Holy Spirit could have any claim to our worship but what arises from their *absolute oneness* with the Father, *from whom with respect to Deity they are not in any respect distinct*. On this ground, he ranks himself in the school of the Nominal Trinitarians, among whom he enumerates, Archbishop Tillotson, Bishop Burnet, Bishop Pearson, Dr. Watts, and Dr. Dodbridge.

With such concessions as this candid writer seems inclined to make, perhaps it would not be difficult to shew that the dispute concerning the Person of Christ is little more than a verbal contest. If so, how much is it to be regretted that the ball of contention should be kept up, by an authoritative prescription of scholastic terms, when they might so easily be exchanged for scriptural language, to which Christians of every description would yield a ready assent!

Art. 88. *A Letter to the Rev. Joseph Priestley, LL. D. F. R. S. &c.* by a Lover of the whole Truth as it is in Jesus\*. 8vo. 6d. Trapp, &c. 1788.

Some good Christian here pours forth vehement exclamations against the 'execrable tenets,' and piteous lamentations over the lost condition, of the arch-heretic to whom his letter is addressed: but as he meets the giant, clad in the holy armour of the immaculate righteousness of his Saviour, and the merits of his infinitely precious death, it is not for us to question his success in the contest.

Art. 89. *The Probability of the future Happiness of Infants who die in Infancy*, stated and considered. By Daniel Gillard. 8vo. 6d. Buckland, &c. 1787.

Strange as it may seem, there are, we find, people, even in this Christian country, who entertain such absurd notions of the attributes of the All-merciful Being, that they make themselves miserable about the uncertain future state (as they conceive) of children who die in infancy.—To remove the anxiety of such weak brethren (or sisters), is the laudable design of Mr. Gillard, who, if we mistake not, is a preacher among the Baptists. His style is well suited to the capacities of those readers for whom his tract is chiefly in-

\* G. Nicholson. See his *Four Select Discourses*, Rev. for December, p. 562.



tended. As to the Writer's peculiar principles, they may be sufficiently inferred from the following short passage:—'The idea pursued in this treatise is, the probability that ALL who die in a state of infancy, are *elect*; and therefore certainly saved.'

Art. 90. *The Conduct of the first Converts to Christianity considered and applied*; in a Sermon preached at Bridport, July 10, 1788, at the Ordination of the Rev. Thomas Howe. By Joshua Toulmin, A. M. Also, *The Perpetuity of the Christian Church*; in a Sermon preached at Ringwood, July 16, 1788, at the Ordination of the Rev. William Gellibrand. By Abraham Rees, D. D. F. R. S. to which are added, the Questions proposed to Mr. Howe, with his Answers; and a Charge, delivered on both these Occasions, by Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2s. Johnson.

After having represented the first Christians\* in a very just light, Mr. Toulmin observes, that, with a due allowance for difference of circumstances, the conduct of these believers furnishes a model for Christian societies, in all ages: a model of the spirit which should activate their hearts, and of the manners which should adorn their profession: particularly that we, like them, should persevere in our attendance on the imitations of the Gospel, cultivate the spirit of love, and aim at a purity of manners that may command respect and conciliate favour. This discourse abounds with rational reflections, and excellent advice; and is well calculated to promote the temper and spirit of the Gospel.

The text of Dr. Rees's sermon is from Matt. xvi. 18. latter part. It is serious and sensible; and well adapted to the occasion. The introductory discourse, and the questions proposed to Mr. Howe, with his answers, all breathe a candid, liberal, and truly Christian spirit. Dr. Kippis's Charge, as a composition, is superior to most discourses of the kind. As an address to ministers of the Gospel, it is modest, tender, and affectionate. It is grounded on 1 Tim. chap. iii. verse 15. We must do Dr. K. the justice to declare it to be our opinion, that those ministers who conduct themselves on the plan here laid down, cannot fail of obtaining, not only the respect of their own congregations, but that of all who know them; together with (what is of infinitely more importance) the testimony of conscience in their favour here, and a "*Well done good and faithful servants,*" hereafter.

Art. 91. *A Letter to the Rt. Hon. and Rt. Rev. Beilby, Lord Bishop of London, on the Abolition of Slavery.* 8vo. 6d. Longman. 1788.

The slavery of which this writer solicits the abolition is not, as the reader would expect, African, but Clerical, slavery. The hardships of those clergy who, on mature examination, become dissatisfied with the condition on which they hold their station in the church, and yet are in too dependent a state to leave it without ruin, are strongly represented. This is a grievance, which, in our enlightened and liberal age, it is surely high time to redress.

\* Mr. Toulmin's text was Acts, ii. 42—47.



94      *SERMONS in Commemoration of the Revolution.*

Art. 92. *The Universal Restoration: exhibited in a Series of Dialogues between a Minister and his Friend; comprehending the Substance of several Conversations that the Author hath had with various Persons, both in America and Europe, on that interesting Subject: wherein the most formidable Objections are stated, and fully answered. By Elhanan Winchester. 8vo. 3s. sewed. Marfom. 1788.*

The doctrine of the final salvation of all men, which has lately, as well as in former times, had several advocates, is here treated in a familiar and popular way, more adapted to engage the attention of the generality of readers, than to afford entire satisfaction to the accurate critic in biblical learning. But, whatever becomes of his doctrine, we cannot but commend the philanthropy of the writer.

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*SERMONS in Commemoration of the Revolution\*.*

I. *Two Sermons, preached at Mill-hill Chapel, in Leeds, on the Celebration of the hundredth Anniversary of the happy Revolution. By William Wood. 8vo. 1s. 6d. Johnson.*

The text of the first sermon is from Psalm cii. 18—20. The subject is the rise and progress of civil liberty, a subject with which the Author seems well acquainted, and which he has treated with great judgment. The conclusion of this discourse is very animated and pathetic. Speaking of our patriotic countrymen, who were virtuously active for our welfare, as well as their own, in 1688, and who now are numbered with their fathers, he adds:

‘ Though dead, they yet speak to us with the impressive eloquence of their never to be forgotten deeds. Closed as they are in their honourable tombs, their venerable forms this day present themselves to our eyes, and conjure us to preserve, and to improve the rights, for which they bravely risked their fortunes and their lives, and which they happily secured without the effusion of human blood. They charge us to transmit what we have received from *them*, pure and entire to *our* descendants, and to fit them for it, by instilling into their minds a love of piety and virtue, a reverence for the laws, and a public-spirited ambition of acting, in every department of life, with the exemplary usefulness of good citizens.—Ye, ye illustrious shades, we will be faithful to the deposit which you have committed to our trust: we listen with awful respect to your sacred commands; we will not disturb your hallowed sepulchres by our unrighteous lives. Rest in peace, till the blissful resurrection of the just; we will then hail you as our magnanimous fathers, and you shall not spurn us from you as degenerate children.’

The text of the second sermon is Gal. v. 13. The subject, religious liberty, or the purity of religion and the rights of conscience. Mr. Wood informs us, that the just principles of tolerance were little known till the superior genius of Cromwell discovered their force, and openly professed, that in matters of religion all men have a right to think and act for themselves, and that while they lived in peace with the rest of mankind, they were free to dissent from the magistrate and the priest. The author’s opinion on this

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\* See the list in the last month’s Review.

point is very evident from the following quotation, which breathes a truly candid and liberal spirit :

' Let us esteem as a friend and a brother every honest and good man, by whatever religious denomination he may be distinguished ; whether he worship at the church or the meeting-house, the maff-house or the fynagogue ; whether he use a prefcribed or a difcretionary form of prayer ; whether he prefers an epifcopal, a prefbyterian, an independent, or any other form of church government. In the moft corrupted religious communities, numbers are to be found who are ornaments to their own, and would be an honour to any profefion ; the pureft and the beft are difgraced by unworthy members. Then let us not judge of others by the narrow model of our own creed ; but love all who love God, and defire, by a patient perfeverance in well-doing, to obtain eternal life. As we are bleffed with the enjoyment of civil and religious liberty, let us manifefit our gratitude to the protefting magiftrate by a regular and exemplary conduct, by an active difcharge of our refpective duties, and by an animated zeal for the public good. Let us be at peace with each other, and with all mankind, and *the God of love and peace will be with us.*'

As we have been much pleafed with the perufal of thefe ingenious difcourfes, we recommend them to the particular attention of the Public.

II. *A Century Sermon on the glorious Revolution* ; preached in London, Nov. 16, 1788, being juft 100 Years from the landing of William, Prince of Orange, afterwards King of England. In which the Events of 1588, 1688, and 1788, are mentioned, and the Bleffings of civil and religious Liberty confidered. By Elhanan Wincheftler (from America). 8vo. 9d. Johnson, &c.

The text, Exodus, xv. 11. We have (and we affure our Readers, with no *fmall degree* of patience) read over this long and tedious fermion. Had the Author clofed it at the 25th page, it might have been called a plain practical difcourfe ; but, not fo contented, he favours us with 15 pages more, in order to give us a panegyric on America—to introduce a comparifon between King William and our Saviour—to tell us that he expected that the laft century would have produced much greater events than it has done—and to prophecy what may be expected fhortly to come to pafs. This difcourfe feems calculated for the meridian of Tottenham Court Road ; and will, no doubt, have many admirers.

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SINGLE SERMONS, *on other Occafions.*

I. Preached on the Death of the celebrated Mr. J. Henderfon, B. A. of Pembroke College, Oxford, at St. George's, Kingswood, November 23, and at Temple Church, Bristol, November 30, 1788. By the Rev. W. Agutter, M. A. of St. Mary Magdalen College, Oxford. 8vo. 6d. Rivingtons, &c.

The deceafed, according to the account here given of his character, was a perfon of moft extraordinary endowments and accomplifhments. He excelled in divinity, law, phyfic, and chemiftry ; and his knowlege was ' applied for the benefit of others. He relieved the

the poor by his alms, and the sick by his medicines. He consoled the afflicted, and instructed the ignorant. He defended the injured, and extricated the distressed, &c. &c.' With respect to his notions of religion, some idea may be formed, from what is here said, in his own words, on a particular and leading article of faith. The passage is given us as an extract from one of his own letters.—“I firmly believe that Jesus is very God of very God; is my God as much as the Father, and I adore him and pray to him as such. I believe that He, as God, in his divine nature, took upon him human nature, *i. e.* the soul and body of man. I believe that the Godhead was fully and wholly in his humanity; and that the Father, whom no one man hath seen, or can see, in his own person, became visible in the person of Jesus, &c. &c. \*”—Mr. H. we find, had been connected with the late pious Mr. Fletcher of Madely, and was with him at the college of Treveka, where, ‘at twelve years of age, he taught Greek and Latin.’ In a word, he seems to have been a second *Baratier*; and the preacher of his funeral sermon appears to have omitted nothing that zeal and affection could possibly suggest in his praise.

\* If this be not what some people call *rational*, it is what others term *orthodox*; and the former, no doubt, will always be out-voted by the latter.

II. *On the African Slave Trade*—Preached at the Maze-Pond, Southwark, Nov. 30, 1788. By James Dore. 8vo. 6d. Buckland, &c.

Several very material points of national consideration, relative to the criminality of the man-trade, are here adduced with force and feeling; the inhuman treatment of the Negroes, in the transportation of them from their native soil, is pathetically represented, from the testimony of several writers on the subject; and we are earnestly exhorted, as free-born Britons, nursed in the lap of Liberty, to pay due regard to the natural rights of our fellow-mortals,—and to lend our best assistance to promote the benevolent design of freeing the poor Africans from the bondage in which they have been so long, unjustly, and so cruelly held.—The discourse is written with good sense and animation.

\* \* For this author's *Letters on Faith*, see Review, vol. lxxvii. P. 332.

III. Preached in Lambeth Chapel, at the Consecration of the Right Reverend Father in God Samuel Lord Bishop of St. David's, on Whit Sunday, May 11, 1788. By Charles Peter Layard, D. D. F. R. S. F. A. S. 4to. 1s. Walter.

Dr. Layard very briefly, and in general terms, complains of the uncandid and violent attacks which have been made on the most important tenets of the Christian faith, and on the venerable form of church government derived from the Apostles and their immediate successors; and he exhorts the friends of true religion vigorously to defend the faithful word delivered to the saints.

☞ Answers to various Correspondents will be found in our Appendix (p. 702., published with this Number.





T H E  
M O N T H L Y R E V I E W ,

For FEBRUARY, 1789.

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ART. I. *The Rural Oeconomy of Yorkshire*; comprizing the Management of landed Estates, and the present Practice of Husbandry in the agricultural Districts of that County. By Mr. Marshall. 8vo. 2 Vols. 12s. Boards. Cadell. 1788.

WE congratulate the Public on the early appearance of another performance on the rural œconomy of *districts* in England by Mr. Marshall. In our account of the *Rural Oeconomy of Norfolk*\*, we gave a general sketch of the author's plan, and the manner of his executing his truly interesting work; and it is only here necessary to recall to the Reader's recollection, that Mr. Marshall professes to give a distinct account of the practice of agriculture, and the general management of land, in the different provincial districts which he may select for that purpose, rather than a didactic performance on the subject;—without, however, precluding himself from making such observations, tending to improve that practice, as may occur. We think this plan, if executed with due caution, cannot fail of proving highly beneficial to the interests of agriculture, by the dissemination of useful knowledge:—which must, in the natural course of things, conduce to the general advantage of the kingdom.

The author has now selected the district of *Pickering*, near Scarborough, in the north-east corner of Yorkshire, as the particular scene of his observations. This is a fertile vale, of considerable extent; its largest diameter being about 35 miles in length, and its width about 12, including in its area, and the cultivated lands on its banks, about 300 square miles, or 200,000 acres. It is bounded on the *north* by a great extent of high ground, called the *Eastern Morelands*; on the *south*, by a still more extensive tract of lower chalky hills, called the *Wolds*; on the *west*, by some irregular rising grounds that separate it from the great vale of York; and on the *east*, by a narrow ridge of high land, between it and the sea, to the southward of Scarbo-

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\* See Review for August 1787.

rough. Mr. M. says it is 'a lake left dry by nature: a basin formed by eminences on every side, save one narrow outlet of the waters collected within its area, and upon the adjacent hills. Nature, perhaps, never was so near forming a lake without finishing the design. A dam of inconsiderable length across the Derwent, near Malton, would deluge the entire vale, and the first passage of the waters would, in all probability, be down the sea cliffs which are its eastern boundary.' To render intelligible the geography of this district, our author, always attentive to whatever may convey real information, has illustrated his work by two elegant maps:—the first, a general bird's-eye view of all Yorkshire; in which the several hills and dales, and other irregularities of surface, are distinctly delineated:—the second, a plain unshaded outline-map of the vale of Pickering, with its several towns and villages, and the rivers and rivalets which water the vale, as they descend from the high grounds that surround it; all distinctly marked, and traced through their smaller ramifications. How frequently have we occasion to regret the want of such aids, when accompanying an entertaining traveller or instructive historian; many of whose most interesting descriptions are rendered, in some measure, obscure and unintelligible to the greatest part of their readers, because of this omission!

The general outlet for the water of this vale is through the channel of the Derwent, whose stream is augmented by the junction of the Rye, a little before it issues from the vale. These two rivers move with a slow and sluggish course along the bottom of the vale: the Derwent from east to west, and the Rye in an opposite direction, receiving the smaller streams from either side.

'As a proof of the general flatness of the vale, the waters of the Rye are four or five days in passing from Hemslay to Malton (about fourteen miles): and those of the Derwent not less than a week in moving from Ayton (about fifteen miles) to the same general outlet. It is highly probable, that in a state of nature a principal part of the vale was subject to be overflowed. Even now, since rivers have been cut, and embankments made, extensive fields of water are still to be seen in times of floods; not, however, through natural necessity, but for want of farther exertions of art. By increasing embankments, and by removing obstructions natural and artificial\*, the rivers, in their highest swell, might be kept within due bounds.'

The acclivity rises on either side with a gentle slope, and displays an ample scene of hanging fields around the flat. Such

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\* The cataract mill-dam across the Derwent at Old Malton is a public nuisance, which reflects disgrace on every man of property in the Vale. It appears as if intended to finish what nature has left undone!

in general are the outlines of the theatre to which Mr. Marshall's observations are principally confined. His remarks are arranged under general heads, nearly the same with those we enumerated in the article of the Norfolk oeconomy, and which it is unnecessary here to repeat. We must now content ourselves with a general view of such particulars only, as seem requisite to give our readers some just notions of the state of agriculture in that part of the country now under consideration.

This sequestered vale, being at a distance from all thoroughfare roads, and seldom visited by strangers, and being generally occupied by small proprietors, or yeomanry, has undergone perhaps fewer alterations [and the people have preserved more of their ancient customs, and primeval simplicity of manners] than most other districts of the same extent and fertility. Large estates, we are told, are here rare; extensive farms are still perhaps more seldom to be met with: and we have not heard of the seat of a single person of ample fortune within the vale. These peculiarities, if they tend to give a check to the prevalence of dissipation, and the extravagance of luxury, have, at the same time, a tendency to repress a spirit of general enterprise and public improvement. Though it perhaps may stimulate to individual industry, it rather discourages general exertion. A few men of influence can be more easily brought to unite in promoting any public measure, than a great number of individuals, who, though in independent circumstances, can seldom be brought to judge liberally concerning any general measure of public utility that may be suggested. Accordingly, in the division of commons, and in some other public undertakings, where the interest of many was at stake, our author apprehends that they have strangely neglected to attend to it in time, so that the public interest has been sacrificed to private machinations.

Another consequence of this arrangement (still less favourable to Mr. M.'s plan) is, that great exertions in agriculture, and extensive undertakings by individuals, similar to what he remarked in Norfolk, have been more rare in this district. Hence it has happened, that in spite of his care to avoid it, the present work is much more of a didactic, and less of a descriptive, nature, than the former.—In surveying the different objects that come before him, he so frequently finds that the practice of the district falls so far short of his idea of perfection, that he could not avoid, in registering their methods, to suggest improvements; the register, therefore, is here, in many cases, little more than a text, which furnishes matter for an ample commentary.

We do not remark these particulars with a view to depreciate the work, but to give a just idea of it. In every case where an opening occurred, the ingenious author has done ample justice



to the exertions and enterprizes of his countrymen \*, and has placed them in the best point of view.

In this district, grazing, rather than the raising of corn-crops, is the principal object of the husbandman's attention. It is therefore in what relates to the management of grass-land, rather than the culture of grain, that practical observations come to be registered; and as springs are here scarce, they have adopted some very ingenious devices for making rain-water, alone, answer all the purposes of domestic œconomy that deserve to be generally known: The following is Mr. Marshall's account of their manner of making cisterns:

' In this district, in which water cisterns are growing into general use, especially in upland situations, I have seen an instance where the dwelling-house alone affords more than a sufficiency of water for every use of the family. Nor is it the conveniency of having a constant supply of water always at hand, which constitutes the utility of water cisterns. Rain water, preserved in quantity under ground, is pure and palatable in a superior degree: cool in summer, and warm in winter. It is particularly grateful to cattle; especially when they are ill: and it is highly probable that, as a menstruum of aliment in general, it is the most *wholesome* water.

' The *situation* of a water cistern is generally under the kitchen, or in a vacant corner of the yard, near the kitchen door.

' The *form* of water cisterns is various. The deeper they are sunk, the better they preserve the water. The cube is perhaps the most convenient figure; but a double cube would perhaps keep water better. A cistern nine feet cubical would contain twenty-seven cubical yards, or about sixty † wine hogsheds of water.

' The *materials* of water cisterns in this district are clay, bricks, and tarras.

' The *method of making* has lately received a considerable improvement. When the art was less known than it is at present, an irregular hole was dug; the determinate figure of the cistern being given by the walls; behind which the clay was *rammed*. Now, the intended form of the cistern when finished is given to the excavation; whose sides are squared and plumbed with the exactness with which a wall is carried up. On this wall-like face of the excavation the clay is laid *plaster-wise*, with a trowel, coat over coat, two or three inches thick; and against this firm even face of plastering the brick work is raised. The bottom is, or ought to be, in all cases, bedded with three or four inches thick of strong clay, beaten into a smooth even wax-like substance. On this flooring of clay a double floor of brick is laid; and on the margin of this the side walls are carried up half a brick thick. The bricks, I believe, are invariably laid in tarras.

' The *covering* similar to that of a well; with a pump, or a roller and bucket.'

\* It appears by several passages in this work, that Mr. Marshall is himself a native of this vale.

† Should not this have been *ninety*?

The foregoing is a cheap and excellent method of making cisterns, wherever the sub-soil is so firm as to admit of being cut down perpendicularly without falling inwards; but in loose sands, or incoherent gravel, this mode of procedure could not be adhered to.

But it is not only with respect to water for the family that the ingenuity of the people of this district has been exerted. The furnishing of water to cattle in the fields has formerly been the cause of much trouble, and has given rise to some inconvenient customs in this vale, and since inclosures became there more common, these inconveniencies were such as to induce the inhabitants to try to obtain watering-pools for their fields to be filled with rain water, and in this attempt they have happily succeeded. These watering-pools consist of excavations made in the soil, of a size and depth proportioned to the extent of the field which they are intended to supply. The pool is placed so as to receive if possible the water that runs from some higher ground during rain. They are made usually of a circular form, deepening towards the middle, in the fashion of a flat cone.

But the art of making retentive pools with clay, in *loose absorbent soils*, the author observes, is a recent discovery in this district; in which it has made a rapid progress, and is now in universal practice among farmers of every class. There is little difficulty in making a pit hold water with clay alone, provided it be kept up full to the brim; but when once emptied, its retentiveness is lost. There are two causes of this loss,—the cracking of the clay by *drought*; and its being liable, whenever the water subsides, to be perforated by *worms*, which presently convert the basin into a *filter*. It is therefore necessary that those two enemies should be guarded against.

To guard against the latter, a coat of lime is spread under the clay; above it a coat of earth; and over all, a covering of stone is laid, for the double purpose of guarding against drought, and for preventing the feet of cattle from injuring the clay; on the proper working of which the art principally depends.

Mr. M. then proceeds to describe the most effectual mode of completing these watering pools, and rendering them still more commodious than they yet have been; but the account is too long for our limits.

In a note, he preserves the names of FRANCIS and ROBERT GARDINER, well-diggers and fish-pond makers, of Driffield, as the discoverers of this and several other improvements; and we are well pleased to bestow our tribute of sincere applause on these valuable members of society. We always consider the inventors of useful arts as the best benefactors of mankind. The method of conducting water, in what Mr. M. calls *artificial rills*, as practised in this district, is worthy of notice as an improvement of considerable utility.

The hedges, he observes, are superior to those of most places; and he enters into details on that head: but all that occurs here, as uncommon, is a practice of planting the thorns so deep as to have their tops wholly covered by the mold. He thinks this makes them shoot upright, and not laterally; but he has reason to believe that unless the covering of mold be very light, not exceeding half an inch above the top, it rather does harm than good. This is only the practice of an individual, and has not yet been generally adopted.

A singular natural curiosity in this vale is, the formation of a fossil-marle, produced by a spring, at a place called Newton Dale Well, the waters of which have been long celebrated for their medical virtues, and particularly for forming a fine cold-bath. The quantity of calcareous matter which is deposited by the stream that issues from this well, is so considerable, as to afford limestone and marle in abundance to the country around it. This is not a very unusual phenomenon, but the circumstance that appeared to us most remarkable is, that the water, as it issues from the spring, is not only strongly impregnated with calcareous matter, but with iron also. This last is deposited, in great quantities, in the form of a rusty ochre, immediately as it issues from the spring; and as the water flows forward in its course, it becomes gradually depurated from the iron: so that, not at a great distance from the source, it discovers no traces of a chalybeate quality. The calcareous matter, however, being more strongly suspended in the water, is deposited only in very small quantities near the source; and it is not until after the iron is almost let go, that the petrifying quality of the stream becomes remarkable, the water gradually losing this petrifying quality also, as it flows on its course; till at length, the whole of the calcareous matter being deposited, it becomes entirely pure, without any mineral impregnation.

Where the rill (says Mr. Marshall) meets with no vegetable matter to petrify (or rather to *incrust*), it forms an incrustation at the bottom of its channel, which, in time, being filled to the top, the waters overflow, spread over the slope, and incrust every thing which falls in their way, until having found some channel (or perhaps in a state of nature, having reached the face of the rock) they form a fresh rill; which being annihilated in the same manner, the waters proceed or return back along the side of the slope; thus forming, in an undisturbed state, a natural cone.

Where the surface has been free from moss, or other vegetable production, the accumulated matter is wholly calcareous; of a light colour, resembling the marl of Norfolk, except in its being discoloured, more or less, with a chalybeate tinge. Where moss, liverwort, and other vegetables, have been incruited, a stone-like substance is formed: the former is called *marl*, the latter *stone*.

Vegetable



Vegetable matters enveloped in a calcareous crust, usually called petrifications, are found in many places; but as nature seldom performs her operations with so much rapidity as she does here, we thought the description of this extraordinary process might enable the curious reader to account for many phenomena of this nature which he may meet with. We are told, that the spring here described is situated about two miles from *Saltergait Inn*, on the road between Pickering and Whitby.

Among the vermin which destroy the productions of this vale, the author enumerates DOGS, which animals he stigmatises as extremely pernicious to society when they over-abound, not only by the dreadful distress produced to the human species and other animals by dogs when seized with the *canine madness*\*, but also by the ravages committed by hungry dogs in the sheepfold. 'In the course of last winter, he observes (1786-7), the value of sheep worried by dogs, in this township alone, was calculated at near one hundred pounds. A small farmer, whose entire flock did not amount to more than forty, had thirteen sheep and eleven lambs worried in one night.' We have known many instances of similar havoc.

Among the cultivated crops, two are mentioned which are not common, *viz.* Rape, and Tobacco. The first seems to have been long cultivated in the vale on an extensive plan; but, unless it be the peculiar practice of threshing it here in the field (a practice that may be considered rather as a curiosity than as deserving imitation), we find nothing new under this head. The culture of tobacco was introduced into the vale about the year 1782, where it was brought to great perfection, and properly cured in the Virginia method, by a person who came from that part of America. But in the adjoining vale of York, where we are told greater quantities were raised, 'the tobacco was seized and burnt. Penalties, it is said, were laid to the amount of thirty thousand pounds.' How often have we occasion to bewail the evils that a short-sighted attention to finance entails on the country! Were this the only instance that occurs, it might be tolerated, though it must be accounted a peculiar hardship; but the attentive observer can scarcely move a step without meeting with striking cases where the hand of industry is stopt short, and the prospe-

\* He takes notice, that since his observations were written, no fewer than seven persons were bitten by one dog, in that single township, beside much live stock. What aggravated the evil was, that the owner of the dog knew he had been bit, and suffered him to go loose. Mr. Marshall seems to have some confidence in the practice of *worming* for preventing the canine madness. It is our duty to inform him, and the public, that we ourselves have had the most satisfactory proof of the absolute inefficacy of that practice for preventing the disorder.

rity of the country arrested by the baneful influence of this destructive principle, that every thing must be sacrificed to the interests of the revenue!

In treating of the POTATOE, Mr. M. notices the disease called *curled tops*; and though, like all who have yet written on that subject, he is unable to account for the malady, or to prescribe a particular remedy, yet as he hazards some remarks on the subject, we will mention them, for the observation of others. For as we consider the general introduction of the potatoe culture as one of the greatest modern improvements in agriculture, and capable of being much extended, could this disorder be obviated, every thing that tends toward that point is doubtless of great national importance.

The author is inclined to believe 'that this disease has risen from too long a continuance of *declining varieties*.' We do not fully understand what is meant by declining varieties; but we know, that in many districts, where a new kind was never reared from seeds, and where few new sorts have been at all introduced, the disorder of curled tops has never been known. He adds, 'it appears to be an established opinion here, by some years experience, that *fresh varieties* raised from seed, are not liable to that disease.' This opinion too, we have good reason to believe, is not well founded; as we have known potatoes very much affected by that disease in the third, if not the second, year after they were raised from the seeds.

'This disease made its appearance some years ago, with more or less effect, in, I believe, every part of the kingdom.' We have just said, that, in some parts of the kingdom, the disease is not yet known. 'In some parts its continuance was short; its effects have ceased; and are now almost forgotten.' This is, to us, a new fact. Is it certain? Where are the districts that are in this predicament? It would be of great consequence to be informed of the steps that were taken to eradicate the disease; for the following instances do not appear satisfactory: 'In one instance, which I may have occasion to mention hereafter' [but which we have not been able to find] 'its removal was, in all probability, owing to the introduction of new varieties.' We regret that this case was not more particularly noticed. 'The district under survey furnishes a remarkable instance respecting this disease. The *Morelands* are at present in a manner free from it;—Were these Morelands ever much infested with it?—'while the vale is still in some degree infested with it. Plants procured from the Morelands remain free from it in the vale the *first year*; but being continued, become liable to the disease.' From the loose manner in which this passage is worded, we should suspect Mr. M. depended on the information of others for the facts, rather than on his own observation. We need scarcely remind a  
man



man of his experience, of the inaccurate manner in which people in general attend to facts of this kind, and of the decisive certainty with which they sometimes speak about matters they do not know.

\* The disease of curled tops is seldom obvious at the first coming up of the plants; but attacks them as they advance in size; the entire top becoming dwarfish and shrivelled, as if affected by drought, or loaded with insects.\*

Our observations do not entirely accord with those of Mr. M. in this instance. Curled potatoes have discovered themselves to us as soon as they appeared above ground; and though they do indeed sooner decay than others, and are more dwarfish, they are from the beginning readily discernable.

\* They nevertheless live †, and increase, though slowly, in size †; but the roots are unproductive †. Some crops have been almost wholly destroyed by this disease.

† Where the attack has been partial ‡, *weeding out the diseased plants, as they failed, is said to have had a good effect.* And, *it is said,* the Morelanders got rid of the disease through this means.\*

We regret that, in a matter of so much consequence, our author has not been at more pains to ascertain this fact: *'it is said,'* is but a very slender authority.

The people in this district cultivate this crop with some degree of success; but their practice has nothing in it very remarkable. Mr. M. with great propriety, recommends it as a crop peculiarly valuable on *clean rich soils.*

His observations on the liming of grass-land—on the management of after-grass—on the turning out horses to grass—on the choice and management of mares—on the *points* of cattle (*i. e.* the marks by which their valuable qualities can be distinguished)—on butter—on the rearing of calves—on the care of cows and lambs—on the management of bees, &c. though they are for the most part didactic hints, rather than a register of the experience of the country; and though they will not afford much information to those who have made any considerable progress in these particular departments of rural oeconomics, will yet be read with pleasure by those who are not so far advanced, and afford them much useful information. The same may be

\* Yes, for a short time.

† The bulbs increase at the beginning of the season as fast as others, and perhaps faster, but they stop much sooner in their progress than those that are not affected by the disease.

‡ Here the meaning is not obvious. We believe the potatoes produced from curled plants always vegetate in the next year, and produce fruit of their own kind. Probably the author meant to say, that curled plants generally yield a small produce, which certainly is the case.

§ Is it not such in almost every case?



said of his account of the Morelands, and his hints for their improvement, which are ingenious sketches, when considered as written by a man who has had little experience in that line of agriculture; but not to be relied on as the result of experimental knowledge.

On the whole, though this work discovers great abilities, acuteness, and ingenuity, accompanied with becoming modesty, yet, as it contains a more scanty register of facts, the result of established practice in agriculture, than is to be met with in the author's *Oeconomy of Norfolk*, it will not, we fear, be accounted so generally interesting; yet that it is a valuable addition to our stock of agricultural knowledge, no candid person, who has perused it with attention, will deny.

The work concludes with a Glossary of provincial words and phrases, which is much fuller than that for Norfolk; this, we think, constitutes a valuable part of the performance. There is also a *General Index*; an appendage, without which, no work, that is not calculated merely for amusement, can ever be reckoned complete.

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ART. II. *The History and Philosophy of Judaism*, or a critical and philosophical Analysis of the Jewish Religion. By Duncan Shaw, D.D. one of the Ministers of Aberdeen. 8vo. 6s. Boards. Elliot and Co. 1787.

IT is observed by Lord Barrington, in his *Miscellanea Sacra*, that "Christianity is but the last link in a chain of truth, which consists of several others; and he that would pretend to shew a chain of truth, must shew not one link only, but several; and shew that they are linked with the first, and with one another." A sentiment like this is said to have suggested the design of the present performance; for, says this author, I have often thought that in the many defences which have been offered of Christianity, too little attention has been paid to the doctrines and religion of the Old Testament. He was also farther prompted to this undertaking by observing the disrespectful manner in which David Hume had spoken of the Jewish religion. Considering the consequences to which an attack on Judaism leads, Dr. Shaw expresses his astonishment that there have not been greater exertions to expose the unfair measures employed by its adversaries. Together with Hume, Tindal also, and Voltaire, and Bolingbroke especially (from whose works there are several quotations), fall under this writer's examination.

Dr. Shaw's astonishment arises from a worthy sentiment, and may not be wholly without just reason; yet we must remark, that while the cause of Christianity has been ably sustained against

its opponents, that of Judaism, so nearly and necessarily connected with it, has not by any means been neglected. In proof of which, we might in general refer to Dr. Leland's *View of Dissical Writers*, or more particularly, among other works of the kind, to *Letters of certain Jews to Monsieur de Voltaire*; translated by the Rev. Philip Lefanu \*. It is true, that the innuendos and reflections occasionally and freely dispersed by Mr. Hume on the subject, may not, all of them, have obtained a distinct animadversion; but when it is considered that writers of this stamp do little more than revive that kind of objection and sarcasm which has already received a sufficient reply, it will not be thought wonderful that silence has been so much observed.

There is also a volume, that was published near forty years ago, "*On the Ritual of the Hebrew Worship*," by the late Dr. Lowman, which very much coincides in its design and tendency with that which is now before us. Of this work, which has been well received, and justly held in repute, our author takes notice; informing us that it did not fall into his hands until he had almost filled up the plan on which his own treatise is written. He acknowledges the merit of Dr. Lowman's performance, a persuasion of which, at first, almost induced him to desist from the present publication. But considering that his own plan was rather more comprehensive than the former, and that some important subjects are here placed in a different light, he determined to prosecute his first intention. And we apprehend that both on these, and on other accounts, his determination was right.

The work consists of four parts: the design of the first is to vindicate the Jewish religion, against those, who by attempting to expose it, would in an indirect manner make an attack on the Christian faith. This is divided into two chapters: one of which considers the constitution of the Jewish church, under several sections which treat of the character of the Deity; the worship required; the times, the places, the offices of religion; the preparation for its services, &c. The other represents the political state of Israel, as interwoven or connected with their religion.

The duration of the Mosaic economy constitutes the second Part; shewing, that it was designed to be only temporary; and, that this dispensation was intended to prepare the world for the reception of Christianity.

The Jewish dispensation having, according to the primary design of God, given way to the Christian, it is proposed in Part III. to shew, that this (the Christian) is the last dispensation of divine grace to mankind, in the way of religious discovery; and that no other can reasonably be looked for.

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\* See Rev. for Sept. 1778, vol. lix. p. 177.



The fourth Part is intended to bring into view some of the corollaries fairly deducible from the preceding enquiry.

Such is Dr. Shaw's plan, which he appears to have prosecuted with attention and care. His style is not the most elegant, nor always perfectly accurate; but it is, in general, plain, and, on the whole, not ill adapted to performances of this kind. If, in some instances, Dr. Lowman may have the advantage of this writer, there are others in which the latter will have the preference; particularly as drawing into his scheme objects which the former did not so immediately discuss, or which may have fallen more directly under notice since the date of his volume. Each of them has his merit; and neither of their performances, though in some respects similar, are therefore unnecessary. Dr. Shaw's is both useful and seasonable: perhaps he may, in an instance or two, have dwelt longer than was requisite on a particular subject, and have passed by another, on which farther remarks might have been acceptable: but much of this may depend on the particular taste or temper of the enquirer. His reflections will no doubt prove very serviceable to an attentive reader, for abating, if not entirely obviating, several difficulties that may occur in perusing the Jewish history and ritual. It sufficiently appears that the belief of the New Testament includes that of the Old, or that the Jewish and Christian system mutually assist and support each other.

This publication affords several opportunities for remarks, and would also furnish some acceptable extracts; but, confined as we are, we must add but little to what we have written. The following passage is taken from the account of the *Feast of Tabernacles*:

—'It does not fall within my design to notice the many stories of the Rabbis, with respect to the manner of celebrating this festive service. I am concerned with no more than what received a sanction from the law of Moses. Permit me, however, to take notice of one thing,—that, as the best institutions may be corrupted, this seems to have been so, in some of the later periods of the Jewish state. For, according to the best information, in place of remaining sacred to a grateful and devout service of God, it became prostituted to a frothy and giddy levity, and presented scenes of the most indecent merriment. This I take notice of, because it may account for what Plutarch says (in his *Sympos.*) concerning the Jews,—that they celebrated this festival in honour of Bacchus\*:—this shews how little, even men of learning among the heathens were acquainted with the religion of the Jews, and how little regard is to be paid to the reflections they often throw out against it. Had Plutarch been as well acquainted with the genius of the different (*modes of*) religions that then obtained, as might have been expected from his character (*office*), as a priest of Apollo, he might have easily avoided this error. He

\* Vide Jennings's *Jewish Antiq.* vol. ii. p. 232.



might have known that the religion of the Jews did admit of divine honours to none but their own God. But ignorant, in a great measure, of the nature of their religion, and not giving himself the trouble to examine whether the tumult that attended this, one of the services of it, was enjoined by the ritual, or superinduced by the superstition of its votaries, he rashly concludes their Feast of Tabernacles to have been instituted and observed in honour of Bacchus, from the resemblance which he imagined the one bore to the other, in the time and manner of their celebration.'

Considering the spirit of enquiry which was awakened and prevailed among many both of the Greeks and of the Romans, a reflecting mind is rather surpris'd, that the nature and principles of the Jewish religion should not have been more attentively examined and observed, by the more learned and philosophical part of those people, than appears to have been the case by what can be gathered from their remaining writings. It seems wonderful, for instance, that such a man as Cicero, who appears, occasionally at least, to have a mind desirous of and open to evidence and conviction, should not have been induced, even from curiosity, to have made some search into the customs and principles of a people so remarkable: but, probably, the neglect or contempt with which the Jews were regarded, together with the pride and haughtiness which attended the reasonings and sophisms of the Gentile philosophy, may in a great degree account for this neglect. The Jewish œconomy, however, was, without doubt, designed, and had in itself a *tendency* to prepare the world for the reception of Christianity. Dr. Shaw adverts to this, and among other remarks on the time which elapsed from the ceasing of the prophetic spirit to the advent of the Messiah, and on the circumstances which were favourable to his manifestation, we have the following:

—' During this period it was, that first the Grecian, and then the Roman empires *started up*; and who, that knows the least of them, can be ignorant of that extension of knowledge, that was the happy consequence of the extension of both, and of some *lucky* events that fell out under them? — Alexander the Great, having in the course of his conquests subdued Egypt, built a city there, which he honoured with his own name, — sent many of the Jews from their own country to it, and to encourage their settling in it, he, besides many other advantages, continued the free use of their own laws and religion.

' Soon after *Ptolemy Soter* brought many more, and settled them in Egypt and the adjacent countries. The Kings of Egypt, finding Alexandria, from its situation and other circumstances, like to become a place of great importance, were willing to aggrandize it as much as they could. For this purpose, they thought it would be proper to make it a seat of learning, as well as a mart for trade and commerce. And accordingly *Ptolemy Philadelphus* laid the foundation of a Museum or Library, which afterwards became famous, all the world over, for the number and value of its books. Such an institution could not be supposed long to want a copy of that book which

which contained an account of the Jewish religion. A faithful copy of it was applied for, and obtained from the Jewish High Priest. And that it might be the better understood, not only by the inhabitants of the country into which it was brought, but also by the Jews themselves, who now, like the other inhabitants, spoke the Greek, it was translated into that language.—This circumstance became of the greatest service, in making many acquainted with this religion, who would otherwise have remained strangers to it.

—‘About the time that Alexandria was built, it deserves to be remarked, that the Egyptian papyrus began to be used for writing: and by this means many of the copies of the Sacred Books could be procured at an easy rate.’

These are some of our author's observations, which we have introduced merely on account of the reflections naturally suggested by the above quotation from Plutarch.—We shall just add his conclusion, that such facts as those which he has mentioned had not only a uniform tendency to spread the knowledge of the Jewish religion, and prepare the way for the Christian, but that they actually produced this effect: ‘For,’ says he, ‘from the most authentic vouchers, we well know, that the great empires of the Assyrians, Medes, and Persians, were early acquainted with the Jews. And the Evangelist Luke informs us, that there were dwelling in Jerusalem devout men of every nation under heaven, Parthians, Medes\*, &c. Thus the fall of the Jews became the riches of the world, and the diminishing of them the riches of the Gentiles.’

We shall conclude with just mentioning the two corollaries with which the Doctor finishes his work.—‘That the Jewish religion is worthy of God’—and farther, ‘That a serious review of the subject will furnish a proof of the Divine origin both of the Jewish religion and of the Christian!’ which conclusions he supports with strength and vigour.

\* Acts, ii. 5.

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ART. III. *Morsels of Criticism, tending to illustrate some few Passages in the Holy Scriptures upon philosophical Principles and an enlarged View of Things* \*. 4to. 11. 15. Boards. Nichols. 1788.

THE idea which appears to have given rise to this work is, that modern improvements in knowledge may be advantageously applied to the elucidation of the sacred Scriptures. At the first view, this application may seem to promise much. And with respect to those branches of knowledge, which may serve to cast new light on ancient history, geography, or chronology, or to improve the art of criticism, there can be no doubt, that they

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\* The author is Edward King, Esquire; a gentleman well known, and justly esteemed, in the learned world.



are capable of being rendered subservient to biblical learning. Much has, of late years, been by these means actually done, to clear up the meaning of difficult passages, and to explain the leading design of particular books, with the connection of their several parts. But it may be questioned, whether there is a probability of equal success, in attempting a similar application of modern improvements in natural philosophy. Those who are sensible, how much the language of Scripture is adapted to popular ideas, and who recollect the state of natural knowledge in the several periods when the Sacred Books were written, will not easily be persuaded to think, that they contain frequent allusions to the most recondite doctrines of Chemical Philosophy. Such, however, is the opinion of Mr. Edward King, the learned author of the work before us.

It is evident, that, on this plan, there is, at least, sufficient scope for fanciful conjectures. Whether our author has indulged his imagination in excursions of this nature, or has confined himself to the strict rules of sound sense and sober criticism, will appear in the sequel.

The use which Mr. King makes of the modern doctrines of chemistry in the first section of his work, is, to correct the common version of the Lord's Prayer, and other passages of Scripture, in which the term *heaven* occurs. The sum of his criticism is this :

It appears from the experiments of Sir Isaac Newton, that the solar ray is compounded of different emanations of light, which form the seven primary colours; and that the different colours of bodies are owing to the different combination of the primary colours with the component parts of bodies. From modern experiments [several of which Mr. K. relates] it appears probable, that the heat produced by the rays of the sun, is not in the rays themselves, but in another distinct fluid, upon which they act, which may be called the elementary fluid of heat; and that this fluid is even capable of being reduced to a fixed and solid state. From comparing these facts, it may be conjectured, that the sun is not a mass of fire, according to the vulgar notion, but a glorious mansion, whose surface is covered with a vast variety of splendid objects, of different colours, shining and becoming visible by their own emitted light: whence it may seem reasonable to conclude, that the sun is an habitation of happy beings, and because of its connection with the earth, that it is *our heaven*. This conjecture may serve to explain, and is at the same time confirmed by, many passages of Scripture. In the Lord's Prayer, there is a manifest distinction between *the heavens* and *heaven*. The former, in which God is said to reside [Our Father, who art in *the heavens*], includes the numerous worlds in which he manifests his glory; the latter [thy will



be done on earth as it is *in heaven*] denotes our peculiar heaven, the sun. In the precept, "I say unto you, swear not at all, neither *by heaven*, for it is a throne of God," the article before the word *ὁπὸς* is carefully omitted, as peculiarly applicable to some one heaven, or mansion of bliss. The vision of the glory of God which Moses had, in the bush and on the mount, the visions of Ezekiel, the appearance of the angel to Daniel, our Saviour's transfiguration, his appearance to John in the island of Patmos, the descent of angels on various occasions, and the description of the holy city in the book of Revelation, all represent heavenly objects and beings as visible from rays of emitted light, and resplendent with the most glorious emanations of colours. If we compare the account which is given in Scripture of the future state of good men, with the notions which philosophy leads us to entertain concerning the sun, it will appear exceedingly probable, that its inhabitants are angels and good men; and that they have some kind of bodies, properly so called, or 'which are a real species of consolidation,' and 'that there is a provision even of raiment, and of glorified adornments,' for these celestial bodies. All this is confirmed by our Saviour's expression, *Then shall the righteous shine forth like the sun*, that is, to translate the words *philosophically*, shall shine forth upon *identically the same principles as the sun shineth*.

What effect the above reasoning (which we have endeavoured to state fairly, though briefly) will have, toward producing conviction in the mind of the reader, we cannot tell: for our parts, we must own, that the argument appears to us to fall considerably short of demonstration.

Whether Mr. King has succeeded better, in his attempt to apply the doctrine of modern philosophy to the elucidation of the Mosaic account of the creation, we pretend not to determine; but the reader will be able to form some judgment on this head, from the following paraphrastic version of the first six verses of Genesis:

'In the beginning (or *originally*) God made the *heaven* and the earth. But the earth was no object of sight, and not yet built up into any beautiful form [or was without adornment], and darkness was upon the mass that was so without solid bottom [or foundation]. And the Spirit of God was borne [high] above the water. And God said, let there be light [a fluid capable of communicating light and heat], and it was so. And God saw this fluid of light [or this elementary fluid of fire] that it was good [or sufficient for the purpose]: and God separated [or made a division] through the midst of the light, and through the midst of [and between] the darkness. And God called the light [or the elementary fluid of heat and fire, when it produced the effect of making the rays of the sun visible and useful on earth] day; and darkness [where the sun did not so act upon it] he called night: and there was an evening, and there was  
a morning

A morning [making one day, or] the first day. And God said, Let there be formed a STRENGTHENING [OR CONSOLIDATING] SUBSTANCE, or atmospherical air, in the midst of the water: and let it be a means of separating through the midst [or of dividing] between water and water. And it was so.\*

As a specimen of the mode of reasoning by which Mr. King supports his explanation of this chapter, we shall give the following extract from his note on the 6th verse. After a summary account of the principal discoveries concerning fixed air, from the time of Dr. Stephen Hales, he adds:

\* It has been observed, and clearly shewn by M. Lavoisier\*, that all *combustible* bodies whatever, do actually increase in weight whilst they are burning, and calcining; by means of the air which is, from the atmosphere, CONSOLIDATED, and fixed in them.

\* Iron, for instance, increases its weight even one third † by calcination; so much being added to the solid substance even of this hard body, from the air which is absorbed, and becomes fixed, and consolidated, by the operation. All other metals also increase in weight, by the same operation, and the white ashes to which tin may be reduced by calcination are one quarter heavier than tin itself †.

\* And those substances which, on burning, are *dispersed* in air, have yet the fixed air which is let loose, increased in weight, by the absorption of common air.

\* And with regard to those substances which are not, at first, properly *combustible*; as for instance, *lime stone*. Yet even here, if they can once be made to become *combustible*, by calcination, (as is the case with all calcareous bodies,) there is *afterwards* an increase of weight. For limestone, and such calcareous bodies by the operation of fire in the kiln, have the fixed air discharged, and let loose, and have the fluid of fire, at the same time, *fixed therein*: and the lime made, does by this means become lighter than the lime stone §, or chalk, or marble (out of which it is produced). But as it is after that capable of being set on fire; so, if it be only exposed to the open air, it soon absorbs and fixes the air again; inasmuch, that every ton of lime, will acquire about half a ton || of fixed air; which is nearly the weight it lost in the kiln. And at last, by long exposure to the air, it is perfectly recovered, and becomes limestone as it was at first ¶. In which case, like every other calcareous substance, about one half of its solid contents is mere fixed air \*\*: or air truly *consolidated*; and *consolidating* the whole mass as before.

\* Moreover, this increase of *solid substance*, from the air, is extended even to the very soil of the earth, and to the ground on which we tread. For lime will not only acquire, in the space of three quarters of a year, a great addition of weight from the air, in the proportion of half a ton, or even of three quarters of a ton, to every ton

\* Memoires de l'Academie Royale, for 1783, p. 508, 512, 529.

† Ibid. p. 509.

‡ Cronstedt's Mineralogy, p. 180.

§ Watson's Chemical Essays, vol. ii. p. 185.

|| Ibid. p. 210,

218, 220.

¶ Ibid. p. 218.

\*\* Ibid. p. 236.

\* Rev. Feb. 1789.



weight: but when it has at last acquired this additional solid increase of substance and ponderosity from the air, it will not lose any part of it again\*. It follows, therefore, that when lime is spread, any where, as manure, that every ton of it attracts above half a ton of some sort of solid matter or other, from the air, and adds it to the earth. There are also many other modes, by which a like increase is made, and added to the solid substance of the earth daily, from the air. And although it may appear, at first sight, incredible; yet it is nevertheless true; that, in some instances, this increase may be, even in one year, to the amount of above 30 tons in weight upon a single acre †.

\* Can any one doubt then, henceforth, of the propriety of calling air (according to the interpretation given by the LXX to the words of Moses, the Man of God,) *σπέρμα* or the *consolidating*, or *consolidated substance*?

† And how frivolous do the objections to his words appear, when they are viewed by the assistance of philosophical light, and knowledge, and are weighed in the balance of truth?

‡ God, *spake the Word*, and all things were made. He hath revealed His Holy Word, and all things bear testimony unto it.

§ With the utmost accuracy, most surely, is the atmosphere, and the fluid of air itself (if we consider it in all its several states and relations), described by the word *σπέρμα*.

¶ *Σπέρμα* is so truly *solidus*, that even the mathematical definition of a *solid figure* by the ancients, is *σχημα σπέρμα* †. And *σπέρμα* is *solido*, or *firmum solidumque reddo*; I render, or make firm and solid: and therefore *σπέρμα* in its truest etymological sense, is a *consolidating* or *strengthening substance*—or else a *consolidated substance*; but with much greater propriety the former, than the latter.

‡ And if we take it in *this* sense, it is really most deserving of admiration, how the LXX could hit upon *one single word*, so exactly expressive of *all the real* properties of that wonderful fluid whose creation they were giving an account of; and that, so long before any philosophical discoveries were made concerning *these* properties. And it cannot but afford pleasure to every contemplative mind, to perceive how completely, by means of this simple interpretation alone, all the difficulties which arose from the use of the word *firmament*, vanish away.

§ Had the LXX used the word *ἀήρ*, *air*, it would have described the fluid, only in *one of its states*; and as compounded with many other heterogeneous fluids, which float in it: and would have been a very defective description of this wonderful element; more liable by far to objection, as containing an imperfect and unintelligible account, than even the word *firmament*. But now, having used the word *σπέρμα*, *the consolidating, or consolidated substance*, they describe it fully with all its properties: as being, when mere *air*, according to the common idea, and when in the atmosphere, the cause of strengthening and invigorating all animals and plants; and as being,

\* Watson's Chemistry, vol. ii. p. 216, 217, 218.

† Ibid. p. 219.

‡ Gell. lib. i. cap. 20.



in solid bodies, a great part of their solid substance, and even the most immediate means, and cause of rendering them solid.

\* And, perhaps, I might venture to add; that, by *dividing between water and water*, (or as our translation has it) *by dividing the waters from the waters*, is meant not merely the separating those that float in the atmosphere, from those that flow in the sea; but also the separating that part of the waters which is *fixed*, with air, and by means of air, in all solid bodies, from that part which is left *floating* in a fluid state. There is sufficient reason to suspect \*, that the quantity of water which really exists so fixed in a *solid state*, bears no small proportion to that which is left in a fluid state.

Those who can persuade themselves, that the authors of the Septuagint version of the Hebrew Bible were so accurately acquainted with the doctrine of fixed air, as to annex the idea, which this writer supposes, to the word *νεπέαιμα*, will doubtless *peruse*, with great satisfaction, the remainder of his critique on the first chapter of Genesis. As we must confess such *morsels of criticism* are not perfectly suited to our palate, and as we apprehend it must require some peculiarity of taste to relish them, we shall not trouble our guests with the present course longer than while we request them to give their opinion of the following *choice pieces* † :

On the 9th chapter of Revelations, ver. 15, Mr. King writes thus :

\* We have *here* an exact description of the *breaking forth* of the *four Sultanies* of the Turks, and of their subsequent conquests; and of their founding the Turkish empire in Europe. And yet, at the same time, a fair account of their having made their irruption from Scythia, and of their having broken into some parts of Asia, and gained strength *before* this time: *only* they remained *bound* and *confin'd*, by means of the river Euphrates.

\* We have here even their *warlike drests* exactly described; which was scarlet, blue, and yellow: for the *jacinth* is red and yellow; and *sulphur* when it burns, is of the finest blue colour †.

And

\* See Dr. Horsley's edition of Sir Isaac Newton's Works, vol. iii. p. 158, and Pemberton's Newton, p. 245.

† The worthy author will forgive us this *half-smile*. Our respect for his excellent character will effectually protect him from any grosser appearance of levity on our part,—how widely soever we may happen to differ from him, in any matter of speculative opinion. But it not unfrequently happens, in the course of our critical labours, that we meet with passages in the works of the most pious and well-meaning writers, which forcibly involve us in the situation described by the moral satirist :

“ To laugh, were want of decency, or grace,

“ But to be grave, exceeds all power of face.”

† In this account of the colours, I cannot but adopt a different mode of explaining them from Bishop Newton, although the inference

\* And we have *here* (long before any such thing was introduced into Europe, or heard of in the Christian world) an account of the introduction of *fire arms*, and *ordnance*, which were first used and introduced by the Turks; and were the principal means of their making *their conquests*, and of their destroying what remained of the Eastern empire; which might well be described as the *third part* of men.

\* And it is most remarkable, concerning the prophecy under *this trumpet*, as it was also concerning that under the preceding trumpet, that the *very period* of their conquests is limited exactly right.

\* For the Turks, in reality, made all their conquests in 391 years, or a little more, *i. e.* in a common prophetic hour, and day, and month, and year (or  $360 + 30 + 1 = 391$ ) namely from 1281 to 1672.

\* They also most truly, left the bite and poison of the false Mahometan doctrine *behind* them, every where; and *that*, mixed with much more of *serpentine* subtlety, and mischief, than it was in the time of the Saracens. The *tails* of this dreadful cavalry, might now therefore with great propriety be said not merely *to have stings*, but even to be *like serpents*, and to have *heads*.\*

On Rev. xvi. 2. [*And there came an evil and foul sore upon the men who have the mark of the wild beast*] he remarks:

\* That no concomitant, or correspondent, and more truly typical signs of the times might be wanting; *real plague sores* existed also.

\* For about 746 was a dreadful pestilence all over Europe for three years.

\* And another pestilence raged all over Europe about 1006 for three years.

\* And about this time the *leprosy* also was *first* brought into Europe, and began to rage, with great fury.

\* And there are not wanting reasons, that may lead us to conclude, that the first introduction of another *ignominious disease* was about this time.

\* The mention, indeed, and investigation of this matter, are perhaps beneath the dignity of this subject; but yet, if the fact be, that such disease now first appeared, it ought not to be passed by quite unnoticed.

\* The disease in question seems clearly from most authentic records, of the year 1162, to have been *then long* introduced, and *well known* in England. And yet it cannot be discovered, by any fair proofs, to have existed at all, in this country, before the years 800 or 900. It had its first beginning and introduction, therefore, at some time between 713 and 1000.\*

For the sake of those who may wish for farther entertainment of the same kind, we shall add, that in these disquisitions, the

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as to *what* the *three colours* were, is exactly the same; for I cannot but apprehend that the *jacinth coloured* (ὄκκινθος) means, being of the colour of the *precious stone* so called; and not of the flower the *hyacinth*. And that *sulphureous* means *brimstone burning*, and not as it is in its solid state.\*

author,



author, beside the points already mentioned, undertakes to prove, That John the Baptist was an angel from heaven, the same who had formerly appeared in the person of Elijah; that there will be a second personal reign of Jesus Christ upon earth; that this globe is a kind of comet, which is continually tending toward the sun, and will at length approach so near, as to be ignited by the action of the solar rays upon the elementary fluid of fire; and that the place of punishment allotted for wicked men is in the center of the earth, which is the *bottomless* pit.

For the demonstration of these propositions, and others equally curious and important, we must refer to the work at large.

Perhaps after his next visit to *the heavens*, Mr. King will have the goodness to inform us, what class of human beings are to become inhabitants of the *Moon*, and whether it be intended for a paradise or a purgatory.

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ART. IV. *A general Description of China*: containing the Topography of the Fifteen Provinces which compose this vast Empire; that of Tartary, the Isles, and other tributary Countries; the Number and Situation of its Cities, the State of its Population, the Natural History of its Animals, Vegetables, and Minerals. Together with the latest Accounts that have reached Europe, of the Government, Religion, Manners, Customs, Arts, and Sciences of the Chinese. Illustrated by a new and correct Map of China, and other Copper-plates. Translated from the French of the Abbé Grosier. 8vo. 2 Vols. 16s. Boards. Robinsons. 1788.

**I**N the descriptions of China, the country, the productions, the inhabitants, their government, and manners, we find so much diversity, on comparison with the same objects in *this* part of the globe, that we almost seem to be transported to another planet! The soil and climate influence peculiar productions; the natives are a peculiar species of the human *genus*; and in this secluded nation, we see peculiar modes of domestic policy, matured through a long succession of ages, without deriving any known assistance from the principles of society cultivated by those nations from whom European knowledge has descended. When therefore the wonder of travellers has been excited by Chinese novelties, the strangeness of circumstances has undergone a degree of exaggeration, very naturally to be accounted for, from a desire in the writers to impress their own feelings on their readers.

The traffic which we carry on at the port of Canton, is neither sufficient to give us a competent knowledge of the Chinese, nor are the parties who meet there either qualified or solicitous to improve the intercourse beyond the direct occasion that brings them together. We must then collect our knowledge from the communications of the missionaries, and the information they



bring home, is, when we can screen it from the chaff, perhaps the most useful result of their labours.

'It seems,' says the Translator, 'to have been an established maxim of the Chinese to have as little intercourse as possible with their neighbours, and to admit no foreigners among them. The situation of their country, placed in the remotest corner of Asia, separated from the nations on the north and west by inaccessible mountains, and frightful deserts; and from those on the south and east by the ocean, was, indeed, particularly favourable to this political jealousy. To the zeal and perseverance of the missionaries are we therefore indebted for every thing that we know of this vast empire: and, if the testimony of a late celebrated writer \*, whose least fault was credulity, can have any weight, their relations may be considered as the productions of the most intelligent travellers that ever enriched literature by their labours.'

The general History of China, completed by the Abbé Grosier, has already been notified to our readers †, as well as the original of the present translation ‡; a principal object of which latter was to rescue the national character of the Chinese from the misrepresentations of two late writers, Messrs. Sonnerat and de Pauw. But, without undertaking to justify invective, we may be allowed to declare an opinion, that it has long been the fashion to extol the institutions of the Chinese, beyond the bounds even of credibility! We are told that no potentate on earth possesses so unlimited a power as the sovereign of China; all authority is vested in him alone; he is the undisputed master of the lives of his subjects; and all edicts issued from the throne are as much respected throughout the whole empire, as if they proceeded from a divinity. It is added, that he finds even in this extent of power, the strongest motives for not abusing it: his private interest and that of the nation are inseparably united; he cannot consult the one, without consulting the other. No employment is purchased in China; merit, for the most part, raises to place, and rank is attached to place only §. Absolute power inviolably directed to the public good is, we fear, the peculiar boast of China; yet the same penman, after describing the assiduous cultivation, and amazing fertility, of this country, thus accounts for the dreadful famines to which it is occasionally subject:

'What prevents famines in Europe is freedom of commerce, and the facility with which one country may be supplied from another: China is destitute of this advantage.—Placed by itself in the extremity of Asia, and surrounded by barbarous nations, it must nourish itself, and procure from its own soil whatever is necessary for the subsistence of that immense number of inhabitants which is contained in its provinces. This, therefore, at all times, has been the

\* Voltaire. † See Rev. vol. liv. p. 394. 559.

‡ Rev. vol. lxxv. p. 514. § B. v. ch. 1.

grand object of the care of the public ministers. China has always had granaries and magazines erected in every province, and in most of the principal cities, for the relief of the people in times of scarcity. We still read orders and edicts of the ancient Emperors, which are full of the tenderest expressions towards their suffering subjects. *We can, say they, neither eat, drink, nor enjoy repose, until we have relieved the public misery.*

\* These fatherly expressions, if taken literally, must be understood as respecting the time when the Chinese were governed by Emperors of their own nation, who considered their subjects as their children. At present, the theory is still the same; orders are issued in the like manner; and, in the provinces, they easily impose upon those who hear them published; but, at court, all these fine words, which practice belies, are reduced to their proper value. The Emperor perhaps may still have the same affection for his subjects; but the officers who are entrusted with his orders, are far from executing them with equal zeal. The delays and impediments that keep back succour, for the most part prevent it from arriving seasonably. When the crop has failed in any of the provinces, before the Mandarins, who have the government of it, can send their memorials to court; before these memorials have passed through all the hands necessary to convey them to the Emperor; before this prince has assembled the grandees and different tribunals; and before commissaries are appointed and set out, the suffering people are reduced to the greatest extremities, and a thousand unhappy wretches perish before any assistance arrives.

Another cause of the scarcity of grain in China, is the prodigious consumption which is occasioned daily by the composition of wines, and of a kind of spirituous liquor called *rack*. This is one of the grand sources of the evil, both in the northern and southern provinces; government is not ignorant of it; but it employs too weak means to prevent it. Proclamations have often been published, forbidding the distillation of *rack*. The orders of the court are every where posted up, and announced in all the cities by the governors. Officers, appointed for the purpose, visit the still houses, and destroy the furnaces if nothing is given them; but if the owner slips into their hand a few pieces of silver, they shut their eyes, and go somewhere else to act the same farce. The mandarin sometimes goes round himself; the workmen are then seized and thrown into prison; after which, they are condemned to be whipped, or to carry what is called the *cangue*; but they are never punished with death. The makers of wine then change their habitations, conceal themselves for a short while, and again begin their operations.

Will these acknowledgements, extorted by the obstinacy of facts, justify the encomiums so continually bestowed by writers on the government of China?

Most of our information respecting the Chinese comes from French writers, who are apt to use a great display of words, the meaning of which, if it does not clash in different places, like the instances already produced, amounts to very little upon examination. When the Abbé Grosier attempts to sum up their



general character, he observes, 'One must have been cotemporary with the ancient Chinese, to be able to speak with any certainty of their primitive character. That which they have at present, has been *acquired*, it is the fruit of long discipline, and of *four thousand years habitude*. Montaigne has said, that custom becomes a second nature; it is at least certain, that it impairs and greatly corrupts the first. The following we consider as a striking example. If we take a survey of all the different provinces of France, we shall find in each particular features and marks of character, which distinguish their various inhabitants, and which even point out their difference of origin. It would be in vain to expect any information of this kind from rank or dignity. If, in the like manner, we cast our eye over the Chinese empire, a perfect uniformity will be observed in the whole, and all will appear to have been cast in the same mould. Hence it happens that the Chinese, in general, are a mild and affable people; polite even to excess; circumspect in all their actions, and always attentive to weigh the consequences of every thing they are about to attempt; more careful not to expose their prudence to danger, than to preserve their reputation; as suspicious of strangers, as they are ready to take advantage of them; too much prepossessed with a notion of their own importance, to be sensible of their defects, and entertaining too high ideas of their own knowledge, to seek for instruction from others.'

What does the author mean by their *primitive* as distinguished from their *present* character? Their present character is said to have been acquired; yet, if it is the result 'of four thousand years habitude,' we find some difficulty in admitting the change he supposes; but rather imagine, that, in their present character, we discover the permanency of native distinctions. The outlines he gives of the Chinese character are those of a narrow understanding, confined by that prejudice which has prevented them from profiting by a free intercourse with other nations.

Of that propensity to tricking, from which the Abbé Grosier does not attempt to free the Chinese, the writer of Anson's voyage gives some diverting instances, that took place while the Centurion remained in the harbour of Canton. It has indeed been pleaded in extenuation of such practice, well known to all East India sailors, that our intercourse with the Chinese is only at a sea-port town, whence we ought not to form our ideas of national characters: but a better answer is, that as China is universally allowed to be extremely populous, and great part of the people wretchedly poor, hunger cannot afford to be honest, in a ravenous competition.

In the usual panegyric style, we are told that 'filial piety regulates in China the duties of fathers, as well as of children, and those too of the Emperor, considered as the father or patriarch of all:' and that 'filial piety is so much honoured and respected in China, that *no instance is known* of a legislator's having been under the necessity of enforcing it by enacting laws in its favour.



favour. In China, it is not considered as a simple rule of decency, or duty purely natural: it is a point of religion—and a point of religion that is observed with the greatest strictness and attention.\* Yet within three pages afterward, we have a long quotation from the *Li-ki*, 'a kind of code respecting filial piety,' from which we shall extract a few lines, that may appear strange after the preceding assertions:

'If a son makes any attempt against the life of his father or mother, every officer and domestic belonging to the family is authorised to kill the parricide. The house shall be demolished, and rased from the foundation; and the place on which it stood shall be changed into a common sewer.'

The Abbé gives us several articles on the natural history of this remote country, in which, as on all other occasions, we credit him with fidelity to his authorities. He treats of the Chinese religion, and, in conjunction with father Amiot, discovers a symbol of the Trinity in an ancient Chinese character, which is corroborated by passages from their books, to shew them 'to have been possessed of some knowlege of this sublime mystery.' He also treats of their language, their literature, their printing, the processes in the manufacture of porcelain, their music, medicine, &c. An instance or two will enable us to make a tolerable estimate of Chinese capacities:

\* Such, for example, is part of a canal which conducts from *Chao-hing* to *Ning-po*. Near these cities, there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place passable for boats, the Chinese have constructed a double glacis of large stones, or rather two inclined planes, which unite in an *acute* angle at their upper extremity, and extend on each side to the surface of the water. If the bark is in the lower canal, they push it up the plane of the first glacis, by means of several capstans, until it is raised to the angle, when, by its own weight, it glides down the second glacis, and precipitates itself into the water of the higher canal, with the velocity of an arrow. It is astonishing, that these barks, which are generally very long and heavily laden, never burst asunder when they are balanced in the air upon this *acute* angle. However, we never hear that any accident happens in this passage. It is true, they take the precaution of using for the keels of these barks a kind of wood which is exceedingly hard and proper for resisting the violence of such an effort.'

This *acute* must certainly be a mistake for an *obtuse* angle; but after hearing so much of their inland navigations, is it possible the Chinese should be ignorant of the construction of locks, and have a laborious recourse to such clumsy expedients?

Their method of discovering murders is very curious:

We have already given a hint of the great sagacity displayed by the Chinese tribunals in discovering whether a person has died a natural death, or in consequence of some violence, and even after the body has begun to corrupt. As the importance of this subject requires

quires a fuller detail, we shall here give it, to terminate the chapter. The body is first taken from the earth, and washed in vinegar. After this, a large fire is kindled in a pit dug on purpose, six feet long, three wide, and the same in depth; and this fire is continually augmented, until the surrounding earth becomes as hot as an oven. The remaining fire is then taken from the pit; a large quantity of wine is poured into it, and it is covered with a hurdle, made of osier-twigs, upon which the body is stretched out at full length. A cloth is thrown over both, in the form of an arch, in order that the steam of the wine may act upon it in every direction. At the end of two hours, this cloth is taken off, and if any blows have been given, they then appear upon the body, in whatever state it may be.

‘The same experiment is even extended to bones, stripped of their flesh. The Chinese assures us, that, if the blows given have been so severe as to occasion death, this trial makes the marks appear upon the bones, although none of them may be broken, or injured. We must here remark, that the wine, of which we have spoken, is nothing but a kind of beer, made from rice and honey. This observation we consider to be of importance, should any attempt ever be made in Europe, to prove the truth of this expedient, which deserves so much to be verified.’

If the decisions of their criminal courts are governed by such processes of baking or stewing dead bodies, and the learned Abbé can hope to introduce the expedient into Europe, our British Solomon's rules for the discovery of witches and wizards deserve to be viewed with equal degrees of respect!

Their physicians are not less profound than their lawyers and magistrates:

‘When a Chinese physician is called to visit a sick person, he first places the patient's arm upon a pillow, after which, he applies his four fingers along the artery, sometimes softly, and sometimes with force. He employs a considerable time in examining the beats of his pulse, and in comparing their difference, for it is by a quicker or slower, a stronger or weaker pulse, and its regular or irregular motion, that he discovers the source of the disorder, and, without asking any questions, informs the patient where he feels pain, what parts are attacked, and what are most exposed to danger; he also tells him in what manner, and in what time, his disorder will terminate.

‘From this precision, one would be apt to conclude that the Chinese are much better acquainted with anatomy than is generally supposed in Europe. It is true, they never use dissection, and that they do not even open the bodies of their dead; but if they neglected to study nature in dead subjects, which always leave much to be guessed, it appears that they have long studied living nature with profound attention, and with advantage. Living nature may, perhaps, not be impenetrable to an observation of three thousand years.’

The obvious credulity of these missionaries will justify our receiving with suitable distrust any thing they may affirm, and which we do not possess the means of bringing to an adequate test.

We therefore beg leave to doubt the existence of those stones, said to contain natural representations of landscapes, rivers, mountains, and trees, which are cut into slabs; and those crabs that petrify on being taken out of the water \*.

We doubt also, the Tartars on the river Oufouri being obliged to subsist wholly on fish, because all their land animals have an insupportable taste †.

We doubt, the droves of *wild mules*, in Tartary, that can never be tamed; because the production of a mule is a deviation from the natural course of instinct, under human influence ‡.

We doubt, that every kind of water in the island of Formosa is a deadly poison to strangers §.

We doubt the story of that species of purple fever, among the Tonquinese, the cure of which is said to be performed by taking the pith of a certain reed, dipping it in oil, and which, on being successively applied to all the purple spots on the body, causes the flesh to burst with a report as loud as that of a pistol! And that the cure is to be finished by rubbing the wounds with ginger ¶!

We doubt the population of China amounting to 200 millions ¶.

We doubt that *convenient method* of gathering olives, by boring a hole in the trunk of the tree, putting salt into it, and then stopping it up: by which means it is affirmed that all the fruit will drop of itself in the course of a few days \*\*. That so violent an operation may have an effect on the tree, is not questioned; but the subsequent health of the tree, which is certainly implied, is the problematical part of the story.

We doubt there being a species of pine, whose sap is poisonous, and whose root, put into the earth or water, soon petrifies, so as to be used for sharpening the best tempered tools ††.

Lastly, for we wish to stop somewhat short of Pyrrhonism, we doubt what we are told of a flat fish, with one eye, and with fins and scales on one side only; so that a junction of two is required, to be able to swim as one effective fish ††. We must doubt once more whether the Abt é is justified in terming this double fish the most *singular* of the Chinese fish!

After all our doubts, we rest in the firm persuasion, that there is no production of any country whatever, that, when divested of ignorant and superstitious description, thoroughly examined, and well understood, will be found to violate the general known laws of nature.

\* Vol. i. p. 106.

§ Id. p. 226.

\*\* Id. p. 423.

† Id. p. 130.

‡ Id. p. 278.

†† Id. p. 455.

‡ Id. p. 192.

¶ Id. p. 365.

¶¶ Id. p. 574.



ART. V. *The Battle of Bosworth Field*, between Richard the Third and Henry Earl of Richmond, August 22, 1485. Wherein is described the Approach of both Armies, with a Plan of the Battle, its Consequences, the Folly, Treatment, and Character of Richard. To which is prefixed, by way of Introduction, a History of his Life, till he assumed the regal Power. By W. Hutton, F. A. S. S. 8vo. 5 s. Boards. Baldwin. 1788.

NO part of the English history, since the conquest, is so obscure and uncertain, as that of the long-subsisting quarrel between the houses of Lancaster and York — “And it is the more remarkable,” says Mr. Hume, “that this profound darkness falls upon us just on the eve of the restoration of letters; and when the art of printing was already known in Europe.” But this latter circumstance, this recent and great acquirement, and which, in the opinion of that writer, might be expected to have diffused a knowledge of the several occurrences at the period in question, had a totally contrary effect; which effect is thus judiciously accounted for by Sir John Fenn, who observes, “that the art of printing being newly discovered, people neglected to multiply their manuscripts, and being anxious to preserve the history of past times, forgot the present.”

Mr. Hutton, equally sensible of the defectiveness of our chronicles, in recording a particular incident of the times, has zealously undertaken to give it the clearness it manifestly wants.

‘Persuaded’ (says he, in his preface), ‘that the latter part of this important quarrel, the battle of Bosworth, is superficially represented, I have taken some pains in a minute research. This little work will nearly comprehend the history of Richard’s short reign.’

He has collected a multiplicity of circumstances relative to the battle, and described it with exactness, which will be acceptable to the antiquary, and useful to the historian in his search after truth. The following extracts will bring our readers acquainted with the writer’s motives for the publication of the volume before us:

‘Very few pieces of history demand more attention than the description of the battle. When the lives of thousands, the change of property, and the fate of empires, are at stake, no wonder our thoughts are captivated. It follows, the more material the action, the more faithful ought to be the description. The battle of Bosworth was the last of thirteen between the houses of York and Lancaster; and though it was one of the last, it was of more consequence than the other twelve; nay, the revolutions it caused, were of greater moment than those of any other, since the conquest; for it produced a change in the constitution. Villanage was abolished: the feudal system overturned; commercial treaties were ratified; a spirit of industry encouraged; a flow of wealth was the result; and a kind of equality was established among men. \* \* \* Interested even from childhood in this important event, I enjoyed a pleasure in enquiry. By carefully examining every author I could meet with, I learnt all they knew. I have made several visits in the space of  
eighteen

ten years to the field itself, merely for information and inspection. I have also made many enquiries into the traditions in the vicinity of Bosworth field, and found this the most copious source of intelligence. Though much was lost, much was preserved. If any of the remarks I met with were crude and contradictory, yet sometimes one little hint ignorantly dropt, set many uncertainties to rights. If new difficulties arose, I read, thought, and travelled for a season. By carefully comparing the writers, the field, and the traditions, I have attempted to remove some absurdities, and place them on firmer ground. I do not, however, pretend to enumerate facts, or warrant the truth of every word; for it must be confessed, the period is distant, and many incidents which are material, and would elucidate others, are buried in time. In some parts of the road I am obliged to follow the footsteps of my predecessors. Where they treat of the interests of Richard or Henry, they must be viewed with caution; but where those interests are out of the question, they are much safer guides. When I quit their path, and walk in my own, I shall be attentive to punctuality. Truth is the end-work of the historian: he who says the best things says the truest.

That part of our author's performance which comprises the reign of Richard, 'till he assumed the regal power,' is intended to set his character in a somewhat amiable point of view. It is chiefly extracted from Buck, Rapin, Carte, Walpole, and others, and is preparatory to his general vindication, or, at least, an extenuation of the guilty proceedings of which he has been accused by Lancastrian historians, and also by some others of a later date. The truly ingenious Mr. Walpole † was the first who attempted, in a particular manner, to rescue the memory of Richard from the obloquy which had been generally thrown on it. He knew, that to palliate the crimes imputed to the King were to lose the point for which he was contending, he therefore laboured to prove his innocence:—and this in his own accusation exhibited against him. Hence, in our opinion, the principal error; for though he has certainly cleared Richard from several of the murders he has been charged with, there notwithstanding others of which it is highly probable that he was the author, as Mr. Hume has very fully evinced in a note to

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This latter member of the sentence comes under the description of Tully's *inverso verborum*, and the reasoning is consequently defective. The writer means, we presume,—*he who says the truest things says the best*: or, *he says the best things who says the truest*. Again, in speaking of Edward IV. he observes,—'Gloucester did not soften the spirit of his brother savage.' But why his *brother Savage*? Edward and Richard were descended neither from the *Iroquois* nor *Caribs*, nor indeed from any other uncivilized tribe. Mr. Hutton could no doubt say, *his savage* (i. e. cruel) brother.

See our account of *Historic Doubts on the Life and Reign of Richard III.* Rev. vol. xxxviii. p. 114.



the last edition of his History of England, and which is given by way of answer to the *historic doubts*.

Mr. Hutton does not follow the steps of Mr. Walpole; he attempts not entirely to *exculpate* his 'hero,'—for so he styles him,—but rather to apologize for his conduct on the plea of necessity\*, from the force of his ambition, and from the boldness of his character.

'Had Richard been prosperous' (says his apologist), 'he would, with all his faults, have passed through life with eclat. Many of the English Princes have been as guilty as Richard, but less blamed, because more successful. The treatment of Duke Robert by his brother, William Rufus, and Henry I. was infinitely more diabolical than that of Richard to Clarence. King John murdered his nephew and his sovereign, as well as Richard. The destruction of Warwick by Henry VII. was as vile a murder as that of Edward V.'

This endeavour to vindicate the character of Richard, by comparing him with others who have been guilty of equal, or perhaps of greater crimes than himself, will not be very satisfactory to the man of reason and virtue. It tends indeed to the annihilation of every moral and religious duty. The tyrant, who, after committing three or four murders, shall stop his hand, because his end is fully answered by them, is scarcely less an object of detestation than he who adds to their number in the prosecution of his ambitious schemes. The author again remarks,

'There is not in the whole history of the English Kings a similar instance of a Prince forming a design upon the crown, laying so able and deep a scheme, in which were so many obstacles; surmounting them all, and gaining the beloved object in eight weeks. These obstacles would have appeared insurmountable to any eye but Richard's. He had to overcome Rivers and Gray, with all their adherents, who were powerful, and in possession of the Sovereign; the potent friends of Edward's family, as Derby, Hastings, York, Ely, &c.; but what was singular, he had the most powerful of all, *the people*. The fate of every branch of opposition was determined; the King (Edward V.) was committed to prison. Stanly was to be cut off, as if by an accidental blow; the two Bishops seized and confined. Rivers, with the King's friends, were solemnly murdered in the face of the sun: Hastings in a manner unknown in history; and what was astonishing, the people were most unaccountably duped. *A bolder display of masterly talents is no where met with.*'

What a singular commendation! and how extraordinary the cause! The man who gains a throne by blood and treason is then an HERO?—But Mr Hutton has frequently the appearance of inconsistency. This arises from his censuring Plantagenet as

\* So spoke the fiend, and with necessity,  
The tyrant's plea, excus'd his dev'lish deeds. MILTON.



in human being, yet vindicating him as he was an able and a powerful King.

The style of this performance, in general, is ill suited to the serious dignity of history; and in some few places it sinks remarkably below it\*; yet, on the whole, it is not an uninteresting work.

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ART. VI. *A summary and philosophic View of the Genius, Character, Manners, Government, and Politics of the Dutch.* 8vo. 4s. Boards. Hockham. 1788.

**T**HIS work bears no relation, whatever, to the recent disturbances in Holland, but is confined entirely to an examination of the character and manners of the people, together with their form of government. In the dedication, to the Prince of Orange, are the following words: 'While the writer endeavoured to display the merits of the people he was describing, truth no less required, that in such a representation, their defects also should not be omitted; otherwise he would, instead of a picture, have composed a panegyric, and in lieu of the strict veracity justly expected on such an occasion, he would have been guilty of deception, and incurred the suspicion of venality.' How far our author has adhered to this his principle of impartiality, we shall briefly enquire.

He sets out with a laboured encomium on the Dutch, and on their intrepid behaviour in throwing off the yoke of Spain. In this particular instance, they certainly appear to considerable advantage. A nation emancipated from a state of slavery, and that by the united efforts of valour and virtue, will ever appear an interesting object in the eyes of all who can think and determine for themselves. But when the author is equally lavish in commendation of the conduct of the Hollander in the year 1672, and when he talks of the '*ignominious alliance* of the court of England with that of France'—which alliance took place at the period in question—we must beg leave to enter our dissent from his judgment and opinion, as being somewhat unwarrantable and unjust. Holland was undoubtedly the aggressor. The chastisement she received, however, was possibly too severe.

We have a good opinion of the courage of the Hollanders; but this author must pardon us if we cannot, in conformity with the sentiments he has advanced, place it in a perfect parallel with that which was to be seen in ancient times. It is very possible that there are Dutchmen who may be equal in valour to any of the heroes of antiquity; but as they never had an op-

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\* What will the reader say to such language as this:— 'Were I allowed to treat royalty with plainness, Richard was an accomplished rascal, and Henry not one jot better?'

portunity of shewing that valour in a like extent, so is it impossible for us to allow them a similar, or an adequate proportion of praise. But leaving the matter of personal bravery undetermined—since as a commercial nation a spirit of conquest is wholly foreign to the prospects of the Dutch—we proceed to consider them in other, and, we think, in their proper lights.

The volume before us is intended, as we have already intimated, to set the people of Holland in an advantageous and striking point of view. We think, however, that the writer has defeated his purpose by aiming at too much. Many, he observes, have treated the Dutch as objects of their risibility, on account of the love of lucre so prevalent in them all; and at this he is highly offended. It is by no means our desire to be ranked with those who treat this people, from such particular failing, as objects of their risibility; we rather consider them as *objects of pity* on that very account, since nothing will so effectually steel the heart against the nobler and more generous sentiments of humanity. But this their constitutional parsimony, this their regard and attachment to self, is by the worldling, and likewise by their author, denominated *prudence*. Be it so. But in our opinion the vice of dissipation, however censurable in itself, is highly preferable to such frozen virtues.

We will now examine the force of this writer's reasoning on the abilities, the *genius* of the people in question. He observes—

“Those who tax the Dutch with heaviness of genius, may soon be convinced of their mistake by attending to the multiplicity of productions of every sort, that are owing to the laborious fertility of their imaginations, and the wonderful indefatigableness of their toil. This is a praise which even their enemies have freely and explicitly confessed. Strada\*, a Jesuit, who lived at a time when religious inveteracy was widely diffused over Europe, nevertheless expresses the favourable opinion entertained of the Dutch at that period, with peculiar pointedness: “*Rara hodie admirarum machinamenta, quæ Belgica non invenerit, aut non absolverit.*” “We admire,” says he, “now-a-days, but few discoveries of art, which have not been either invented, or brought to perfection by the Dutch.”—Other nations have carried their improvements to a great height since that epocha; but no country, England excepted, can vie with Holland in those respects.”

Strada's expression is by no means to be understood in the latitude given to it by our author. *Machinamenta* must not be interpreted by *discoveries of art*. It merely signifies, such things as come from the hands of the mechanic †. Strada would insinu-

\* Strada, was the name of this Jesuit, not Strade.

† *Machinamentum*, perhaps, more generally signifies, a *battering engine*; in which sense it is used by Livy, 24. 34: “*Machinamenta quatiendis muris portabant* :” and if this be its true meaning, Strada seems to have used it improperly.

ite; that in regard to industry, to bodily labour, the Dutch are unexampled. This is their true character; and not that they have 'fertile imaginations,' or that they are encouragers of genius and the liberal arts. With a word or two on the subject of a Dutchman's feelings; or perhaps, as we should rather say, if agreeing in opinion with this writer, his *total want of them*, we shall close the present article.

No people possess more of that intellectual happiness which arises from equanimity. Though it be not absolutely the superlative degree of felicity, yet, considering that it is less liable to interruption from the casualties incident to human nature, it is on that account a situation far preferable to it. We shall probably find, on a due examination, that a state of tranquillity, equally exclusive of the excesses of joy or of grief, is, from the vigour and stability which it confers on the faculties, far more eligible than a condition admitting alternately of much pleasure and much pain; as the frequent vicissitudes of both cannot fail to harass and convulse the soul, and greatly disturb the œconomy of our whole system.'

A very extraordinary argument! Such men, in our opinion, are little better than machines:—for what is the value of simple existence? Where is the dignity, the excellence of human nature, if we are thus to be lost in apathy?—if we are weakly to indulge this drowsiness; this morbid sleepiness of soul? No! "Teach us, kind Heaven! to feel another's woe,"—and grant us at the same time the power, the *enviable power*, of alleviating it. The author farther remarks—'The Dutch are strict observers of the precept, which Horace, who was a competent judge of life, lays down as the prime rule of beatitude. *Nil admirari prope res est una, solaque quæ possit facere et servare beatum.* Not to admire, an art but little known, is yet the only way to attain and preserve happiness.'

The poet means not that this should be considered as a rule. On the contrary, it is evidently given by way of *sarcasm*. He says that 'not to admire,' *not to be moved at any thing*, is the way to be happy; or rather, *not to be unhappy*—for in such a state of mind there can be nothing but a negative kind of happiness. *Nil admirari* is according to the doctrine of the Stoics. Horace was an Epicurean. He is continually laughing at the stoical philosophy, and we are persuaded that he does so here;—yet as the epistle from which the quotation is made, is partly serious and partly ironical, the lines are generally misunderstood.

We must, in conclusion, observe, that the writer of this performance, although professedly the encomiast of the Hollanders, has yet set forth their several failings with a tolerable degree of fairness. We have only to regret that by a sort of palliation, a sophistical kind of reasoning, those very *failings* are intended to be imposed on us as virtues.



On the nature of government among the Dutch, and their administration of public affairs, our author expatiates with diffusive approbation; and we hope that the several members of the States will, by the mildness of their future proceedings, continue to deserve the commendation which he has bestowed on them.

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ART. VII. *Original Anecdotes of Peter the Great*, collected from the Conversation of several Persons of Distinction at Petersburgh and Moscow. By Mr. Stæhlin, Member of the Imperial Academy at Petersburgh. 8vo. 6s. Boards. Murray. 1788.

THESE anecdotes were slightly noticed in our account of Foreign Literature (Rev. vol. lxxiii. p. 454) on their first appearance at Leipzig, in 1785. In the preface to this English translation, we are informed that Mr. Stæhlin being invited [from Dresden] to Petersburgh in 1735, to fill a seat in the Academy of Sciences, his letter of recommendation from Count Bruhl, to the Count of Lynar, the Polish envoy to Russia, introduced him to many persons of distinction who had served under the Czar Peter, and had been much about his person. These noblemen, knowing his intention of collecting anecdotes of their illustrious master, readily encouraged him, and communicated whatever had come to their knowledge. His opportunities for twenty years, were increased by his appointment as tutor to the Great Duke, Peter Feodorowitsch, and to that of librarian, on his marriage.

The preface to this translation seems to have been begun by the translator, who quotes the above particulars from Mr. Stæhlin's preface; but by a degree of inattention which appears disgusting, after the marked quotation is finished, the preface goes on, and concludes, in the person of the original collector, instead of being resumed by the pen that first addressed the reader.

As Mr. Stæhlin collected these detached anecdotes expressly for publication, it were to be wished, even though there was no intention to form a biographical narrative from them, that they had undergone some mode of arrangement; either, as near as could be, according to the order of time when they happened, that we might have traced the progress of so extraordinary a character, or to have been so classed according to their subjects, that we might have viewed the character of Peter in its various parts; religious, political, domestic, &c. But they appear to be recorded just as they happened to be received, with no more regard to arrangement than the materials of a jest-book. Who, for instance, after reading a narrative of the Czar's death, would expect, several pages following, to meet with circumstances attending his birth? who indeed would not rather have parted  
alto-

altogether with the latter, which consist mostly of astrological predictions?

Taking them however as we find them, they form an entertaining fund of materials to illustrate the character of the great personage to whom they relate. In Peter, we see a bold, vigorous, and enterprising genius, born in a rude country, bursting through the deficiencies of education, and all the decorums of state, many of which he did not know, and all of which he disregarded; to pursue his own extensive schemes, and to gratify his private humours. Had he issued all his orders from amid the formalities of a court, and never laid aside the prince, he never could have realized his grand conceptions, nor have made so speedy an importation of arts and civil manners into a country where they were total strangers, and have taught them to such reluctant scholars. Mr. Stæhlin furnishes a particular instance of his anxiety to know the opinion formed of him in other countries:

\* The Czar was too clear-sighted not to discover the opinion entertained of himself, his government, and his new establishments, in his own dominions; but he was desirous of knowing the sentiments of foreign nations, and lost no opportunity of obtaining this information.

\* N. N. Ambassador from Russia to a court of Europe, on his return to Petersburg some time before the end of the Swedish war, sent immediately to inform the Emperor of his arrival, and received directions to go to the palace about noon, at the breaking up of the council. He obeyed, and was very graciously received by the Czar, who invited him to dinner.

\* Peter asked him many questions concerning the affairs, the situation, and the government of the country in which he had resided. During the whole time they were at table, the conversation turned only on this subject. At length the Czar asked him in a friendly way, what was the opinion entertained of him abroad?

“Sire, every one has the highest and best opinion of your Majesty. The world is astonished above all at the wisdom and genius you discover in the execution of the vast designs which you have conceived, and which have spread the glory of your name to the most distant regions.”—“Very well,” replied the Czar, “very well, that may be; but flattery says as much of every king when he is present. My object is not to see the fair side of things; but to know what judgment is formed of me on the opposite side of the question. I beg you to tell it me, whatever it may be; for I am not to learn that foreigners examine my conduct in every point of view, and speak so freely of me, that you cannot be ignorant of their opinion. In short, I wish to know if it be the same that I have often heard, and if you speak to me sincerely?”

“Sire,” said the ambassador, making a low bow, “since you order me, I will relate to you all the ill I have heard. You pass for an imperious and severe master, who treats his subjects rigorously, who is always ready to punish, and incapable of forgiving a fault.”

‘ At these words the Czar interrupted him with a smile— “ Not my friend,” said he; “ no, this is not all: you will not tell me what you have heard. I am represented as a cruel tyrant: this is the opinion foreign nations have formed of me; but how can they judge? They do not know the circumstances I was in at the beginning of my reign; how many people opposed my designs, counteracted my most useful projects, and obliged me to be severe: but I never treated any one cruelly, nor ever gave proofs of tyranny. On the contrary, I have always asked the assistance of such of my subjects as have shewn marks of intelligence and patriotism, and who, doing justice to the rectitude of my intentions, have been disposed to second them; nor have I ever failed to testify my gratitude by loading them with favours.”

The public character of Peter is by this time generally known: but the chief value of these anecdotes, is where they give us scenes in his private life. The following particulars are of this class:

‘ The Czar, excited by natural curiosity, and his love for the sciences, took great pleasure in seeing dissections and chirurgical operations. It was him who made these arts known in Russia. He was so fond of them, that he was informed whenever any thing of this kind was going on in the hospitals, or other places in the vicinity of his residence, and seldom failed to be present if he had time. He frequently lent his assistance, and had acquired sufficient skill to dissect according to the rules of art, to bleed, draw teeth, and perform other operations, as well as one of the faculty. It was an occupation in which he liked to employ himself for the sake of practice; and he always carried about with him, besides his case of mathematical instruments, a pouch well stocked with instruments of surgery.

‘ Having heard that Mrs. Borst, the wife of a Dutch merchant, with whom he was well acquainted, was ill of a dropsy, and that she would not consent to be tapped, which was the only means of cure left, he went to see her, prevailed on her to submit to the operation, and performed it himself with a great deal of dexterity.

‘ The following day his patient grew better; but tapping having been too long deferred, she died a few days after, as the physicians had predicted, and the Czar attended at her funeral, which was conducted with much pomp.

‘ He once exercised his dexterity with laughable circumstances, on the wife of one of his valets-de-chambre, who was a little given to gallantry, and whose husband wished to be revenged.

‘ Perceiving the husband, whose name was Balboiarof, sitting in the anti-chamber with a sad and pensive countenance, he asked him what was the cause of his sorrow?—“ Nothing, Sire,” answered Balboiarof, “ except that my wife refuses to have a tooth drawn which gives her the most agonising pain.”—“ Let me speak to her,” replied the Czar, “ and I warrant I’ll cure her.”

‘ He was immediately conducted by the husband to the apartment of the supposed sick person, and made her sit down that he might examine her mouth, although she protested that nothing ailed her.—“ This is the mischief,” said the husband; “ she always pretends



not to suffer when we wish to give her ease, and renews her lamentations as soon as the physician is gone."—"Well, well," said the Czar, "she shall not suffer long. Do you hold her head and arms."—Then taking out a tooth instrument, he drew, in spite of her cries, the tooth which he judged to be the cause of her complaint, with admirable address and promptitude.

'Hearing a few days after, from some of the Empress's household, that nothing had really been the matter with the woman, and that it was only a trick of her husband, he sent for him, and, after having made him confess the whole, chastised him severely with his own hands."

The following anecdote is added, as the sequel of the above story of the tapping for the dropsy :

'When the Dutch merchant's wife, whom the Czar had tapped with so much skill, was buried, the monarch was present at the funeral ceremony, confounded with the greatest part of the merchants and sea-faring people, of the same nation, then at Petersburg. After the burial, he returned with the company to sup at the house of the deceased, according to the custom of the country.

'When the guests had drunk rather largely, and it was the turn of one of the youngest at table to give his toast, he kept the cup by him for a moment while he devised a compliment proper to drink to the health of the Czar. Then taking up the cup, filled to the brim, he rose, gave the lid to a man advanced in years sitting beside him, and turning towards the Emperor, cried out, "Long live my lord Peter the Great, and my lady, the Empress, his wife.

'This compliment displeasing him who held the lid, he rose suddenly—"Are you mad, young man?" said he, taking up the cup; "is this the way to speak? let me give the toast, as you know nothing of the matter." He then turned towards the Czar, and bowing with a serious and formal air, drank his health thus—"Long live your Majesty my lord the Emperor Peter, and her Excellency my lady the Empress, your spouse."

'The company could not refrain laughing; and the Czar, much diverted with the ridiculous solemnity of the good Dutchman, answered graciously, "Bravo, my friend, I thank you."

Surgery, however, was but one of his professions; all the world knows he was a soldier and a sailor, but he was also a blacksmith.

'Peter the Great, desirous of forming useful establishments in his dominions, and of encouraging those already existing, visited the different workshops and manufactories with much assiduity. Among others that he visited frequently, were the forges of Muller at Istia, on the road to Kalouga, at ninety wersts distance from Moscow. He once passed a whole month there, during which time he drank chalybeate waters; and after having given due attention to the affairs of the state, which he never neglected, he amused himself not only with seeing and examining every thing in the most minute manner, but also with putting his hand to the work, and learning the business of a blacksmith. He succeeded so well, that one of the last days of this excursion he forged alone eighteen poods of iron (the pood is equal to forty pounds), and put his own particular mark

on each bar. The boyars and other noblemen of his suite were obliged to blow the bellows, to stir the fire, to carry coals and perform all the other offices of journeymen blacksmiths.

Some days after, on his return to Moscow, he went to see Verner Muller, bestowed great praise on his establishment, and asked him how much he gave per pood for iron in bar, furnished by a master blacksmith. "Three copecs or an altin," answered Muller. "Well then," said the Czar, "I have earned eighteen altins, and am come to be paid." Muller immediately opened his bureau, took out eighteen ducats, and counting them before the prince, "It is the least," said he, "that can be given to such a workman as your Majesty." But the emperor refused them: "Take again your ducats," said he, "and pay me the usual price; I have worked no better than another blacksmith; and this will serve to buy me a pair of shoes, of which I am in great want." At the same time his majesty shewed him those he wore, which had already been soled, and stood in need of another repair. He took the eighteen altins, went directly to a shop, bought a pair of shoes, and took great pleasure in showing them on his feet, saying to those who were present; "I have earned them well, by the sweat of my brow, with hammer and anvil."

One of these bars forged by Peter the Great, and authenticated by his mark, is still to be seen at Iltia, in the same forge of Muller. Another, forged also with his own hand, is shewn in the cabinet of the Academy of Sciences at Petersburg: but this latter was forged at a later period at Olonetz, on the lake of Ladoga.\*

His familiarity with common life gave him a distaste for the forms and parade of state; his aim was to be free and easy.

When Peter and his consort dined or supped alone, which often happened, they had only a very young page, and favourite chambermaid of the Empress, to wait on them. And when he had several of his ministers or general officers at his table, he was only attended by his chief cook, Velten, a denchtchick\*, and two very young pages, and they had orders to retire as soon as the dessert was put on the table, and a bottle of wine had been set before each guest.

No lacquey ever made his appearance during his repasts, except when he ate in public. "I have no occasion for them," he often repeated, "to make their observations on me when I give a loose to my conversation."

He said one day at table, to the old Baron of Mardfeldt, envoy from the court of Prussia: "Hirelings and lacqueys never lose sight of their master's mouth: they are spies on all he says, misconstrue every thing, and consequently repeat every thing erroneously."

To indulge our readers farther with these anecdotes, would inroach too much upon our limits. Mr. Stæhlin informs us, that, by order of the empress Elizabeth, the daughter of Peter the Great, abundance of materials were put into the hands of

\* A Denchtchick is a soldier appointed to wait on an officer; the Empress allows officers to a certain number, according to their respective ranks.

M. de Voltaire, that he might write the life of her father; and that no expence was spared to induce him to undertake the task. The court were, however, greatly surpris'd and dissatisfied with Voltaire's performance: in which, it is said, the desire of gain prevented his making use of half the MSS. he received; and which he afterward applied to other works. In several parts of this "shapeless abortion," he is affirm'd to have substituted his own thoughts for those of his hero, and circumstances the very reverse of those contained in his authorities. To some expostulations which he received on these points, he replied, that it was not his custom to copy implicitly the MSS. sent to him, but to give his thoughts according to the best information he could procure; and that though he was sensible of the merit of the anecdotes communicated to him, they did not come within the limits of his plan. To a question, why he unnecessarily omitted the names of several great persons and places, and so disfigur'd those which he had been pleas'd to name, that they were scarcely known? he replied, "As far as relates to the disfiguring of proper names, I suppose it is a German who reproaches me with it: I wish him more wit, and fewer consonants."

These anecdotes are all authenticated by the names of the several relaters; and at the end is an alphabetical account of them, shewing the opportunities which they had of *knowing* what they affirm'd.

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ART. VIII. *The Olla Podrida*, a periodical Work, complete in forty-four Numbers. 8vo. 6s. Boards. Dilly. 1788.

**M**ΕΓΑ βιβλίον μεγου κακου, is a maxim which was perhaps never more universally assented to than at present. With all the fondness for reading, now so observable in every class of the community, few are to be met with who will enter on laborious discussions, or peruse\* voluminous performances. Unambitious of possessing those genuine pearls of science, which must be sought by diving to the bottom of the ocean which produces them, the generality of readers content themselves with the shells that are to be gathered from its sands and its shallows. The great art, therefore, of fashionable book-making is to be brief, gaudy and superficial. Many writers now employ themselves in dealing out learning, as innkeepers do their liquors, in *small quantities*\*.

In the rank of these literary retailers, we may properly place the authors of periodical papers, who endeavour to instruct and amuse the public in short miscellaneous essays. This has been found an agreeable method of *holding the mirror up to nature, and of shewing the very age and body of the time, its form and*

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\* "Punch, in small quantities." ASHLEY.



*pressure*: hereby the moral observer has an opportunity of exposing many foibles and follies, which lie out of the reach of more serious animadversion.

The trade, indeed, of periodical essay-writing is now grown old, and has been continued through so many hands, that it is become exceedingly difficult to give it the charms of novelty; but, nevertheless, in the hands of persons of genius, it will not fail of yielding, still, *some* amusement.

The OLLA PODRIDA comes to us with this recommendation: it is the joint labour of some tolerable literary cooks, and of course will be expected to have some relish. The names of these providers of food for the mind are, for the most part, given in the preface, by Thomas Monro, A. B. of St. M. Magdalen's College, Oxford, who holds himself out to the public as *head cook*, or, to use his own words, 'as the original projector and promoter of the Olla Podrida.' This Gentleman (from the multitude of periodical essayists who have preceded him) might be supposed to have been puzzled to find a new title for his work; and considering the difficulty, he has been rather fortunate. A collection of miscellaneous papers might not improperly be compared to a *hodge podge*, or *Olla Podrida*; but then, surely, a gentleman who sets before his guests such a dish, should provide them with a fork or spoon, to pick out what they respectively like from the heterogeneous mass. It must therefore, to drop the metaphor, be considered as a great defect in the volume before us, that it is furnished neither with an *index*, nor *table of contents*. Mr. M. has servilely followed his predecessors in other things; and what could be his reason for not imitating them in giving an index, or a short table of contents, is a matter concerning which we are unable to form any guess, unless it be, that this would have given him a little more trouble. The utility of such helps to the reader, in a work like this, must be so obvious, that we could not avoid thus noticing the omission.

The merit of this collection is various. Different writers must necessarily have different abilities. Mr. Monro, though the conductor of the *Olla Podrida*, has produced several papers that are agreeably written; but when he attempts to delineate certain characters, he often *caricatures*, to such a degree of extravagance, as totally to destroy the intended effect. That the progress of a poem might be known by the state and size of a gouty person's chalkstones; that an epic poem has been foretold by the shooting of a corn, and an ode to peace prophesied from a pain in the shoulder, are but sorry conceits (and these are in the first Number), and so totally out of nature, that they cease to be wit.

We were concerned likewise to see this volume, the production of ingenious men, disgraced by a pitiful imitation of Bob Short's letter in the Spectator. Such a squib might once be admitted in a periodical paper; but the facility with which it might be imitated, ought to keep a man of genius from even attempting it.

But these are little defects, which the reader will easily pardon. Mr. M. has, in his second paper, shewn himself a good critic, in opposition to the Adventurer; and his delineation of the characters of Ulysses and Achilles, as drawn by Homer in the *Odyssey* and the *Iliad*, appears to be just:

'From the contemplation of the character of Ulysses and Achilles very different sentiments arise.—When we are observing the former, the mind is rapt in unwearied admiration, it is scarce awakened to observation from a continued series of praise-worthy actions, but slumbers in the fulsome-ness of perpetual panegyric.—If we would examine thoroughly the character of the latter, the mind must be ever at work: there is much to praise, and much to condemn; through a variety of good and bad circumstances, we must "pick our nice way." His well-placed affection, his warm friendship, will create love; his revenge odium, and his cruelty abhorrence. Doubts will arise, and enquiry must be made, whether the one is more to be approved, or the other more to be avoided. Thus are we kept for ever on the watch; if our vigilance be for a moment abated, we have passed over some leading feature in the character of the hero, or lost the recital of some circumstance, by which we might determine whether the virtues or the vices of Achilles preponderate. When Ulysses comes forward, the mind is already prepared, and knows what to expect: he is either the *πολυμήνης δῖος Ὀδυσσεύς, the wise and divine Ulysses*, or the *δῖος ἠαλγυκὸς ἄνθρωπος, Ulysses godlike in voice*.—But upon the appearance of Achilles, we are uncertain whether he has broken his resolution of not going out to battle, or whether he is meditating the destruction of the Trojan bulwark.'

As a further specimen of Mr. Monro's agreeable manner of writing, we shall extract what he advances in Number 31. on the subject of Sunday Schools.

'An attempt has lately been made to rescue the lower orders of people from their extreme of ignorance, by the appropriating one day in the week to the instilling of religious knowledge into the minds of the young, and exciting in them a desire of intellectual improvement. For the prosecution of this plan, sermons have been preached, and subscriptions opened, and every mode of persuasion and encouragement been adopted, that wealth, learning, and benevolence could suggest. Yet to these laudable designs there have been found many enemies. Armed with the fallacies of logic, they have with sufficient ingenuity demonstrated to us, that the ignorance of the multitude is a public good: that to the "hewers of wood, and drawers of water," learning is injurious, or unprofitable; and that the husbandman and the mechanic have other objects on which their attention is more properly engaged than wisdom and science.

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All the arguments which were first produced to restrain the arrogance of the *overwise*, are made use of to reconcile ignorance to its darkness, and to hide the light from those who, having never enjoyed it, are little solicitous to acquire what they have so long been able to live without. Many of these reasoners have answered some private end. Some have discovered the skill with which they can argue in a bad cause; and others, under the sanction of such reasoning, have indulged their avarice, by sparing their money. *But let him who would prove, that ignorance is either a blessing or a virtue, remember, that he advances the position of a wicked man, which he must support with the arguments of a fool.*

Some of Mr. Kett's papers have considerable merit, especially Number 39, on epitaphs. The Reverend Mr. Graves, the author of *Columella*, The *Spiritual Quixote*, and other works; the late Mr. Headley of Norwich, the publisher of *Select Beauties of ancient English Poetry*; and Francis Grose, Esquire, F. A. S. and other gentlemen, have contributed to this collection; but those to whom it stands most indebted, are Mr. Berkeley, who communicated the *Vicar's Tale* in Number 32, 37, and 38; and the author of those papers, signed Z. The *Vicar's Tale*, the only one in the volume, is most affecting, and would not disgrace the *Adventurer*: and as to those numbers which bear the signature of Z, we must acknowledge, that they have in general pleased us more than any others in the work.

From politics, the author has cautiously abstained; and as to interference in religion, he thought he should do little good; for he remarks, that 'it fares with this as with a shuttle-cock, which is struck from one to another, and rests with none.'

On the whole, the *Olla Podrida* is an amusing miscellany; and though it has some defects, the reader will have no occasion to reproach the author with having made his correspondence with the public the vehicle of private calumnies, or with having ministered by his pen to the gratification of vice.

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ART. IX. *A Series of Letters*. Addressed to Sir William Fordyce, M. D. F. R. S. Containing a Voyage and Journey from England to Smyrna, from thence to Constantinople, and from that Place over Land to England; likewise an Account, &c. of the Cities, Towns, and Villages, through which the Author passed, &c. &c. 8vo. 2 Vols. 12s. Boards. Payne. 1788.

THE writer of the work before us, whose name is Lufignan\*, and who styles himself Κοσμοπολιτης, or, a citizen of the world, says, in his preface, 'The following letters, containing the observations which I made in my voyages and travels,

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\* Our readers are not unacquainted with this traveller. In the 68th vol. of our Review, p. 529, we gave an account of his History of the late celebrated but unfortunate *Ali Bey*; to whom, as we understand, Mr. Lufignan was secretary.



are now presented to the public, unadorned with any embellishments of art, and have nothing to boast of but their simplicity and genuineness; for as it was not my intention to swell the size of my book, by borrowing accounts from other authors, and imitate those pretended travellers who sit in their own closets, and write their journies over the whole world, no more than compilations from others; I only here offer a concise description of the various countries through which I passed; for had my intention been to impose on the public a voluminous work, without having recourse to the expedients of plagiarism, I could have formed several volumes, of other travels made in former periods of my life, for which my memory would have afforded me sufficient matter.\*

On this declaration, we are somewhat at a loss what observation to make:—for, of the writer who asserts, in positive terms, that his publication is the result of actual observation, it is not a little unpleasant to remark, that he appears to have described places which we might almost suspect he has never seen. We will transcribe, by way of instance, his account of the lake Asphaltites, or, as it is usually denominated, the *Dead Sea*.

\* This lake, or sea, extends in length from east to west about twenty-six miles, and from north to south sixteen, which is the breadth of it\*.—Its waters are so thick that the greatest wind can hardly make any motion on them; the saltness of these waters is also so great, that no kind of living animals can be found in them; the colour of the water, in appearance, seems black, but on taking it up with the hand, and pouring, looks clear, but not entirely white: on the shore of it great quantities of salt are gathered by the Arabs, with which all Judea and Palestine are supplied: the stones round it are of a dark grey colour, which they burn like sea-coal; but they send forth such an offensive smell of sulphur and bitumen as is intolerable. In the year 1753, in the month of March, when I visited this hellish sea, I endeavoured to dive in it; but was not able to effect this, as the water always kept me up, and rendered my skin as red as scarlet. At my departure from thence, I took some of these stones, and when I came back to Jerusalem, I lighted them at a candle in my room, to see whether they would burn; but no sooner did they begin to smoke, than I was forced to quit the chamber, so intolerable was the stench. The Arabs told me, that the birds, when they endeavour to cross this sea, fall in dead. When I was in it, I felt with my feet some-

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\* Totally wrong. It is *seventy* miles in length, and *twenty* in breadth. The length, too, is from North to South, and not from East to West.

thing like a wall, for which reason I attempted to dive, to examine it with my hands; but I could not, as I said before. In the vicinity of this lake, about a quarter of a mile distant, on the North-west and West parts of it, there are some pomegranates and apple-trees which bear fruit, and although in appearance it looks fine and ripe, on taking it into your hand, and squeezing it, there remains nothing but ashes.

The author has here retailed the ridiculous accounts of early writers, respecting the noxious properties of the lake *Asphaltites*: all which assertions have been long since fully confuted by Maundrel, Pococke, and Shaw, as well as by other judicious and intelligent travellers. Can we, after the nonsense, so gravely repeated, of *apples mouldering into ashes; of birds falling dead into the aforesaid lake, &c. &c.* can we give our author full and absolute credit for the fidelity or accuracy of all his reports?

Again he observes,—‘under the southern hill, is a large cave or grotto, which extends from East to West, in length fifty yards, and breadth twenty; round the inside of which are sepulchres cut in the rock, in which all strangers who die in Jerusalem are buried; and when the body is consumed (which in general is performed in four-and-twenty, or six-and-thirty hours the longest), they gather the bones, and throw them into an inner cave, which is joined to the former.’—This pretended quality or virtue of the earth of the *potter's field*, or, as it has since been styled, the *Campo Santo*,—and of which Sandys has given a particular account,—is declared by Maundrel and others to be totally false.—Thus far with respect to his description of the *holy land*.

That part of Mr. Lusignan's performance, which contains an account of his journey from Constantinople to England (and such a journey he appears to have actually made) is not unentertaining; and from the description of the cities and towns; the names of the principal inns, &c. &c. on the route, it may no doubt be useful to travellers, as well as amusing to the reader.

With respect to the points in dispute between our author and M. Volney, who has criticized his History of Ali Bey, and treated Mr. L. as an impostor, we shall pass them over, as the particulars would take up too much of our room, without contributing, in any proportion, to the rational entertainment of our readers.—On the whole, whatever mistakes Mr. L. may have fallen into, we cannot help regarding him as an honest man, and a well-meaning writer.

With respect to the imperfections observable in his language, the reader will recollect that he is a foreigner, and will make allowances accordingly.



*Philosophical Transactions of the Royal Society of London.*  
LXXVIII. for the Year 1788. Part II. 4to. 8s. sewed.  
1788.

WE are always entertained with the variety of new discoveries which are recorded in the Transactions of the Society, and are frequently instructed, by their perusal, in branches of science; and indeed in almost every kind of age; and we hope, by our review of the contents of the volume, to communicate part of that entertainment and instruction to our readers.

#### MATHEMATICAL PAPERS.

*Probabilities of Survivorships between two Persons of any Ages, and the Method of determining the Values of Reveries depending on those Survivorships.* By Mr. William Morgan.

Loivre's hypothesis of an equal decrement of life was generally admitted as the basis for computing life-annuities and reverses; it has, however, been discarded by many later writers on this subject, on account of its incorrectness: and the advantages which arise from it, in facilitating the computation of life-annuities, are by no means so great as to counterbalance the errors which, in some cases, it will occasion. The doctrine of life-annuities has been supposed to depend on the most abstruse parts of arithmetic, and to be extremely involved in difficulties. A good knowledge of arithmetic, and a capacity to reason justly, are the principal requisites to enable a man, who is endowed with common sense, and not blinded by metaphysical dust, to solve most of the problems that occur; and a little algebra will enable him to solve them all.

Morgan has here given the solutions of three problems, the first of which he says, 'though the most common in the doctrine of survivorships, have never hitherto been solved in a manner true.'

The first problem is, 'To find the probabilities of survivorship between two persons, *A* and *B*, to be given, supposing the ages of two persons, *A* and *B*, to be given, and the probabilities of survivorship between them from the observations.'

The investigation cannot be abridged; we therefore only give a general answer. The probability of *B*'s surviving *A* is

$$\frac{b+c}{2} a' + \frac{c+d}{2} a'' + \frac{d+e}{2} a''' \text{ \&c. where } a = \text{the number of persons living in the table at the age of } A \text{ the younger; } a'' \text{ \&c.} = \text{the decrements of life at the end of the 1st, \&c. years from the age of } A; b = \text{the number of persons surviving at the age of } B \text{ the older; and } c, d, e \text{ \&c.} = \text{the number}$$



number of persons living at the end of the 1st, 2d, 3d &c. years from the age of *B*. The probability of *A*'s surviving *B* is the difference between unity and the series above mentioned.

The second problem is of considerable importance. 'It has, indeed,' says Mr. Morgan, 'been solved by M. de Moivre\*, and Mr. Dodson: but the first of these writers has erred most egregiously in the solution itself, and the other having derived his rule from a wrong hypothesis, has rendered it of no use.' This passage is surely not expressed in the usual language of a mathematician. If De Moivre has erred most egregiously, it behoves Mr. Morgan to shew how. *Nullius in verba*, &c. is a maxim which all mathematicians must admit; and Mr. Morgan's bare assertion, without a demonstration, that De Moivre has erred most egregiously, will not be admitted as proof against an author who has been justly esteemed one of the greatest mathematicians of the age, and who never advanced any proposition without demonstrating it. The problem, as stated by Mr. Morgan, is, 'supposing the ages of *A* and *B* to be given, to determine, from any table of observations, the present value of the sum *S* payable on the contingency of one life's surviving the other.' De Moivre's 17th problem (as it stands in the last and best edition, printed in 1756) is, "*A* borrows a sum *S*, payable at his decease, but with this condition, that if he dies before *B*, then the whole sum is to be lost to the lender; to find what *A* ought to pay at his decease, in case he survives *B*."

We have copied each problem, that, by a comparison, our readers may judge of their similarity. The one is to find the present value of a certain sum payable on a certain contingency; and the other is to find the future value of a given sum on a certain contingency: or in other words, they are the reverse of each other. The solution of each depends on the same principles, and in this respect only can they be called similar. We have carefully re-examined De Moivre's solution, and do not perceive that he has erred most egregiously; if we except the adopted hypothesis of an equal decrement of life in all ages.

The third problem is, 'The ages of *A* and *B* being given; to determine the value of the sum *S*, payable on the extinction of one life in particular, should that happen after the extinction of the other life.'

The values of reversions on survivorships are doubtless not accurately estimated on the hypothesis of equal decrements and the term of life, as stated first by de Moivre, and adopted by Simpson, Emerson, and others. Subsequent observations have shewn, that the hypothesis, though nearly, is not strictly true, and the world is much indebted to those gentlemen who have

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\* 'See De Moivre's 17th problem.'

corrected these errors, and shewn the true methods of computing the values of annuities and reversionary payments depending on different contingencies of survivorships.

In this paper, Mr. Morgan has given several tables of the probabilities of survivorships between persons of different ages, which greatly enhance its value, more especially as the labour of calculating them is by no means inconsiderable.

We have lately had occasion to remark, that the Mathematical Papers in the Philosophical Transactions were incorrectly printed; in the present memoir, we find, at p. 335, l. 1, .8887, which should be .8827; and in the same page, line 3,  $9 \times 4$ , which should be  $9 + 4$ . Errors in algebraical or arithmetical expressions ought to be carefully avoided, because they may easily lead the calculator into inextricable difficulties.

*Some Properties of the Sum of the Divisors of Numbers.* By Edward Waring, M. D. F. R. S.

Like the generality of Dr. Waring's Papers, the present is a most intricate and abstruse algebraical calculation. Its use indeed is not apparent; nor will it be perused with pleasure by any others than those who have a taste for the most abstract speculation. An abridgment of what is already too concise for most readers, even those who are well skilled in algebraical knowledge, would be more difficult to understand than the original; to which we refer such of our readers as have leisure and inclination to examine this curious paper.

#### M E D I C A L.

The only Paper belonging to this head is *An Account of a remarkable Transposition of the Viscera.* By Matthew Baillie, M. D.

Any deviation which nature makes from her usual path in the structure or formation of her works attracts attention, in proportion as it is more extraordinary, or more rarely obvious. The *Lusus* which Dr. Baillie has here described, was a complete transposition of the contents of the two cavities of the trunk, from one side to the other. The subject was a robust man, about forty years old. During life, there was no symptom that could indicate the situation of the viscera; and all the animal and natural functions were duly discharged. Dr. Baillie does not mention the cause of his death.

The case is not without parallel. Dr. Baillie says, 'I have only found this singular *lusus nature* described by Cattierius, M. Mery, and M. Daubenton; but by none of them is it sufficiently particular.' Had he turned to the 107th Number of the Philosophical Transactions, p. 146, he would have found a description of a case sufficiently particular to determine it to have been precisely similar to the present.

Every

Every singular phenomenon in the structure of animals ought to be recorded: for though they may not at first sight furnish any useful improvements in medical practice, or explain any of the unknown parts of the animal œconomy, yet, from a comparison of them with each other, and from a general view of several facts taken together, considerable light may be thrown on many obscure parts of physiology; and perhaps some of the anomalous symptoms in uncommon diseases might be accounted for in a satisfactory manner.

ASTRONOMICAL PAPER.

*On the Georgian Planet and its Satellites.* By William Herschel, LL.D. F. R. S.

In the last volume of the *Philosophical Transactions*, Dr. Herschel gave an account\* of his having discovered two satellites, revolving round the Georgian planet. The present memoir gives not only a detail of his observations on these satellites, but also the deductions which he has made from them, in order to ascertain their orbits.

To determine the orbits of secondary planets, is an astronomical problem of no little difficulty; and in the present case, this difficulty is increased, by the want of observations of the eclipses of the satellites; and by the great nicety of making even such observations as the present situation of the satellites afford.

The result of Dr. Herschel's observations, and the calculations which he has made from them, are,

The period of the 1st satellite,  $8^d 17^h 1' 19''$ . Its distance  $33''$ : and on the 19th October 1787, at  $19^h 11' 28''$ , its position was  $76^\circ 43'$  North, following the planet.

The period of the 2d satellite,  $13^d 11^h 5' 1''.5$ . Its distance  $44''.23$ : and on the 19th October 1787, at  $17^h 22' 40''$  was  $76^\circ 43'$  North, following the planet. The orbit is inclined to the ecliptic  $91^\circ 1' 32''.2$  or  $89^\circ 48' 27''.5$ ; its ascending node in  $18^\circ$  of Virgo, or  $6^\circ$  of Sagittarius. The situation of the orbit of the first differs not materially from that of the second. There will be eclipses of these satellites about the year 1799, or 1818, when they will appear to ascend through the shadow, in a direction almost perpendicular to the ecliptic.

The diameter of the new planet is to the diameter of the earth, as  $4.31769 : 1$ ; its bulk,  $80.49256 : 1$ ; its density,  $0.220401 : 1$ ; its quantity of matter,  $17.740612 : 1$ ; and heavy bodies fall on its surface 15 feet  $3\frac{1}{2}$  inches in a second.

From this recapitulation of the contents of this valuable Paper, our astronomical readers will easily perceive that Dr

\* See Rev. vol. lxxvii. p. 179.



Herschel's calculations have been intricate and laborious. It were to be wished, that tables of the planet's motions were constructed from Dr. Herschel's own observations of its places. Those given in the *Connoissance des Temps* of 1787 must, necessarily, not be so correct as others that might now be formed, since the planet has been longer observed; and more frequent opportunities have occurred for ascertaining the times and places of its oppositions and stations. The oppositions indeed seem at present the most eligible observations for determining the planet's orbit; few of the astronomers of the present day have a chance of seeing it in the node, and human life will not suffice for the same observer to see it twice in the same place; for which reason it is a duty incumbent on our present observers to record their observations.

#### NATURAL HISTORY.

*Observations on the Natural History of the Cuckow.* By Mr. Edward Jenner.

The singularity of the cuckow has engaged the attention of several naturalists; who have made these general conclusions, viz. that the cuckow is a bird of passage,—that it does not build its own nest, nor hatch its young,—that it deposits its eggs in the nests of other birds, who become the foster parents of the young cuckows. Mr. Jenner relates various facts which he hath observed, respecting the time of the cuckow's coming into England, the manner of its living, the nests which it chuses for depositing its eggs, the size of the egg, the time of incubation, the manners of the young one, how it is fed, and the time of its continuance with us.

These facts are all particularly related with great precision; and are the result of a long and careful observation of the bird. We must however except the first and the last circumstance; which are difficult to be ascertained, even admitting the hypothesis of migration. The notion has been generally adopted, without, perhaps, sufficiently attending to nature. Batts and swallows, we believe, do not migrate, though they remain invisible during many months of the year. The disappearance therefore of the cuckow cannot alone be admitted as a proof of its migration; and other concomitant circumstances must necessarily be adduced in its confirmation. Have the flights of the cuckow, either in coming or going, been noticed? What countries does the cuckow frequent when invisible in England? Satisfactory answers to one or both of these questions, are required to complete the natural history of this singular bird; and from the specimen which this memoir contains of Mr. Jenner's inclination and abilities for observing natural phenomena, and ascertaining the laws deducible from them, the naturalist is en-

couraged to hope for some account of the cuckow's manner of passing his time, and of his actual residence, while invisible in England.

## MUSIC.

*Of the Temperament of those musical Instruments, in which the Tones, Keys, and Frets are fixed, as in the Harpsichord, Organ, Guitar, &c.* By Mr. Tiberius Cavallo, F. R. S.

In reading the later volumes of the Philosophical Transactions, we have had frequent opportunities of admiring the extent of Mr. Cavallo's philosophical knowledge, the ingenuity which he displays in many mechanical inventions, and the improvements which the arts have received from his labours. The subject of the present memoir has been attentively considered by many able mathematical musicians; their speculations however, although sublime and highly ingenious, have neither afforded any practical rules to instrument makers, nor facilitated the methods of tuning the instruments.

In the beginning of this paper, Mr. Cavallo gives a short description of the octave, and adds some remarks concerning the nature of sounds and the properties of sounding bodies, such as strings or pipes; and in this introductory part, we meet with an error. Mr. Cavallo, supposing the strings in every other respect equal, says, p. 239, 'the number of vibrations, which they [strings] perform in a given time, is *simply in the proportion of their lengths.*' According to our system of music, founded on the Newtonian doctrine of gravitation, and mathematical principles, the square of the time of vibration of any musical string is as its length and weight directly, and its tension reciprocally. Hence, the weight and tension being the same, the time of vibration is as the length; for the matter of the string being the same, the weight is as its length and the square of its diameter: and the time of vibration is reciprocally as the number of vibrations in a given time; therefore the number of vibrations in a given time, is *reciprocally as the length.*

He then describes temperament, and shews the necessity for using it in such instruments as have their tones or keys permanently fixed. Of this necessity there has never been the least doubt, and various have been the efforts of the learned in order to ascertain what division of the octave would be the best; different writers proposing different temperaments, not one of which wholly removes the imperfection of these instruments. Mr. Cavallo shews that the best division is that of 13, by equal ascents, called by other writers the isotonic scale; of the lengths of the strings forming the octave, he gives the following table: 100000, 94387, 89090, 84090, 79370, 74915, 70710, 66743, 62997, 59462, 56123, 52973; 50000; which we should not have transcribed

transcribed but for the sake of correcting 74915 to 74914, 70710 to 70711, 66743 to 66742, 62997 to 62996, and 59462 to 59460.

To what do all these investigations tend? or, has Mr. Cavallo applied them to practice? In some respect he has; for a monochord being accurately made with the divisions just mentioned, is recommended as a help in tuning the harpsicord; but to ascertain the divisions and fix the moveable frets on the monochord, will be found to be a work of considerable difficulty.

The advantages attending this scale are many; Mr. Cavallo particularly mentions one, which indeed is of considerable importance, viz. that, on an instrument thus tuned, in whatever key the performer plays, the harmony will be perfectly equal throughout. He does not however recommend this scale for tuning instruments that are to serve for solo playing, or for a particular kind of music; but advises to tune in the usual manner, viz. so as to give the greatest effects to those concords which more frequently occur.

#### CHRONOLOGY.

*On the Era of the Mahometans, called the Hejerà.* By William Marsden, Esq. F. R. S. and A. S.

The flight of Mahomed from Mecca to Medina, was (eighteen years after it is said to have happened) established, by the Caliph Omar, as an epoch to which the dates of all the transactions of the faithful should have reference. The year of the Mahomedans consists of 12 lunar months, each containing 29 days 12 hours and 792 scruples<sup>\*</sup>; so that the year contains 354 days 8 hours and 864 scruples. In order to reduce this year to an integral number of days, a cycle of 30 was chosen as the most convenient period, because 30 times 8 hours and 864 scruples is exactly 11 days; and in this cycle there are 19 years of 354 days, and 11 of 355; the intercalary day is added at the end of the 2d, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th years of the cycle. The commencement of each year of the Hejerà will never fall on the same day of the month according to our calendar, but will anticipate about 11 days. Mr. Marsden has added a very valuable table, exhibiting the correspondence of the years of the Hejerà with those of the Christian era. The first year of the Hejerà began *Ann. Dom.* 622, July 16th. The 1201st of the Hejerà, which is the first of the cycle, began *Ann. Dom.* 1787, Oct. 24. So that the table may be easily formed, or extended to any length, either backward or forward.

In the perusal of this memoir, we could not but remark the precision, with which the Mahomedans, in 622, fixed the lunar

\* 1080 scruples make an hour.



month at  $29^d 12^h$  and  $792^s$ , being only  $3'' 2'''$  too little. The Chaldeans however were wonderfully near the truth, for they made the lunar month  $29^d 13^h 793^s$ , being only  $\frac{3}{10}$  of a second too much.

[ To be continued. ]

ART. XI. *The Poetic of Aristotle*, translated from the Greek, with Notes. By Henry James Pye, Esq. 8vo. 4s. Boards. Stockdale. 1788.

OF Aristotle's Poetic, so much talked of, and so little read, this is the first good translation that hath appeared in the English language. That of Dacier, in French, is not in any degree to be compared with the present version, in point of neatness and precision. The French critic, it must be acknowledged, has enriched his work with copious and learned notes, long held in esteem by the literary world. There is room, however, to hope that this country will have to boast a work of equal excellence, since Mr. Pye has promised a continued commentary, illustrated by examples from the modern, and particularly the English drama. By the bill of fare which he gives us, a rich banquet may be expected, and for this reason:—because the particulars, set forth in the preface, bespeak a mind prepared for the true beauties of the dramatic art, and the essentials of true criticism. He proposes to draw a comparison of the advantages and defects of the ancient and modern drama: this is a wide field, and the zealots, who consider the chorus as the established religion of the drama, will, it is presumed, see, in this part of the work, reason to read a recantation of their prejudices. Mr. Pye means to treat at large the question concerning poetic justice, and to examine Aristotle's reasons for preferring the unhappy catastrophe, where all are involved in one common distress, to that, where vice is punished, and virtue rewarded. A discussion of this kind will go deep into the subject, and may serve to render the gentlemen, who write for the stage, acquainted, before hand, with the nature and the first principles of their art. A dissertation like that which is announced, will be of this further service: it may teach the critic not to adopt, with superstition, rules of the drama, merely because they are in Aristotle; for in the Greek writer many rules are to be found, which are not fundamental, but adapted entirely to the structure of the ancient drama. We have, indeed, in the *Poetic*, many essential rules from which we ought never to depart, for they are founded in nature. Mr. Pye is aware of this distinction; and the performance of this part of his promise will, probably, help to open the eyes of such as have, hitherto, been bigotted to antiquity. Another advantage will arise from such a work as Mr. Pye has projected, and we will give it in his own words:

• The

\* The reader will see that were our immortal Shakespeare to be tried before Aristotle himself, that candid critic (for candid he is in the highest degree) might find him, perhaps, guilty of breaking some of the municipal statutes of the Grecian stage, yet would he applaud him for the higher merit of strictly observing those superior laws of general propriety and excellence, which are independent of local and temporary regulations, and which are implanted by the hand of nature in the imagination of the real poet, as the laws of morality and justice are in the heart of the virtuous man.\*

We could not refrain from taking notice of what Mr. Pye has promised, because we approve of his plan, and hope to see it carried into execution. As to what he has performed, when we consider the difficulties arising from the closeness of the original, and a text in some places injured by time, we cannot withhold the tribute of praise, where it seems to be so fairly earned. As we foresee, from the circumstance of another translation being just published, that Aristotle will be in our hands for some time, we do not propose, at present, to enter into a minute examination either of the doctrines taught by Aristotle, or of the present translator's merit. Our reason is, that the opportunity being fair, we shall not content ourselves with a selection of particular passages, to illustrate our remarks, wishing rather to lay before our readers a compendious view of the great philosophic critic, distinguishing such rules, as appear only to be local and arbitrary, from those, which are founded in nature, and therefore of eternal obligation on the poets of every age and country. In the execution of this design, we shall frequently have recourse to Mr. Pye's translation; and when he is quoted, the elegance, as well as the accuracy of the version, will be obvious to the reader of taste. Before we finally close our review of the Poetic, we shall proceed to the translation by Mr. Twining (which we have not yet seen), and from an examination of both performances, we flatter ourselves that our readers will find in the following numbers of the Monthly Review, a concise, yet not defective, system on the subject of dramatic poetry. And though it will, perhaps, appear that many of the precepts laid down by Aristotle, have been since, or ought to be, rejected by the voice of nature and good sense, yet it will be found (to use Mr. Pye's allusion to Doctor Harrison in Fielding's *Amelia*) that *Aristotle is not so great a blockhead, as some think, who have never read him.*

As we have now opened our design, Mr. Pye, we hope, will excuse our having so long forbore to do justice to his elegant translation, and, as the subject is of importance to the literary world, our readers, it is presumed, will give us credit for the discharge of our promise, in our subsequent publications; especially as we have chalked out a plan of no small trouble to ourselves, since we are to cull from various materials, and (after all)

to crowd a great deal into narrow limits. This, it will be admitted, requires some preparation.

Aristotle is, certainly, the first great author of philosophic criticism. He has, with the utmost perspicuity, given the origin and progress of tragedy; by a most ingenious analysis of the several parts, that compose a legitimate tragedy, he has investigated the hidden beauties, proceeding to the summary perfection of the whole; and he has, with that depth of penetration, which so greatly distinguished him, laid open the secret sources of that exquisite art, which raises delight by a gush of tears: as Boileau says,

“*Et pour nous divertir, nous arracha des larmes.*”

Such a writer, now brought forward by Mr. Pye, and by another gentleman of high reputation, ought not to be dispatched in too cursory a manner; especially at a time, when it may not be useless to recall our present race of dramatic writers to some knowledge of the art which they profess. As the task which we propose to ourselves will take some time, we think we cannot better close this article, for the present, than by referring our readers to some particulars concerning Aristotle, taken from ancient authors, which will be found in our Review, vol. liii. p. 200. where we have given an account of a former translation of this part of his works.

[To be continued.]

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ART. XII. *Oratio ex instituto Hon. Dom. Nathanielis Dom. CREW, habita in Teatro Oxon. 1788. à GULIELMO CROWE, L.L. B. e Coll. Nov. publico Universitatis Oratore. 4to. 1s. Cadell, &c.*

OF Mr. Crowe's partiality to Whig principles we had a specimen in his poem on *Lewesdon Hill*, which lately came under our notice; but in the oration now before us this partiality is much more prominent and glaring. So far from concurring with the late Dr. Samuel Johnson, in calling *King William a scoundrel*, he speaks of him with all the commendation of a true Revolutionist, and evidently thinks, though he does not say it, if the word *scoundrel* must be applied, it should rather be applied to King James II. His oration is whiggism in all its glory, the blaze of which some of his auditors could not perhaps patiently endure. We, however, applaud his manly, constitutional sentiments; and though the Latin may not in every respect be the most classical, we have read the whole with pleasure. What were the particular objections which the κριτικωτατοι et πολιτικωτατοι *homines* made to Mr. Crowe's oration, he has not informed us; but since he publishes in his own defence (*habent a me defensionis et responsi loco, ipsam orationem suis oculis subjectam*), we shall, that our readers may form some judgment



of his politics and latinity, lay before them a short extract taken from the beginning.

*Centesimus hic annus est, Academici, ex quo, præcipue quidem divina opo, deinde constantia et virtute majorum nostrorum ab gravissimis malis instantissimisque periculis erepti sumus atque servati. Illo enim anno permagna quidem et ante id tempus inaudita in Britannia res gesta est: Rex potentissimus, quod multa contra temp. fecerat, ipse est una cum facinororum suorum suavoribus et ministris, cum sæctæ Juræ sacerdotibus et affectis, cum tota denique domo in exilium missus, egressus, abdicatus. Tum quis in locum electus a civibus alius, qui juste et legitime imperaret: civium porro jura, ipsi rege approbante, desinite distincteque recensita, et novam auctoritate legum confirmata etiam et stabilita. Tanta sunt hæc, Academici, et cum nostra omnium salute ita conjuncta, ut si quis alio tempore ea dicendo commemorare velit, haud intempestivum orationis argumentum sumpsisse videatur. Seculi autem spatio jam exacto, oportere hæc eadem sælenniore quadam prædicatione celebrari, quis est qui neget? Justum ergo tempus mihi oblatum esse video; neque deerit legitima dicendi materies: dicam enim, Academici, de viris, hæc olim intra mœnia enutritis, qui infigne virtutis documentum iniquo illo tempore dederunt: præcipue autem de illis dicam, qui hac ipsa in Academia nefariorum hominum ausis, instantisque tyranni minis resistere, magno licet cum ipsorum discrimine, non recusarunt.*

## FOREIGN LITERATURE.

## ART. XIII.

1. *Fragmens de Lettres, &c.* i. e. Fragments of original Letters from MADAME Charlotte-Elizabeth of Bavaria, Widow of MONSIEUR, only Brother of Lewis XIV. 2 Vols. 12mo. Hamburgh. 1788.

**W**HETHER this sportive compilation is genuine or not, we are unable to determine; but of this we are certain, that many of the jokes have been long in circulation. In 1767, a kind of French *Joe Miller* was published at Paris, in two volumes, under the title of *Dictionnaire d'Anecdotes*, somewhat in the style of this book. Those who have leisure and inclination to collate these works, will probably find some of their old acquaintance in both. Many of the stories paint the gallantry of the court of France during the reign of Lewis the XIV. and the Regent, on which, and on jokes of a certain kind, *Madame* dwells with peculiar satisfaction.

But though the first volume begins much in the style of a *jest book*, it grows more interesting, and its materials become more probable as we advance; and if the work is a forgery, the author must be allowed the merit of considerable ingenuity; for though some of the pleasantries and anecdotes seem familiar, yet there are domestic descriptions, and characteristic conversations, particularly of *Monsieur* and *Madame*, that are at least well imagined.

This princess, the mother of the Regent Duke of Orleans, notwithstanding the ceremonials, refinements, and varnished manners of the court of France, where she had resided near fifty years, when most of these letters were written, preserves the less polished manners and sentiments of Germany, which she had imbibed in her early youth; and relates, in pretty plain terms, many circumstances to her correspondents, which, though too common perhaps in France to have been thought worth notice by a native, seem likely to have awakened attention in a foreigner.

We have long heard of the gallantry of fashionable people in France, and how vulgar and *bourgeois* it was for two persons of rank and condition after marriage to be troubled with any thing like constancy, affection, or jealousy. But we have here *fragments of plain unvarnished tales*, which paint the manners of the French court, in higher colours than can easily be found in any of the numerous *memoirs* written by the gay natives of France during the residence of *Madame* in that kingdom.

To begin with the *Grand Monarque* himself, who was early married to a princess of Spain; his mistresses, public and private, during the life of the Queen, were innumerable. After mentioning several of his early favourites, *Madame* tells her correspondent, that 'the late King (Lewis XIV.) was certainly very gallant; and that, sometimes, even to a degree of debauchery. All was fair game with him then—country girls, gardeners daughters, house-maids, chamber-maids, and women of quality, provided they did but seem fond of him. I am certain, however, that the *Duchess de la Valliere* was the only one who had a true affection for him. *Madame de Montespan* loved him through ambition, S \* \* \* through interest, and M \* \* \* from both these motives. *La Fontange* loved him excessively; but like an heroine in romance; for she was romantic beyond all expression. *Ludri* loved him with ardour; but this passion was not long mutual, for the King soon grew tired of her. As to *Madame de Monaco*, I would not swear that she ever rewarded the passion which the King manifested for her. While his fondness continued, the *Comte de Lauzun* was disgraced: he had a regular but secret intrigue with his beautiful cousin, and did not forget to forbid her listening to the King: and one day, when she was sitting with his Majesty on the steps of the terrafs, in close conversation together, *Lauzun*, seeing them from the guard-room, came out, so transported with jealousy, that he could not contain himself; but running up the steps, as if only to pass by to the terrafs, trod on the hand of *Madame de Monaco*, with such violence, that he almost crushed it to pieces. The King, in a fury, abused him for his brutality, which the Count answering with impertinence, he was immediately ordered to the Bastile; which was his first visit to that fortress.'

So much for his mistresses, before he piously attached himself to *Madame de Maintenon*; which was so late in life that, when *Mrs. Cornwall*, an English lady then at Paris, was asked what she

she had seen at Versailles? answered, "I have seen such strange things as I never expected to see; love in the tomb, and ministers in the cradle:" meaning the King's favourite Madame de Maintenon, then tolerably old, and Messrs. de Torcy and Segne-  
lay, his ministers of state, at a very early period of their lives.

It seems to have been generally allowed, that Lewis XIV. had more personal grace, elegance, and dignity, than any one of his court. His figure was such, that in a crowd no one need have asked which was the king; and in conversation with persons in whom he had an entire confidence, he is said by *Madame* to have been the most amiable of men. He had an irony and pleasantry which he played off with infinite grace. But though this prince had much natural wit, he was a stranger to learning and science. He had never studied; which he seemed frequently to lament. However, though he appeared mortified and ashamed of his ignorance, there were flatterers still more ignorant than himself, who made their court to him by ridiculing all kinds of learning and science. Is there any thing astonishing, says *Madame*, in the bad education of the King and his brother? Cardinal Mazarin wished to reign himself; and if these princes had been well instructed, his dominion would have soon ceased. The Queen-mother approved of whatever the Cardinal thought expedient, and she wished to have him always at the head of affairs.

It is a circumstance worthy the attention of Sovereigns ambitious of fame, that Lewis XIV. though he was kept in such ignorance by the policy of one minister as hardly to be able to read and write, yet by another, the excellent Colbert, he was stimulated to encourage and protect men of learning and science, in a more liberal and effectual manner than any prince on record; and this is the only fame that is left him, either in books, or in the hearts of men. The glory of *conquest* no longer dazzles even his countrymen who reflect on the injustice of his wars, and the oppression of his subjects in supporting them. Even his *pitty*, which seems to have supplied the place of worn-out passions, unsuccessful ambition, and satiated vanity, was so tinged with intolerance, and ignorance of true Christian humility and benevolence, that bigotry itself is now ashamed to defend it.

And as to the pomp, *splendour*, and *magnificence* of his court, palaces, gardens, and public buildings, they have long lost their charms in the eye of wisdom and philosophy, when it is remembered how his subjects were oppressed, and his kingdom beggared, to construct and support them.

Of all his numerous descendants, legitimate and illegitimate, lineal or collateral, there does not seem to have been one manly robust constitution or great intellectual character among them.

*Madame's*



*Madame's* account of his eldest son, the first Dauphin, is, that he was a prince incapable of friendship, and only liked his acquaintance and attendants for his own pleasures. He was very fond of people talking to him while he was seated on a *chaise percée*, which was done decently enough, with their backs turned toward him. I have often entertained him, says *Madame*, in the same manner, from the cabinet of the Dauphiness, with which he was much diverted.—The reciprocal *ease* with which the most *serious business* has been long transacted in France, is wonderful!!

The Dauphin lived very well with his wife during the first three years of their marriage, but afterward he had mistresses without end; and, according to *Madame*, he used no art, disguise, or hypocrisy, to keep his amours a secret from his wife; they were carried on with drums beating and colours flying. He was naturally gay; but so indolent that he would not take the trouble to be cheerful. He would have preferred an idle life to all the kingdoms on earth. He resembled the King very much in the face. He had a daughter by the actresses, Raisin; but he would never acknowledge her. He had however some excellent principles instilled into him by his governor the celebrated Bossuet, bishop of Meaux: but he was too much tired in learning them, to bear the additional fatigue of putting them in practice.

He never loved any one sincerely except the Dauphiness, and never hated any one very violently. When he could oblige or serve any person without trouble, he set about it with a good grace; and, when he could vex and mortify, he seemed to do it with zeal and satisfaction. He was, in general, one of those unaccountable characters that are good, and even very good, when they are expected to be bad, and most mischievous when they are expected to be good.

He did not like to be treated with too great respect, perhaps from the trouble it cost him to return it. He feared nothing so much as being King; at first from tenderness and veneration for his father, and afterward from the fear of trouble. He passed whole days in bed, or in being drawn in a chaise about the garden, with a cane in his hand, and beating his shoes, without speaking a single word.

He never spoke his sentiments on any subject, unless about once a year, when, if he chose to speak, he expressed himself nobly. His religious opinions were often whimsical. The most deadly sin, in his opinion, was eating meat on a fast day. He sent for the actresses, Raisin, on one of these days of abstinence; and having concealed her in a mill, he allowed her nothing to eat or drink during the whole day. His mistress often related the sumptuous manner in which this Prince had treated her. \* I

asked

asked him one day,' says Madame, 'what was his reason for condemning her to such a regimen? when he told me, that he meant to commit one sin, but not two.'

'If the Dauphin had chosen it, he might have had great influence with the King. His Majesty told him, that if he wished to serve any one, or to perform acts of benevolence, he might draw on the royal treasury for whatever sums he pleased: but he never availed himself of this offer. He said he should be so pestered with solicitations.'

How totally unfeeling and deficient in benignity must that heart be, which can suffer its possessor to assign so wretched a reason for refusing to confer benefits without any other labour or expence than the mere act of bestowing, which, to beneficent minds, is the first of all gratifications!

His indifference concerning the crown, the Dauphiness, and his friends, was extended to his children; for he lived with them as with utter strangers, never entering their apartments; and, when they met, he called them *Monsieur le Duc de Bourgogne*, *Monsieur le Duc d'Anjou*, *M. le Duc de Berry*; and they always called him *Monseigneur*.

This Prince died in 1711 of the small pox, a disease of which the French were then so ignorant, that the King reproached *Madame* during the Dauphin's illness, with having said that persons in that disease had always a terrible fever when it was at the height—"why the Dauphin, says he, is quite easy; he does not suffer at all during the suppuration, and the pustules begin to dry up.—So much the worse, says Madame, in a fright, he ought to suffer extremely.—Oh, you know better, I suppose, answered the King, than all the physicians. I know but too well, says she, by my own experience, what the small pox is; but I hope with all my heart that I am mistaken." The Dauphin died the same night.

His eldest son, the Duke of Burgundy, by some called the second Dauphin, seems to have dwindled into greater imbecility both of mind and body than his father. He was extremely deformed in his person, and a bigot in religion: and though he had the excellent Fenelon for his preceptor, he seems never to have discovered any taste for literature or science. But how unsuccessful have ever been the labours of the most able preceptors, when they have neither had a good head nor a good heart to work on! Great expectations were formed of the Duke of Burgundy, from the virtue and abilities of his Governor the Duke de Bouvilliers, and of his preceptor, the admirable Archbishop of Cambray. But all they could do with this Prince, who was naturally proud and passionate, was to soften him down into bigotry and inactivity; he lost all energy of character, and became what *Madame* has described him. He was married to a

Princess



Princess of the house of Savoy, who had not only a very gay and sprightly disposition, but was pretty, and extremely agreeable whenever she pleased.

\* This Prince (says *Madame*), like most hump-backed men, had an excessive passion for the fair sex; and his devotion not suffering him to touch any other woman than his wife, he became extremely uxorious. He was so fearful of pleasing any other female, that when a lady told him one day that he had very fine eyes, he immediately began to squint: but this good prince might have spared himself these precautions. This Princess had her fortune told before she left Italy, when it was predicted that she would die before she was twenty-seven, which she never forgot. One day she told her husband, that her time for quitting the world being nearly expired, as she knew he could not live without a wife, as well on account of his rank, as his religious principles, she wished to know whom he intended to marry: he told her that he hoped God would never punish him so severely as to take her from him; but if that should happen, he never would think of marrying again, but would follow her in less than eight days; and he kept his word, dying of grief in 1712, the seventh day after his wife expired.

Though this story affords no proof of the truth of such predictions, it is a notable instance of the force of imagination; and it must be a strong mind indeed, which, after listening to such terrific divination, can wholly forget or despise it: and its operations on the health, happiness, and life of persons who are at all tinged with credulity and superstition, are often so fatal, that whoever wishes not to shorten existence by such means, should never consult such oracles.

The Duke of Anjou, King of Spain, the Dauphin's second son, says *Madame*, is a good Prince, who speaks but little, loves his wife excessively, leaves the management of the state to others, and has an utter aversion to all kinds of business. He is decidedly hump-backed; however, he is taller than his brothers, and has a more agreeable countenance. It is very extraordinary, but he has fair hair and black eyes.—He is extremely devout, and his piety is one of the motives for his prodigious attachment to his wife; for he believes he shall be d——d if he loves any other woman. His good nature renders him so facile, that his wife never trusts him out of her sight, for fear he should comply with improper requests. The Queen of Spain has a never-failing power over the King. Knowing his fondness for the sex, she has had castrators put to his part of the *synonime* or double bed; and when he is intractable about state affairs, she pushes his bed further off; but when her proposition is admitted, she draws it nearer, and admits him into her own.

The Dauphin's third son, the Duke of Berry, says *Madame*, killed himself at eight-and-twenty by mere eating and drinking. When a child, he promised more than he afterward performed. He was very badly brought up among his mother's female attendants.



ants, who made him the common drudge and fag of their apartments; and it was Berry here, Berry there, and Berry every where, on all occasions. At length he fell in love with one of the waiting-women, whose work he had so long been performing. After this, he was married to a daughter of the Regent, of whom he was likewise very fond, at least three months, when he was smitten with a swarthy chamber-maid. The Duchess of Berry, who was very cunning, soon discovered this amour, and told him plainly, that if he continued to treat her with the same external regard and attention as at their first marriage, she would overlook his infidelities; but if he was wanting in the respect to which she was entitled, she would complain to the King, and have his dowry sent where he would never hear of her again. From this time they lived very well together; he treated her with respect, and she let him do what he pleased.

The Duke of Burgundy's only remaining son, afterward Lewis XV. had the single merit of being handsome. He had certainly a most noble countenance, *de beaux regards*; but though the flatterers of Lewis XIV. gave him the title of *Louis le Grand*, and those of his great-grandson qualified him with that of *Louis le Bien-aimé*, posterity has adopted neither of these cognomens. The *amiable weakness* which, according to Mr. Wrexall, distinguished the house of Valois, seem transferred to the house of Bourbon; whose gallantry and unbridled passion for the fair-sex have been continued uninterruptedly from the time of Henry IV. to his present Majesty, who seems the most moderate monarch, in illicit pleasures, of the whole Bourbon race.

*Monsieur*, the brother of Lewis XIV. and husband of the Princess, from whose letters these fragments have been extracted, seems to have been a downright fribble. Madame, who, after thirty years struggle, had accommodated herself to his humours, tells us, that there never were two brothers who differed from each other, both in person and inclination, more than the King and *Monsieur*. The King was rather large and robust, had a noble carriage, with hair of a bright chestnut colour. *Monsieur* had certainly not a noble air, and was very thin; his hair, eye-brows, and eye-lashes, were as black as jet, with large hazle eyes, a long and narrow visage, a large nose, a small mouth, and bad teeth.

He had many *female inclinations*. He neither loved horses nor hunting, but was fond of play, conversation, good eating, dancing, dress, and in short every thing that is pleasing to women. The King loved hunting, music, and theatrical exhibitions; my husband only liked private assemblies and masquerades. The King was remarkably fond of the ladies; my husband never loved any one during his whole life.

Though I suffered a great deal with him, I had a regard for him, and during the last three years of his life I had entirely gained his

his confidence. I had even made him confess to me his weaknesses, and prevailed on him to join with me in laughing at them.'

Cardinal Mazarin observing that the King had less vivacity than Monsieur, desired his preceptor to stop his studies entirely. 'Why (says he to La Motte le Vayer) should you make the King's brother a wise man? If he becomes more learned than the King, he will not know how to obey.'

'My late husband (says *Madame*) made my children afraid of me, by always threatening to tell me of their faults. But, says I, are they not your children as well as mine? why don't you correct them yourself?—I don't know how to scold, said he; beside, they don't mind me, they are only afraid of you. He had a violent aversion to field sports, and, except in time of war, never mounted a horse. He wrote so bad a hand that he was frequently unable to read his own letters, and brought me to me to decypher: saying, pray, read me this letter, that I don't know what I have written; you are used to my hand—at which we have often laughed very heartily.

'He was so fond of bells, that he made it a rule to be in Paris every night of All-saints, when they were incessantly ringing. He loved no other music. He was always devout; and as to his bravery, the soldiers used to say, that he was more afraid of being sun-burnt than of powder and ball.

'Monsieur once pretended, for the joke's sake, to be in love with the Marischale de \*\*, the silliest woman in the world. But if she had never had any other lover than him, her reputation would not have suffered. It is certain, that nothing serious ever passed between them. He always took care never to be alone with her, and whenever it happened accidentally, he was always in a great fright, and said he was ill.—I have often heard him reproached on this account, and we have laughed at it heartily, when alone. He sometimes pretended to look at a woman with a kind of liking, to please the King; but this was soon over. *Madame de Fiéne* often told him that he dishonoured no female by his visits; but such visits disgraced himself. He was sometimes upbraided with having been ravished by *Madame de M——*.'

According to *Madame*, her husband only spoke to people to prevent them from complaining of being unnoticed by him. 'The late King was often pleasant on the subject. My brother's nonsense, says he, makes me ashamed of speaking to people.' Here her Serene Highness relates a conversation between her husband and a gentleman at court, very similar to that of the late Duke of N—— in Foote's *Mayor of Garrat*. When the gentleman was presented to *Monsieur*, he said, 'You come from the army, Sir?—No, Sir, said the stranger, I never was in the army.—You come then from your house in the country? says *Monsieur*.—No, Sir, answered the gentleman, I have no house in the country.—Ah! says *Monsieur*, you live then, at Paris with your wife and children?—No, Sir, says the gentleman, I have never been married.—Here every one

one who heard this conversation burst out into a loud laugh, and Monsieur was quite disconcerted."

And this was the husband first assigned to our charming Princess Henrietta, sister to Charles II. ! Even her successor, who has furnished these fragments, says, she was very much to be pitied. " *Madame*, my predecessor, says she, was very young, beautiful, amiable, and full of grace. She was surrounded by the greatest coquets in the kingdom, who were all mistresses to her inveterate enemies, and who tried every thing in their power to prejudice her husband against her. " Indeed, such were the diabolical politics of the French court during the life of this Princess, that it was thought necessary, even by Lewis XIV. himself, to alarm his brother *Monsieur*, with jealousy, lest he should turn his mind too much to politics !

Madame's character of her son, the celebrated Regent Duke of Orleans, corresponds with the ideas which have been long formed of that voluptuous Prince ; who, according to Voltaire, resembled his ancestor Henry IV. more than any one of his race ; possessing the same valour, goodness of heart, indulgence, gaiety, facility, and frankness, with a more cultivated mind.

Speaking of him, while in his youth, *Madame* says,

" My son has studied hard, has an excellent memory, quick conception, and has a pleasing figure : he neither resembles his father nor his mother. My late husband had a long face, my son has a square countenance ; but he has his father's gait and gestures. *Monsieur* had a little mouth and bad teeth ; my son has a great mouth and fine teeth. Though learned, he is wholly free from pedantry, and has not the least disposition to melancholy. He has a prodigious number of little entertaining stories at his fingers ends, which he picked up in Italy and Spain, and which he relates admirably. I love him however best when he is serious ; he is then more natural and pleasing."

As these Letters were chiefly written to Princess Caroline, afterward Queen Caroline, at the English Court, Madame takes great pains to assure her correspondent, that her son the Regent never had any intention of assisting the Pretender, either publicly or privately ; and if Lord Stair would have made an alliance with him, the rebellion of 1715 would never have happened, as he would have prevented the Chevalier de St. George from passing through France.

" My son (says she) understands war, and fears nothing ; but his great defect is too much gentleness, and the listening to people who have less understanding than himself, by whom he has been often deceived. Whatever has happened that is disagreeable or unfortunate may be ascribed to that defect. Another fault is his too violent passion for women. Except in these particulars, I know of nothing reprehensible in him ; but this is sufficient, and these propensities are but too frequently the source of great evils.

† Formerly



‘ Formerly his figure was very pleasing, but at present he grows too fat for his height. But notwithstanding his want of beauty, the women are all mad for him; interest helps attractions, for he pays well. As my son is no longer a youth of 18 or 19, but near 40 years of age, people are not pleased with his attending balls for the sake of getting at young women, at a time that he has the whole kingdom on his shoulders. I cannot deny but that my son has an insatiable love for women; but he has a favourite Sultana, Madame de P\*\*\*. She is at present a widow. She is tall, well made, brown, for she uses no white, has fine eyes, a beautiful mouth, and little understanding; in short, she is a charming morsel.

‘ It is certain that my son is sufficiently informed to trust to his own judgment in most things. He is well versed in music, and does not compose amiss; he speaks many languages, and loves reading; he understands chemistry; has dipped into most of the sciences; but all this does not prevent his being tired of every thing. If he is ever intoxicated, it is not with drams and liqueurs, but with generous champagne. I tell him every day that he is too good to the people about him; but he laughs, and says it is a good fault. I cannot conceive whence he had his patience; his father had none, and I am sure he had it not from me. What the women see in his person, I am as unable to discover; for though I love him myself at the bottom of my heart, yet his complexion is now a copper colour; his complaint in his eyes makes him frequently squint, his manners are not very gallant, and he is very indiscreet.

‘ My son had a little girl by an actress, who wished to present him with a second child; but he told her it had too much of the Harlequin in its composition—and when she desired him to explain himself, he said, it is made of too many different pieces.

‘ I have often censured his fickleness in the pursuit of knowledge; but he tells me that it is not his fault; I wish to know every thing, says he, but as soon as the knowledge is acquired, it ceases to give me pleasure.

‘ My son was a boy of only 17 years old when they married him by force, threatening to shut him up in a castle called Villers-Cotterets. The lady whom he was obliged to marry was Mademoiselle de Blois, youngest natural daughter of Lewis XIV. by Madame de Montespan, who, though the most indolent and nervous valetudinarian on record, lived till 1749, when she was upward of 70. The country has no kind of attractions for my son; he is only fond of a town life, like Madame de Longueville, who being kept a great while in Normandy by her husband, would not enter into any of the amusements of the place, though several were offered to her choice—but she told the people about her, that it was in vain to tease her any more about it, for she hated innocent pleasures.

‘ My son is naturally brave, and being in no fear of death, it is plain that he fears nothing. He does not know what it is to be jealous of his mistresses; he pretends that tenderness and jealousy are only to be found in romances. He eats, drinks, sings, and passes the night with his mistresses, and that’s all. My son is not capable of being serious with his children, or of preserving the gravity of a father; he lives with them like a kind friend or brother. He never says a

word to me of state affairs, a lesson which he learned from his father, who used to say, all will be right, provided Madame knows nothing of the matter. After the Mississippi business, I received a threatening letter, that a determined conspiracy was formed to poison my son—but when I shewed him the letter, he only laughed heartily at my fears for his safety, and said, that they were not sufficiently ingenious in France to poison him in the true Persian manner, mentioned in the letter.'

This true disciple of Epicurus died in 1724, at 50 years of age, after enjoying every possible human gratification, natural and artificial, to the utmost limits of his powers; never forgetting to crop those flowers, which, according to his own celebrated precept, he thought it right we should sow in our passage to another state:

*Si la vie humaine n'est qu'un passage, semons au moins des fleurs.*

Our extracts from these Fragments have been already so copious, that we dare not trust ourselves with the entertaining account which Madame gives of the Mississippi scheme by the famous projector, Law; which, beside the madness, misery, and calamities it occasioned, was likewise productive of many circumstances truly ridiculous, during the golden dreams of the whole French nation.

\* If Law (says Madame) wished for the favour of French women, they would kiss his *derrierz*. One day when he gave audience to a great number of ladies, they would not suffer him to leave them for the most pressing *occasions*, which though he was forced to explain—they only cried out, Oh! if that's all, we certainly shall not part with you—"you may do whatever you please, provided you listen to us the while." There was nothing to which they would not submit, in order to get at the speech of M. Law. One lady, despairing of success by any other means, ordered her coachman to drive to the door of a house where she knew he was to dine, and began crying fire! fire! with all her might; on which the whole company ran out to see where, and Law among the rest; when the curious lady jumped out of her coach to have a full view of him, which having accomplished, she took to her heels, and made her escape. Another lady ordered her coachman to overturn her carriage opposite to Law's house, in order to bring him out to her relief; in which she succeeded with whole bones, and confessed to the terrestrial Plutus that the accident was brought about expressly to have an opportunity of speaking to him. A livery servant having gained a great sum, set up a coach. The first day that he was to use it, he went mechanically behind his carriage, instead of taking possession of the inside—when his coachman cried out, Where are you going, Sir! the coach is your own.—True, says the master—I had forgot. The coachman of Law himself became so rich, that he gave his master warning—when the Projector begged that he would not leave him till he had found him another coachman. The next day his old servant brought him two, and assured his former master that they were both so good, that he would hire for his own use the man who was not so fortunate as to

Rav. Feb. 1739.

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please

please him. The Projector, Law, says Montesquieu, *turned the state, as a botcher turns a garment.*'

The illustrious author of these Fragments has frequently characterised the great personages with whom she lived, in no very flattering manner; but, if she has been somewhat severe on them, she has not changed her style in speaking of herself, which she seems to have done with Teutonic truth and simplicity.

'Insincerity,' says she, 'passes in this court for wit, and truth for imbecility; so that I am neither polished nor witty—and am often told that I am too rude and sincere.—It was in pure obedience to my father's will that I came hither. In my early youth, I used to amuse myself with fire-arms, swords and pistols, more than toys and dolls. There was nothing I wished so much as to be a boy, and this nearly cost me my life; for having heard that Mary Germain became a boy by jumping, I set about jumping with such violence, that it is the greatest wonder in the world I did not beat out my brains.—In the whole universe, more ugly hands than mine, I believe, could not be found. The late King has frequently told me so, in sport, and I have often joined heartily in the laugh; for there is nothing on which I pique myself less than on my personal charms; and I generally begin the laugh at my own ugliness, which totally defeats the sarcasms of others.—I must be frightfully ugly, for I never had one tolerable feature. My eyes are small; I have a short snub nose, flat lips; out of which the materials for a fine face are but few. I have large flabby cheeks, a lank figure, though short in stature. On the whole, I am so hideous, that, if I had not some solidity and goodness of character, I should be insupportable. If any one had a mind to discover my wit by my eyes, he must take a microscope, or be a wizard. I was once to have been married to the Duke of Courland; but having seen me, he was so *enchanted*, that he never returned to finish the courtship.

'I readily obeyed Monsieur, my late husband, in not importuning him with my embraces.—Indeed, I was delighted, when he proposed separate beds, after the birth of my daughter; for I never loved the trade of making children.—It was extremely disagreeable to lie in the same bed with Monsieur; he would not suffer one to come within a mile of him when he was asleep, so that I lay so near the edge of the bed, that I have often tumbled on the floor.'

*Madame* seems, like most foreign princesses, to have remained a mere bye-stander at the court of France, neither assimilating the manners, nor heartily espousing the interests of that kingdom. She hated Madame de Montespan and Madame de Maintenon alike, and entered into none of the intrigues or cabals with which she was surrounded. During her son's regency, she wrote her friend, the Princess Caroline, word, that she would not meddle with politics.

'I am too old (says she), and want repose. I never learned the art of reigning, and I should acquit myself very ill. My son, thank God, has sufficient abilities and talents to do without me. I shall give a good example to my son's wife and daughter. This kingdom has unluckily been but too long governed by women, old and young.'



of every kind; it is high time now for the men to govern themselves. However, when my recommendation can be of the least use to poor and worthy people, I shall eagerly use it—nothing gives me more pleasure than to succeed in such applications; and I thank God for it as much as if I had been prosperous in my own affairs of the greatest consequence.

And with this benevolent sentiment, so different from that of her nephew, the Dauphin, on the same subject, we shall close our account of this worthy Princess and her Fragments; which are rendered so amusing, by the delineations they contain of transactions behind the curtain, in the most polished and voluptuous court of Europe, that we hope our readers will not be offended at the length of our extracts and remarks.

Art. II. *De la Morale Naturelle, suivie du Bonheur des Sats.* i. e. *An Essay on Natural Ethics, or Moral Science.* By M. NECKER. 8vo. Paris. 1788.

Is it not Patroclus, that here comes forth in the armour of Achilles, or rather in an armour as like it as this literary Patroclus could procure from the forge of a mortal Vulcan? To speak without a figure, we cannot discern in the work before us the genuine characters of that elevated genius, that enlightened understanding, and that feeling heart, which penned the *Essay on the Importance of religious Sentiments*. We are much mistaken, if there is any thing more of M. NECKER in this work, than a nice, little, prim picture of him prefixed to it, and a keen and elaborate attempt to imitate his style, in thirty-four short chapters. We are confirmed in our opinion by an *Essay on the Happiness of Fools*, subjoined to the work, which is still more inferior to the taste and spirit of M. NECKER than the work itself. This supplement, which is an impotent attempt toward wit and pleasantry, in our opinion, fully discovers the impotence.

The work, however, considered in itself, rises far above contempt. It abounds with sensible and acute observations on moral duties and relations. The style is lively and animated, though too quaint and affected; and the spirit that reigns throughout the whole, is friendly to virtue. The author appears to disadvantage in M. NECKER's coat, but he would have passed for a very personable man in his own.

Art. III. *Mecanique Analytique.* i. e. *Analytical Mechanics.* By M. DE LA GRANGE, Member of the Academies of Paris, Berlin, Petersburg, and Turin. 4to. 513 Pages. Paris. 1788.

The design of this work, which is worthy the great reputation of its celebrated author, is to facilitate the solution of all the problems relative to the science of mechanics, considered in

all its extent. Its plan and execution are entirely new; the methods which it exhibits are peculiar to the author, as also a part of the results which he deduces from them. It is divided into *two Parts*, the first relating to *Statics*, or the theory of the *equilibrium* of bodies; and the other to *Dynamics*, or the theory of their motion.

The principle employed by him in solving the problems of statics, is that of *virtual velocities*, which seems to have been hitherto neglected. He prefers this principle on account of its simplicity and universality: he finds in it, also, the *center of union*, which connects the laws of the equilibrium of fluids, with those of the equilibrium of solid bodies; and the solution which he gives of the different problems, relative to the equilibrium of fluids, whether elastic or incompressible, is simply a development of this principle, which his method of employing it renders productive of the most interesting results.

In solving the problems of dynamics, this writer adopts the well-known principle of the late M. D'ALEMBERT, which, in order to effectuate the direct solution of the problems, must be combined with some principle of statics. The authors who have hitherto treated this subject, have combined it with the principle of the lever, or with that of compound motion; but M. DE LA GRANGE thinks that the admission of these, as accessory principles, often renders the solution complicated and difficult; and he has found, that the substitution of the principle of virtual velocities, in their place, leads to an analytical method much more simple and expeditious. This method, partaking of the advantages of that which is employed in the first part of this work, gives a pleasing appearance of unity to the whole.

Art. IV. *Moïse considéré comme Législateur et comme Moraliste*. i. e. Moses considered, as a Lawgiver and a Moralist. By M. PASTORET, Counsellor of the *Cour des Aides*, Member of the Academy of Inscriptions and Belles Lettres, &c. &c. 8vo. Paris. 1788.

This work is highly recommendable on account of the extensive erudition it displays, and the method, order, and perspicuity, with which it is composed. Too much regard is perhaps shewn to Rabbinism, which often comes in to turn the author's and his reader's attention from the main subject. His work commences from the infancy of Moses, and the *first chapter* contains an account of his birth and education, with a summary of his life. In the *six* succeeding chapters, M. PASTORET treats of the theocracy, of the civil and political administration under Moses, and its changes and modifications under the Judges, the Kings, and the sacerdotal aristocracy, after the captivity of Babylon; where



where he must often lose sight of his hero. He treats also of the civil and religious laws of the Jewish empire, relative to police, religious worship and ceremonies, the administration of justice, &c. in which he represents the wisdom, as well as the celestial mission, of Moses, in a very interesting light.

Art. V. *Lettres de Theotime le Philanthrope à Madame la Comtesse de B\*\*\* sur quelques Objets de Littérature et de Morale.* i. e. Letters from Theotimus the Philanthropist to the Countess of B\*\*\*, concerning some Subjects of Literature and Morals. 8vo. Paris. 1788.

Whether these Letters be or be not the production of the Viscount TOUSTAIN RICHEBOURG, and whether the lady to whom they are addressed be, or be not, the Countess of BEAUHARNAIS, is a question of little consequence to the Reader. It is certain that they do great honour to the writer, whoever he may be, and must excite a high prepossession in favour of the lady to whom they are addressed, as it is not probable, that a French man of quality would sit down to entertain a fair reader with discussions that would not suit her taste and feelings.

The spirit of religion, which these letters breathe, is liberal, pure, and peaceable. The ideas which the noble author has formed of Christianity disengage it, with respect to the essentials of belief, consolation, and practice, from all subtle and unintelligible questions started by disputatious theologians, who go beyond their line. He carefully avoids all unfruitful discussions, whether philological or metaphysical, which only tend to perplex the head, and leave the heart cold;—except in cases where the latter is heated with the unhallowed fire of polemics, which kindles pride, resentment, revilings, and other *sons of the spirit.*

Art. VI. *L'Influence de la Découverte de l'Amérique sur le Bonheur du Genre humain.* i. e. Concerning the Influence of the Discovery of America on the Happiness of Mankind. By the Abbé Genty, Royal Censor, correspondent Member of the Royal Academy of Sciences at Paris, &c. 8vo. with a Map and an Engraving. Paris. 1788.

That the discovery in question was neither advantageous to America nor to Europe, is a proposition that many believe; and this author illustrates it, and renders it striking; but that it might have been, and may even yet be made useful to both, is equally credible. The principal object of this judicious writer is to point out the manner of diminishing the evils occasioned by the discovery of the new world, and of multiplying the advantages that may result from it. The work breathes a liberal spirit, and is worthy of attention.



Art. VII. *Observations sur Montesquieu*. i. e. Observations on Montesquieu. By M. LENGLET, Member of the Academy of Arras. 8vo. Lille. 1788.

This may serve as a useful introduction to the perusal of the *Spirit of Laws*, the work which M. LENGLET has in view, in these observations. It was presented to the academy of Bourdeaux, as the prize-eulogy of *Montesquieu*, but was considered by that learned society rather as a critical review of the celebrated work now mentioned, than as a portraiture of the genius, talents, and character of its justly celebrated author. This engaged M. LENGLET to publish it under the name of *Observations*; and in these observations, many things in the *Spirit of Laws*, which appear confused or obscure (at least to the common class of readers), are happily elucidated.

Art. VIII. *Mémoires de M. le Duc de St. Simon, &c.* i. e. The Faithful Observer; or, Memoirs of the Duke of St. Simon, relative to the Reign of Lewis XIV. and the earlier Periods of the succeeding Reign. 3 Vols. 8vo. (Pr. 12 Livres.)

These memoirs, though they have neither the merit of elegant composition, nor chronological order, are nevertheless highly interesting. They are extracted from the papers of a nobleman, who was perfectly acquainted with what passed at the court of Lewis XIV. and was highly distinguished by that rough probity, freedom of speech, and austerity of manners, which naturally attract a peculiar degree of credit to his narrative. We find here many details and anecdotes concerning the wars and ministers of the French Monarch, the intrigues of his cabinet, his favourites and mistresses; the ceremonial of his court, the incidents of his private life, his habits and manners, and other particularities, that gratify curiosity. The 1st Book of these Memoirs comprehends the *private* and public life of Lewis, whom the author exhibits in his manifold *littlenesses*, as well as in his splendid transactions: the whole, without fear or favour, and so as to make the hero appear a *Micromegas*, that is, a *great-little-man*.

The 2d Book contains the particular history of the respectable Dauphin (the Marcellus of France), that of the Duke and Duchefs of Burgundy, and the rest of the family,—many details, relative to the Duke of Orleans, Regent, and other Princes of the blood; and a long account of the uncommon fortune and misfortunes of that singular personage, the Princefs of Ursins. The profligate *Dubois* is not here stigmatized in proportion to his turpitude, nor *Fenelon* applauded in proportion to his merit;—and this must naturally surprise us, when we consider the character of the author.

In the 3d Book, we have anecdotes relative to foreign affairs and persons, that have acted the first parts on the political scene; and here the affairs of Spain, and the ministry of Alberoni, occupy a considerable place.

In a *supplement*, the noble author draws a picture of the court of France, as it was in the year 1711, which is very curious; and describes the tone of manners and morals, which distinguished the most celebrated ladies of that time.

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MONTHLY CATALOGUE,  
For FEBRUARY, 1789.

L A W.

Art. 14. *New, candid, and practical Thoughts on the Law of Imprisonment for Debt*, with a View to the Regulation of it; for the Prevention and Punishment of Frauds; for the Maintenance of Credit; for the better and more speedy Satisfaction of Creditors; and for the Relief of unfortunate Persons confined for Debt; together with Heads proposed for an Act of Parliament for effecting these Purposes; and for preventing unlawful and malicious Arrests. By a Country Attorney. 8vo. 1s. 6d. Whieldon. 1788.

**T**HE security of private property, and the defence of credit, are the objects which the law concerning imprisonment for debt seems to have in view. The author of the present performance sounds his reasoning on this maxim; and after shewing that the law as it now stands is no defence of credit, gives no security to private property, is cruel and oppressive, and makes no distinction between an unfortunate honest trader, and a designing swindler, he states the ancient mode of proceeding in cases of debt—the present practice—with a few observations on them both, and examines the statute 32d of Geo. II. (usually called the Lords Act) to shew its inefficacy, impolicy, and fallacy.

His inquiries terminate in the proposal of heads for an Act of Parliament, for regulating the laws of imprisonment for debt; the principal parts of which are, that at a limited time after imprisonment, the prisoner may deliver a schedule of his effects to the plaintiff, and after a stated number of days to appear in court, there to deliver a duplicate of his schedule, and submit himself to be then examined; that if the court be satisfied with the statement of the case, and convinced that no fraud was intended, the effects to be equally divided among all his creditors, and the debtor discharged. Should fraud appear to have been his motive, then penalties are to be enacted. For particulars, however, of this apparently equitable proposal, we refer our readers to the pamphlet, which abounds with much just observation, and seems to point out proper means for the relief of unfortunate persons confined for debt.



Art. 15. *Thoughts on Imprisonment for Debt.* Humbly addressed to his Majesty. By F. A. S. Murray, Esq. 4to. 1s. 6d. Hookham. 1788.

Mr. Murray expatiates on the injuries which imprisonment for debt produces to the state, to the creditor, and to the debtor: and thinks, 'that if debtors must be imprisoned, or driven from their native country to avoid it, there ought to be short stated periods appointed for the enlargement of the one, and the recalment of the other.' This hint seems liable to many objections. It has been justly said, that 'no man should be liable to imprisonment for debt; that every debtor, of whatsoever degree, if he shall owe to a certain amount, shall be compellable to satisfy his creditors in a manner more summary than that directed by the common law before the introduction of commerce; and that if he shall neglect, within a prescribed time, to answer their *just* demands, he shall be liable to a commission of insolvency: but it should not be in the power of any malicious creditor to harass him with a false demand.'

#### MARTIAL LAW.

Art. 16. *An Opinion on the Power of Courts Martial to PUNISH for CONTEMPTS*; occasioned by the Case of Major John Browne, of the Sixty-seventh Regiment. 8vo. pp. 22. 1s. 6d. Bell. 1788.

In this *opinion* (which is signed W. Gilbert) the spirit and tendency of the 15th article of the 16th section of *The Articles of War*, are severely impugned, in order to shew, that the power of suppressing contempts, by summary punishment, is either futile or fatal. 'In the first stage only,' says the author, 'it is futile; in the second, and every subsequent, fatal. Nay, it is as fatal, and that in every stage, to the discipline of the army as it is to the liberty of the subject. It is as inimical to its own party as to the safety of the state; as destructive of the cause it is meant to promote, as of that, with which it is in open hostility.'—This doctrine is warmly but sensibly and learnedly maintained by the author; who appears to have well studied the subject.—For an account of the trial of Major Browne, see Review for July 1788, p. 71.

#### NOVELS.

Art. 17. *Melissa and Marcia; or the Sisters.* 12mo. 2 Vols. 6s. sewed. Lane. 1788.

This performance has a more than ordinary degree of merit, both with respect to the strength of its characters, and its style. The progress of vice, as seen in a woman of fashion, is, in particular, delineated with a spirited but delicate pencil; and the moral, which points out the superiority of a life of regularity over that of dissipation, by the example of a death-bed repentance, with all its concomitant horrors, is such as the lover of virtue must necessarily approve.

Art. 18. *Henrietta of Gerstenfeld; a German Story.* Vol. 2. 12mo. 2s. 6d. sewed. Lane. 1788.

In the title-page to the first volume of this production, published in 1787, the name of *Wieland* appeared as its author. It is, however,



ever, omitted in that of the *second*. We then gave it as our opinion (Rev. vol. lxxvii. p. 79.), that this little work proceeded not from the pen of that ingenious gentleman; and we are not induced, from the continuation of the story, here presented to us, to change it.

Art. 19. *Memoirs of the Miss Holmshys.* By Sarah Emma Spencer. 12mo. 2 Vols. 5 s. sewed. Smith. 1788.

“ I do not regret having an opportunity of saying something of myself; which will, I presume, dispose every humane and candid reader to excuse some of the faults of the following pages. I have had but an humble education.—I may truly add, that I have not a friend in the world who would take the trouble of correcting these epistles: they therefore appear just as they fell from my pen. They were written by the bed-side of a sick husband, who has no other support than what my writings will produce.” *Author's Preface.*

Such a story would assuredly cause the pen to drop from the hand of the most severe and rigorous critic. But the writer stands not in need of the indulgence which she solicits. Her Novel is generally interesting. There is a happy contrast of character in it; and the more prominent features of virtue and vice are depicted with considerable skill and judgment.

Art. 20. *Oswald Castle; or Memoirs of Lady Sophia Woodville.* 12mo. 2 Vols. 6 s. sewed. Hookham. 1788.

Character and incident, the principal, and *indubitable* requisites in novel-writing are not to be found in this performance. The elegant and the tender, however, are happily blended in it. It is, in short, a very pretty love-story; a story from which our women may learn, as in a mirror, to deck themselves with the jewels of virtue and morality—the *brightest which they can possibly wear.*

Art. 21. *Phæbe; or distressed Innocence.* 12mo. 2 Vols. 5 s. sewed. Stalker.

“ Every fable or story,” says the Stagyrite, “ must have a beginning, a middle, and an end.” The author of the present performance, however, seems to be of opinion that there is no necessity for such formalities. What a jumble of absurdity is here! “ Chaos is come again.”

Art. 22. *The Illusions of Sentiment.* 12mo. 2 s. sewed. Axtell.

Trifling and frothy. Isabella de Montmorency, the heroine of the Tale, informs us that she is ‘ *inured to transcribe her most trivial thoughts*’. We are very sorry to hear it, and sincerely wish her some better employment.

Art. 23. *Helena.* By a Lady of Distinction. 12mo. 2 s. 6 d. sewed. Richardson. 1788.

‘ Helena, a Novel, by a Lady of distinction.’ No! *said we, mentally*\*, on a perusal of it, this is not the production of a woman of

\* ‘ Said he mentally.’—This expression occurs in the present and also in three or four other Novels, which have, within the last twelve months, fallen into our hands. From this, and other *singularities*, we suppose them to be the productions of one and the same pen.

fashion—let not this remark operate to the prejudice of the work.—The truth is, that there is no little degree of merit in this Novel: we mean not in the delineation and force of the characters, but in the several pleasing and truly moral reflections which are scattered through it. We wish this *Lady of distinction* would allow herself a greater portion of time in the finishing of her compositions, so as to give them the correctness which they undoubtedly want. But perhaps we require what is altogether impossible. She may be in the same, or nearly the same situation as that of many *gentlemen authors*—“steeped in poverty to the very lips.”—Unhappy gentlemen, the Drydens, perhaps, of the age!—and who, unable in any sort, to counteract that poverty,—

*Look pale, and all December taste no wine.* Juv. Sat. I.

But this observation respecting the present writer is founded only in conjecture, and judging from the rapidity with which she appears to write: we shall be glad to find ourselves mistaken in the matter.

#### MISCELLANEOUS.

Art. 24. *A Series of Letters.* By the Author of *Clarinda Cathcart*\*; *Alicia Montague* †; and the Compy of Sir Harry Gaylove ‡. 12mo. 2 Vols. 6s. fewed. Elliot. 1788.

We refer in the note below to the opinions which we gave of these separate publications before we knew of their affinity, or of their common parent, who, in an advertisement to the present volumes, signs herself *Jean Marisball*, and dates from Edinburgh. We believe this Lady professes some branches of education, either publicly or privately, and she expresses herself with ease and freedom on the several points which now have employed her attention. In one of her letters she gives the public her literary history, a history more amusing to the reader than to the anxious writer. The high expectations of inexperience, and the severe mortifications of disappointment, are however by no means unusual with literary adventurers; with whom notwithstanding the world is always sufficiently supplied; and however this Lady may have suffered, it does not appear that she is yet disheartened; having, from the circumstances related, met with more private consolation than many of her unfortunate competitors for literary emoluments.

These letters were written to one of her young pupils, after he had left her; and they treat of a variety of subjects, moral, political, and religious; and though she wanders too far from home in the latter, she makes many judicious observations on education and morals: in all, however, she evidently forms too high expectations from the success of proper tuition, and proper measures; far higher than the untractableness of human dispositions, and the counteraction of the human passions, will warrant. Judging from her general good sense, we were much disappointed at her apology for daubing the human face with artificial colours; which we cannot suffer to

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\* See Rev. vol. xxxiii. p. 405. † Rev. vol. xxxvii. p. 76. ‡ Rev. vol. xlviii. p. 72.

pass without disapprobation. It is contained in the following passage written to her pupil, then in Switzerland :

At the wedding to which you was invited, although unacquainted with the parties, you say you was much hurt at seeing the Ladies standing in a group, the bridegroom in the midst of them, with a rouge-box in one hand, and with the other, painting the Ladies cheeks, single and married. You could not help exclaiming,—*O tempora ! O mores !*—Now, my dear friend, in my opinion it would have been much more agreeable to your natural disposition of pleasing, to have enjoyed the humour of the company ; and if [it be] customary for the men in Switzerland to paint an inch thick, to have without scruple followed their example. For my part, I see no more harm in putting rouge on the face, than in powdering the hair, only so far as it is done with an intention to deceive : and even in this respect, I am not very clear about it ; for if it is allowable to cover any defect of nature, or improve it by art, why not the complexion ?

Because, though both may be equally preposterous, abstracted from the obligations of that tyrant, fashion, the latter is more injurious than the former, and destroys prematurely what it was meant to improve. Even if it had not this evil tendency, is one bad habit, an act of gross deception, to justify another ? If so, the authority grows stronger as we advance, and disdains all limitation ! We little expected to find a lady so capable of advising in other points of conduct, so egregiously duped by a depraved custom, that we did not think had travelled so far North.

We have yet another point to settle with Mrs. Marshall, and that is, the merit of Novel-writing as a vehicle of instruction ; which she strenuously asserts. ' I am clearly of opinion that novels have inspired a thousand young people with principles of honour and moral rectitude, for one they ever hurt.' Sorry as we are to dispute her judgment, we are as clearly of a contrary opinion. In proportion as sentiment is substituted for adventures, or adventures lead to sentiment, the story grows insipid, and such Novels are rejected as bad. Novel-readers do not read for instruction, but for amusement ; that kind of amusement which abstracts their attention from their own homely concerns, and carries them into the flowery regions of imagination, whence they return with reluctance to their own family affairs and connections ; which their familiarity with their ideal acquaintance leads them to despise, as unsuitable to their new ideas of sensibility ; and a desire to realize some of those pleasing visions, too often tempts them into improper associations, and to wrong steps. Let the seducing scenes, to vulgar minds, in the *Beggar's Opera* decide the question.

If an haberdasher's powdered daughter takes every opportunity to steal from behind her father's counter up to her own room, to study the adventures of Jenny and Jemmy Jessamy ; if every petty gentleman's daughter disdains the imputation of attending to domestic concerns, to bridle forth a Miss Byron, we need not wonder at matrimonial disappointments, nor to find prudent young men shrink from venturing, where the chances are so greatly against them. If  
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the merchant's \* clerk, instead of fixing his mind steadily to traffic, and to posting his accounts, dissipates his ideas, by tracing the amours of Captain A. and Lady B. or the Covent Garden frolics of Colonel C. his morals will be as much disordered as his books: and should Mrs. Marishall plead that she does not write for the low mechanical ranks of mankind; yet, if the obligation which Novel-writers are under to render their fictions agreeable, does no good to the superior classes in life, and, which is of much more importance, distracts the attention and perverts the judgment of the lower orders in society,—the casual advantage they may afford to those few whose principles are not to be shaken, cannot balance the extensive disadvantage done to those whose passions make a wrong application of equivocal lessons! But manners are now so far relaxed, that these antiquated notions will only be relished by the few: for even the prudent Mrs. Marishall, who, as we have shown, allows her sex to improve their complexions by paint, considers domestic duties as only servile concerns below the attention of a wife, where they can be paid for; of course, so far as such sentiments operate, they will be paid for oftener than they can be safely afforded. Such doctrine is at least unprofitable.

Art. 25. *Important Facts and Opinions relative to the King*; faithfully collected from the Examination of the Royal Physicians, and clearly arranged under general Heads. 4to. 1 s. Ridgeway. 1789.

The principal parts of the examination of the physicians are here selected, and as the title-page expresses it, arranged under general heads. The plan is doubtless a good one; and admitting it to have been impartially executed, this compilation may save the reader of the original report great labour in collecting and judging of the facts.

Art. 26. *A Postscript to Mrs. Stewart's Case*. 4to. 6 d. See our last Month's Review, p. 82.

Mrs. Stewart, otherwise Rudd, continues her spirited invectives against Lord Rawdon (once her benefactor), as the interceptor of that public benevolence, to which she apprehends herself to have a peculiar claim, as a woman of birth and family †, reduced to extreme distress. She also takes some notice of certain paragraphs which had appeared in the newspapers concerning her; and she still reproaches her enemies, in terms of the most sovereign contempt. Some other persons of distinction are also attacked in this pamphlet.

Art. 27. *M. Necker's Report to his most Christian Majesty in Council*, announcing important Changes in the French Government. Translated from the French. 8vo. pp. 47. 1 s. 6 d. Debrett, 1789.

It is impossible to peruse this admirable address to the King of France, without being filled with the highest admiration of the wis-

\* Either an English or a Scots merchant; for the heads of both are too much diverted from the low attentions on which their welfare depends.

† See our account of her case, as above referred to.

dom and patriotic virtue of the excellent minister, to whose instrumentality France will, in all probability, be for ever indebted (because she can never fully repay him) for that reformation in government, which seems to be happily advancing, with gradual steps, but determined purpose: so that the time, perhaps, is at no great distance, when that emancipated nation will no longer hear, with abject submission, her GRAND MONARQUE asserting

“ The right divine of Kings to—govern wrong.”

## POLITICAL.

Art. 28. *A Letter to John Horne Tooke, Esq.* occasioned by his TWO PAIR OF PORTRAITS, and other late Publications. 8vo. pp. 100. 2s. Stalker. 1789.

We must rank this epistolary performance among the most distinguished of those productions which have appeared in opposition to the party that hath taken the field under the banners of him who was once styled *the man of the people*: a title which now seems to have changed sides.

This well-informed writer, apprehends that the PORTRAITS drawn by Mr. Tooke, have been too much contracted; that they have been exhibited to the world without those elaborate and finishing touches which the pencil of such a master can give to every feature; that they are only sketches in miniature; and that, of course, they must fail of producing all that general effect which the times require.—He therefore advises his very ingenious correspondent to enlarge his canvass, and to give us the *four persons*, in their full proportion, as large as the life. ‘ The materials,’ says he, ‘ are more than can be crowded into the narrow limits which you seem to have prescribed to yourself. What you have executed \* has done much good, but more is in your power. Give us, with that strength of colouring of which you are master, your TWO PAIR OF PORTRAITS over again. Begin with the Right Hon. Henry Fox, and the Right Hon. William Pitt. Those were the names which thirty years ago kept the public mind in agitation, and they are at this hour the names that engage the attention of the whole community. The situations in which the two former stood, as well with regard to the nation as to each other, may be traced; their conduct in those situations may be distinctly marked; and it will not be incurious to point out the lines of resemblance in the characters and conduct of their descendants. Such hints as have occurred to me, I shall offer to your consideration.’

With this view, the writer presents to his friend, in order as he expresses it, ‘ to point out to him a general outline,’ A PAIR OF PORTRAITS, ‘ as drawn by the masterly hand of the late Earl of Chesterfield †. These pictures are certainly well painted, and they are generally deemed good resemblances; though perhaps that of Mr.

\* For the account given by us, of Mr. H. T.’s *two Pair of Portraits*, see Review for August 1788, page 175.

† The author professes to have copied them from Flexney’s publication in 1777.—Our readers will find the portrait of Mr. Pitt at length, in the Review, vol. lvi. p. 293.



Fox was rather too harshly delineated.—Was it not too severely said, that “he had not the least notion of, or regard for, the public good or the constitution, but despised those cares as the objects of narrow minds, or the pretences of interested ones?” We hope this will not apply to any living character, of consequence to our national welfare!—Of Mr. Pitt’s advantageous portrait, as here opposed to that of Mr. Henry Fox, we need say nothing, having already exhibited it to our readers at full length. *See the note* above referred to.

The ingenious letter-writer follows up Lord Chesterfield’s exhibition with his own more ample portraiture of those two celebrated characters; and he appears to have been well acquainted with the originals,—or, at least, sufficiently informed, with respect both to their private views and their public conduct. His investigations, accordingly, seem to have more depth than is usual with the ordinary run of our political speculations; and we presume to add, that his details perfectly accord with our own recollection of what passed in the times of which he here takes an accurate review.

Having gone very circumstantially through the characters of the PITT and the FOX of former days, and contrasted them in the most striking light, he modestly observes, addressing himself to his correspondent, ‘I do not pretend that mine is the hand to paint them in the strength of colouring, with which such eminent persons ought to be finished. I can only sketch in crayons. You, Sir, will be able, if you chuse to retouch your TWO PAIR OF PORTRAITS, to exhibit to the world, bold yet just representation. I now pass to the two sons of those exalted persons.’—Accordingly, he enters on a curious, entertaining, and perhaps not unuseful display of the character and conduct, public and private, of the PITT and the FOX of the present day. ‘The sons,’ he observes, ‘stand in the same relation to each other, as their fathers did at the breaking out of the French war in 1756. We shall see them, besides, in the same relation to their country, both high in office; both competitors; and of course adverse to each other. How much they retain of their respective fathers, and what they have added, will be matter of curiosity; *but it will be something more than curiosity.* Two such portraits, given at length, will inform the people of England what they are to expect, should Mr. Pitt be permitted to continue in that high station which he has filled for five years past; or, on the other hand, should Mr. Fox, in a time of public calamity, rise once more to power. If he does, *nostrâ miseriâ magnus es!*’

The conclusion of the foregoing paragraph will sufficiently intimate to our readers in what degree Mr. Horne Tooke’s correspondent stands affected to the colours of “*blue and buff.*”—He proceeds in his investigation of the political manœuvres and changes of the times; which he traces down to the present day; interspersing his details, anecdotes, and remarks, with shrewd glances at several characters, beside those already mentioned; particularly that of Mr. Sheridan, on whom he is pointedly severe. He also takes occasion to discuss the two celebrated India bills, and totally condemns that of Mr. Fox, as highly inimical to the privileges of the great chartered company, as well as to our general, national, and constitutional



rights.—Toward his conclusion, he takes leave of his correspondent in the following terms: 'I have now, Mr. Tooke, submitted to your consideration the hints that occurred to me towards the completion of your TWO PAIR OF PORTRAITS. There is abundant matter' [indeed there is!] 'for the enlargement of your plan.—I flatter myself, that in the miscellaneous manner of this epistle, I have touched some points worthy of your notice. To spread your canvass wider is a duty which you owe your country; and let me add, that as new actors are every day producing themselves on the great theatre of national business, it will be a further service to mankind if you will give their portraits as fast as they rise.'

Mr. Tooke will certainly do well to avail himself of the assistance of so able a coadjutor,—if he has any thoughts of carrying on the business of literary portrait-painting.

Art. 29. *A Letter from a Country Gentleman, to a Member of Parliament, on the present State of Public Affairs.* 8vo. pp. 75. 2s. Walter, Piccadilly.

It is impossible for an impartial and discerning reader, to peruse this letter, without yielding to its very sensible author, a high degree of approbation. His remarks 'on the passing scene of things in this country,' and on the views of the contending parties who figure on the great political theatre, are serious, solid, and acute; and his characters of the distinguished persons \* mentioned in the note below, are drawn not only with the utmost force and freedom of expression, but, we are afraid, with too much truth of colouring. We repeat, that we are afraid, because (we are sorry to add) the whole tenor of his observations strongly militates against the principles and conduct of the leaders of that party, lately distinguished by the name of THE PRINCE'S FRIENDS; but who, in the estimation of this writer, are not, in reality, entitled to that denomination.—As to the political merits of this well-written tract, we enter not into the question; but we cannot refuse our tribute of praise to the author of a very masterly composition.

Art. 30. *The present National Embarrassment considered; containing a Sketch of the Political Situation of the Heir Apparent, and of the legal Claims of the Parliament now assembled at Westminster.* 8vo. pp. 68. 1s. 6d. Hookham, &c.

The author, who appears, from his manner of treating the subject, to be a lawyer, with his head full of Westminster-hall quibbles, and intricate problems, sets out with stating,

I. That the King's present situation, that is to say, his political situation, has not been considered in the properest light.

II. The legal claims of the Heir Apparent have been misrepresented.

III. The legal situation and claims of the parliament, at the present juncture, have also been mis-stated.

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\* The Dukes of Norfolk, Portland, and Northumberland; the houses of Devonshire and Russell; the Lords Thurlow, Loughborough, and North; Mr. Pitt, Mr. Fox, Mr. Burke, Mr. Sheridan, Mrs. Fitzberbert, and his Royal Highness THE PRINCE OF WALES.

For the author's manner of reasoning on these knotty points, we must refer to the pamphlet: in which are many shrewd remarks, and subtle conclusions, new, singular, and perplexing enough to fet the whole nation together by the ears.

Art. 31. *Authentic Specimens of all the Addresses that have been, and all that will be, presented to the Right Honourable William Pitt, and the virtuous and uncorrupted Majorities in both Houses of Parliament, &c.* 8vo. pp. 102. 2s. 6d. Ridgway.

This pamphlet consists chiefly of secret instructions for manufactured addresses, with a few specimens, in pretended cabinet conversations between Mr. Pitt, Mr. Robinson, Mr. Wilberforce, Bishop of Lincoln, &c. The author writes well; but he is too severe on the above-mentioned characters, and too liberal of his sneers at other individuals.

Time alone can shew whether there be any justice in his opinions of Mr. Pitt and his coadjutors, and their measures.

We suspect that the author of this pamphlet is the same genius who at once entertained and offended us by the '*Royal Recollections.*' See Rev. for Nov. last, p. 468.

Art. 32. *A Collection of Addresses and Letters, that have been sent, or may be sent to the Right Hon. ——— Chancellor of the Exchequer, &c.* 8vo. 2s. Stalker.

Through the medium of various ill fabricated letters to Mr. Pitt, this author execrates that minister and his measures, and rejoices at his supposed downfall.

Art. 33. *A Letter written by his R. H. the P. of Wales, in Answer to Mr. Pitt's Letter, which contained the Limitations, &c.* 8vo. 6d. Ridgway.

For reasons best known to himself, the editor of this pamphlet has suppressed Mr. Pitt's letter; while, in his preface, he loudly declaims in favour of the Prince, and of his answer. If, as a composition, the royal reply deserves praise, how much belongs to his Highness, as the *composer* of it, we cannot determine:—Suffice it to say, that this copy appears to be incorrect in many places.

Art. 34. *An authentic Copy of Mr. Pitt's Letter to his R. H. the P. of Wales, with his Answer.* 8vo. 6d. Stockdale.

This copy seems to be drawn from the same source with the foregoing, as it has the same apparent errors and imperfections. The advertisement of it taught us to expect some 'constitutional remarks,' by the Editor, but '*for delicate reasons,*' he has postponed them till the *next edition.*

Art. 35. *Authentic Copies of Mr. Pitt's Letter to his R. H. the P. of Wales, and of his R. H.'s Reply.* 4to. 6d. Becket, &c.

This edition of these celebrated letters differs, in several instances, from each of the preceding; and, as far as we can judge, they are here given in a really authentic and accurate state.

Art. 36. *An Address to his R. H. the Prince of Wales, on the Report of his Intention to refuse the Regency. By a Member of Parliament, &c.* To which are added Mr. Pitt's Letter to the Prince, and his R. H.'s Answer. 8vo. 1s. 6d. Kearsley.

After affecting to condemn, in the strongest terms, the Minister's views and measures, with respect to the much controverted *restriction,*

the author concludes with advising his R. H. to accept the proposed terms, rather than leave *all* the power in the hands of Mr. —But there is an appearance of littleness and insidious cunning in the arguments of this pretended M. P. such as, we trust, could not have influenced the mind of his Royal Highness had they been brought to his consideration.

With respect to the copies of the Prince's and Mr. P.'s letters, annexed, they are not more correct than the first two, above mentioned.

37. *Strictures on the Prince of Wales's Letter to Mr. Pitt.* In a letter addressed to his Royal Highness. By Candour. 8vo. pp. 15. Stalker, &c.

The author considers his Royal Highness's letter to Mr. Pitt as a weak and impolitic, with respect to the *writing*, and unprincely, with regard to its *publication*.—The writer's expostulation with his Royal Highness on this subject, is earnest, but decent, and sensible.

38. *The Question solved: or the Right of the Prince of Wales, to be sole, unlimited, and immediate Regent, demonstrated, on the Nature of the Constitution, and the Law of the Land.* 8vo. pp. 56. 1s. 6d. Edinburgh. Printed for Elliot and Kay, London.

What are *political demonstrations*? In mathematics, demonstration clearly determines the proposition; but here is a question debated at Edinburgh, which at Westminster has been *resolved* in a diametrically opposite! but such differences must always be expected, when *demonstrations* are put to the *vote*.

39. I. *A Letter from an Irish Gentleman in London, to the People of Ireland, on the Limitation of the Regency.* 8vo. pp. 38. 1s. Debrett.

40. II. *A second Letter, from the Same to the Same.* 8vo. pp. 62. 1s. 6d. Debrett.

The writer, apprehending that the lords and commons of Ireland were called on to adopt the resolutions of the British parliament, with respect to the appointment of a Regency, endeavours to animate them with a spirit of opposition to the *restrictions*; contending, that the *Prerogative* of W. ought to be invested with the full prerogatives of the crown, with all its attributes and authorities.—He writes with splendid plausibility, if he does not argue conclusively: and his arguments are *blue and buff* of the deepest dye. It should seem that our sister, *Hibernia*, hath taken the hint, and followed the *unadvised* advice.

41. *Copy of a Declaration of Articles subscribed by the Members of the Administration, and now proposed for Subscription to the Counties and Bodies Corporate of Great Britain.* 8vo. pp. 27. 1s. Debrett.

An ironical attack on Mr. Pitt, and his administration. The object of this little squib is not contemptible; and where a man of wit is eagerly exercising his wit in the use of this pleasant figure, his candour and liberality of sentiment are seldom much attended to.

v. Feb. 1789.

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Art.



- Art. 42. *A Letter to the most insolent Man alive.* 4to. pp. 31.  
1s. 6d. Kearsley.

The minister is the character aimed at in this party pasquinade; the lively author of which possesses abilities that ought to be more liberally employed. The "insolence" in the title-page, is a fair specimen of the whole.

- Art. 43. *A Copy of the Speech which it is now said will be delivered* by his Royal Highness the Prince of Wales, to both Houses of Parliament, on his first Appearance in the House of Lords as Regent. pp. 10. 4to. 6d. Walter in Piccadilly.

Well imagined, and very well written; though the author could have had no expectation that any thing like it would have been adopted: for he makes the Prince desert the party to which, it is generally supposed, he has long adhered. Among other *unexpected* things, the regent, *here*, declares his resolution to continue the present ministry.

- Art. 44. *Letters to a Prince, from a Man of Kent.* 8vo. pp. 59.  
1s. 6d. Richardson.

The man of Kent offers much good counsel to the P. of Wales, on the supposition of his speedily entering on the office of regent. He addresses his R. H. with great earnestness and freedom, but with no impropriety of language. He is a warm friend to Mr. Pitt, whom he considers as 'the most popular man in the kingdom.' After observing this, it is scarcely necessary for us to add, that he strongly recommends the *detention* of so able and fortunate a minister.—Abstracted, however, from the immediate political aim of the letters, it would be injustice to dismiss them without acknowledging their merit, as containing an useful compendium of excellent moral and prudential advice to a young prince; on which ground, we think they cannot be too much commended.

- Art. 45. *A Vindication of the Proceedings of the Lords and Commons,* upon the Regency: in which the *Right* is explained according to the Constitution, as deduced from the Time of the Saxons down to the present. With Proofs that the late *Protests* are founded in Error: and that an Address to any Person to accept the Regency would have defeated the End intended to be obtained; be an Infringement of the Rights of the People; an Offence to Majesty; and an Indignity in the Lords and Commons. By M. Dawes, Esq. of the Inner Temple. 8vo. pp. 45. 1s. Whieldon. 1789.

The copious title sufficiently explains the subject, and the author's purpose. He dedicates his work to Mr. Pitt, to whom he pays some handsome compliments, founded on his apprehension that the minister's conduct 'on the *present* event in politics, hath been uniform, and consistent with our constitution, the law of the realm, and the usage of our country: which' [he adds] 'entitles you to the thanks of all good and unprejudiced subjects.' Mr. D. has taken considerable pains, and manifested good judgment, in the execution of his design, in this vindication of the late parliamentary proceedings on the regency business.

Art. 46. *The Speech of the Rt. Hon. W. W. Grenville, Speaker of the House of Commons, in the Committee on the State of the Nation, Jan. 16, 1789.* 8vo. pp. 58. 1s. 6d. Stockdale.

Mr. Grenville has gained great credit by this circumstantial exposition of the late measures of administration, in regard to the appointment of a regent. It contains a clear, distinct, and well arranged statement of the whole business; such as must have carried conviction to every impartial ear that heard it; and, if we judge of others by ourselves, it cannot fail of continuing to produce the same effect on the mind of every unbiassed reader.

Art. 47. *Letters from a Country Gentleman to a Member of Parliament, on the present State of the Nation.* 8vo. pp. 72. 2s. Stockdale.

In these letters, the conduct of OPPOSITION, with respect to national affairs, the measures of Administration, and the real interests of the Prince of Wales, is strictly investigated, and totally condemned. The author writes with the utmost seriousness, and apparent concern for the welfare of his country; and his observations seem to be the result of extensive reading, and due reflection. He appears to be well acquainted with the present state and past revolutions of our political hemisphere; and to have successfully applied his knowledge, in this line, to the topics and questions that have lately been agitated, both in and out of parliament.

Art. 48. *Observations upon Mr. Sheridan's Pamphlet, intitled, "Comparative Statement," &c. In a Letter from Major Scott to Sir Richard Hill, Bart.* 3d Edit. 4to. pp. 78. 3s. Stockdale.

In the preface to this edition, Major Scott renews, with great vigour, his attack on Mess. Sheridan, Burke, and the party in general; and introduces a defence of Sir John Macpherson, in opposition to the idea which had been thown out, that Sir John was involved in the [alleged] criminality of Mr. Hastings. We know Sir John Macpherson so well, that we shall not easily credit any charges against him of criminality, with respect to his government of Bengal; and, indeed, the perusal of this well-written preface will convince every impartial reader of the inconsistency of those who have ventured to insinuate any thing to the disadvantage, even in the smallest degree, of so able and so upright a servant of the East India company.

Art. 49. *Major Scott's Charge against the Rt. Hon. Ed. Burke.* Feb. 6, 1789. 8vo. pp. 16. 6d. Stockdale.

Extracted from the preface to the above mentioned new edition of the Major's 'Observations.' The subject of this extract is—the defence of Mr. Hastings; for whom Major Scott here, as at all times, proves himself an able advocate.

Art. 50. *Seven Letters to the People of Great Britain.* By a Whig. pp. 80. 8vo. 2s. Stockdale.

Written with energy and spirit, on principles favourable to government, and to its friends under the administration of Mr. Pitt.

These letters first appeared, successively, in the Public Advertiser; and are here collected by their author:—who, as it now appears, is the well informed Major John Scott. The subjects discussed, are, the principal topics which have been agitated between the great contending parties, since the latter end of October, when it pleased the Almighty to afflict his Majesty with that severe indisposition,—from which he is now so happily RECOVERED!—

— And here, we trust, the scene finally closes, on one of the most interesting political struggles that ever happened in a land of freedom!

#### MEDICAL and CHIRURGICAL.

Art. 51. *Cases of the Hydrocele, with Observations on a peculiar Method of treating that Disease. To which is subjoined a singular Case of Hernia Vesicæ, complicated with Hydrocele, and two Cases of Hernia Incarcerata.* By T. Keate, Surgeon extraordinary to her Majesty, and Surgeon to their R. H. Prince of Wales and Duke of York. 8vo. 2s. Walter. 1788.

Mr. Keate has here related some cases of hydrocele which were successfully treated by an external application of sal ammoniac. The discutient powers of this salt have indeed long been known, even to the Greeks, who, as Mr. Keate acknowledges, used it in this disease; this is sufficiently confirmed by the cases now before us, which contain many important remarks that are worthy the attention of the practical surgeon. The case of hydrocele complicated with *bubonocèle* and *hernia vesicæ* is truly curious, and well illustrated by a drawing of the parts, taken on dissection.

Art. 52. *Report of the Lords Committees, appointed to examine the Physicians who have attended his Majesty, &c.* December 1788. 8vo. 1s. Debrett.

Art. 53. *Report from the Committee appointed to examine the Physicians, &c.* Ordered to be printed 13th of Jan. 1789. 8vo. 1s. 6d. Debrett.

Art. 54. *Report from the Committee, &c.* 8vo. 2s. 6d. Bell.

Art. 55. *Report at large from the Committee, &c.* 4to. 2s. Walter in Piccadilly.

To mention the respective sizes, and prices of these publications, is sufficient information to our readers. See also our notice of Mr. Stockdale's two editions of the last report, in our Rev. for January.

Art. 56. *An Essay on Crookedness or Distortions of the Spine; shewing the Insufficiency of the Modes made use of for Relief in these Cases; and proposing Methods, easy, safe, and more effectual, for the Completion of their Cures &c.* Illustrated with Copper Plates. By Philip Jones. 8vo. 4s. Boards. Cadell. 1788.

The author of this Essay begins his preface with informing us by what means he, who follows the business of stay-making, became qualified to undertake the cure of a disease which had long puzzled the most eminent men of the faculty.

Having frequent opportunities of seeing the human body variously distorted, his invention was often exercised in contrivances to  
hide



hide such defects from the observing eye: anxious to gain a competent knowledge of the natural form of the human structure, he attended anatomical lectures, especially those of the late Dr. William Hunter; by which means he became acquainted with the various parts of the body, particularly of the spine; and after knowing its structure, action, and dependencies, and also the modes made use of in the animal œconomy for the formation of bone, he at last contrived an apparatus, which successfully restores distortions of various kinds. What the contrivance is, he has not thought proper to publish, but if we may judge of its efficacy, from the 55 cases which he hath given, it undoubtedly deserves the highest praise.

The plates are figures of several variously distorted trunks, which are referred to in the descriptions of the cases, and they seem such as many medical gentlemen would be apt to deem incurable.

This ingenious artist promises a future work, in which he proposes to give an easy method of procuring a large quantity of dephlogisticated air, and of filling rooms with it expeditiously and effectually.

## P O E T R Y.

Art. 57. *An Elegiac Poem*, sacred to the Memory of a Father. By the Rev. William Lee, Master of an Academy in Lower Tooting, Surry. 8vo. 2s. half-bound. Buckland. 1788.

The Rev. Mr. Lee may possibly be an excellent preacher, and peculiarly well qualified to be a master of an academy; but we cannot carry our politeness, even to the cloth, so far as to call him an excellent poet. Perhaps he might have succeeded better in *rhyme*, but be this as it may, the Horatian maxim, *Quid valeant humeri*, should have restrained him from clothing his Muse in the ponderous armour of blank verse. He has, however, what is better than even good blank verse, a good heart, as these effusions of filial piety will serve to demonstrate.

Art. 58. *The Deserter*, a Poem, in Four Cantos; describing the premature Death of a Youth of Eighteen, who perished through ill-timed Severity in Dover Castle, on the 5th of March 1788. Inscribed to the Soldier's Friend and Guardian, the Right Hon. the Earl of Effingham. By a Young Lady. 4to. 1s. 6d. Faulder. 1788.

The incident, on which this poem is founded, was certainly much more interesting in reality, than it will appear to the reader, under the imperfect representation of these incorrect and unharmonious verses.

Art. 59. *The Bess*. A Selection of Poetical Flowers from the most approved Authors. 12mo. 1s. 6d. Boards. Chalklen. 1788.

We have so repeatedly mentioned productions of this kind, and they are generally, at least, so unexceptionable, that of the present work we have only to say, it is a judicious selection from our most admired poetical writers, neatly printed, and of a size convenient for the pocket. The number of publications of this sort is, however, unnecessarily increased; and the proprietors of the collected works of the different authors are injured by their best pieces being so continually stolen, and sold at so cheap a rate.

Art. 60. *An improved Edition of the Songs in the Burletta of Midas*, adapted to the Times. 8vo. pp. 38. 1s. 6d. Stockdale.

This burlesquer of courts, of statemen, and even Majesty itself, reminds us of Swift's allusion to a puppet-show; where,

" In doleful scenes, that break one's heart,  
" Punch bounces in, and let's a — "

Our politico-poetic buffoon directs his battery chiefly against Carleton-house, where every thing is turned to farce, and exhibited in jargon rhimes;—such rhimes, however, and such farce as may be deemed suitable enough to the character and talents of a literary punchionello.

Art. 61. *The Banquet of Thalia, or the Fashionable Songster's Pocket Memorial*; an elegant Collection of the most admired Songs, from ancient and modern Authors. 12mo. 3s. 6d. sewed. Scatcherd and Whitaker. 1788.

It is seldom that we can, in conscience, commend the song-books, published, from time to time, by our modern booksellers. The compiler of this collection has omitted those obscene and trifling compositions which are too commonly met with in publications of this kind; and his selection from the lyrics of Vauxhall, the theatres, the Anacreontic society, and other assemblies, musical and convivial, appears to be made with judgment and taste. The songs taken from our poets of the last and the preceding age are few, but well chosen: such as "Come live with me, and be my Love"—"Blow, blow, thou Winter's Wind"—"The Noon-tide Air"—"The Vicar of Bray"—"When Britain first, at Heaven's Command"—&c. &c.

Art. 62. *A poetical Epistle to a falling Minister*; also an Imitation of the 12th Ode of Horace. By Peter Pindar, Esquire. 4to. 2s. 6d. pp. 30. Kearsley. 1789.

Peter Pindar, Esquire, now stands forth, confessed, the poetical champion of Opposition; and, armed at all points, he seriously falls upon the 'falling' Minister, and other chiefs of the *INS*,—sparing neither rank, dignity, nor even *SEX*: the Queen herself not escaping his rage. His abuse of Mr. Pitt, however, exceeds all bounds; but by over-shooting the mark, the archer often misses his aim. The other objects of the poet's fury are, her Majesty's brothers, Mad. Swollenberg, the Lords C—n, T—w, and W—h, the Speaker, Mr. R—lle, &c. not over-looking Doctor Willis, who, perhaps, may have committed the sin *not to be forgiven*. Peter softens, a little, however, on mentioning Ireland, whose appointment of a regent *without restrictions* seems to have almost brought him into good humour. A few lines from this part of the poem may serve as a specimen; which we shall insert, if it be only to please our very loyal friends on the other side of the herring-pond:

' O PITT †! a sister kingdom damns thy deeds,  
And pities hapless Britain as she bleeds.

\* But not yet "fallen from his high estate."

† The poet has left a blank for the name, which we venture to fill up, to prevent the reader's falling into any mistake.



HIBERNIA scorns each meanly treach'rous art  
Hatch'd by the base r-b — n of thy heart,  
That crawls an aspic bloated black with fate,  
To pour a dire contagion through the state.  
*She*, with an honest voice, her PRINCE approves,  
And nobly trusts the virtues that she loves.\*

The best, and pleasantest parts of this work are the Dialogues between PRUDENCE and PETER; but for these we must refer to the poem at length.

Art. 63. *The Choice of a Husband.* A Poem. 4to. 1s. Printed at Oswestry, and sold by Robinsons in London. 1788.

If the precepts in these verses were not better than the poetry, they would deserve little attention from the fair.

#### EDUCATION, SCHOOL-BOOKS, &c.

Art. 64. *The French Scholar put to trial*; or, Questions on the French Language: to which is prefixed an Explanation of the several Rules. By J. A. Ourry, Teacher of Languages, Greenwich. 12mo. 1s. 3d. Deighton. 1788.

It is true, as this writer observes, that youth are apt to think it sufficient if they learn and repeat the rules to which they are directed, without reflecting on their meaning, or applying them to use. Mr. Ourry has taken the hint from *Morgan's Grammaticæ Questions*, to attempt something of a similar kind for the French language. He has employed considerable attention for this purpose, and we apprehend that the explication and application which are made of the rules, or rather which are here intended to be drawn from young persons themselves, may prove beneficial. Very far would we be from appearing to discourage any attempt to meliorate the methods of education.—Yet may it not be asked, whether questions of this kind might not be supposed readily to occur to instructors who unite with common sense an earnest desire to improve their pupils?

Art. 65. *Exercises in Latin Composition.* By the Rev. John Adams, Author of *Lectiones Selectæ*. 12mo. 1s. 6d. Law.

The *first* part of this book contains easy English lessons, with the Latin words to be rendered by the scholar into their proper cases, moods, genders, &c. The *second*, English lessons, without the Latin words; that the learner may consult his dictionary and chuse for himself. It is intended as a sequel to, or to be used in towns with, *Exempla Minora*, Bailey's Exercises, or any other introductory performance, of a like nature.

The author flatters himself, that after the rules of syntax are understood and exemplified, these lessons will contribute more to the improvement of youth, in Latin composition, than any thing yet published. We think with him, that under a proper direction, they may be found very serviceable in advancing the end proposed.

Art. 66. *The Book of Nature*; or, the true Sense of Things explained, and made easy to the Capacities of Children. 12mo. 4d. Robinsons. 1788.

'All children,' observes this author, 'are delighted with pictures: but they do not know that the whole world is a picture, and



that all the things we see speak something to the mind, to instruct and improve it.' On such a principle this little book is formed and we are inclined to speak of it as a pretty and a useful performance. The design is ingenious and sensible, the execution agreeable, and well adapted to the intention: yet, we unwillingly add, there may perhaps be a few instances, in which the remarks here made may tend to form prejudices in the young mind, or give it a bias not altogether favourable to candid inquiry and liberality.

Art. 67. *Lilly's Accidence enlarged*; or, a complete Introduction, in English Prose, to the several Parts of English Grammar, and a System of Rhetoric illustrated by examples of Classic Authority, 12mo. 1 s. 6d. Lowndes.

This is the seventh edition of the present work, with improvements.

Art. 68. *Sacred Extracts*. 8vo. 1 s. bound. Dilly. 1788.

This book is designed for the use of schools, and probably was compiled by the same hand as the *Accidence*, a short time since furnished collections from the Latin and Greek Classics. A few proper reasons are mentioned in the preface, where it is supposed, that one great cause of the neglect of classical studies in places of education is, a disapprobation of reading them indiscriminately. It is also remarked, that while *they* are losing ground, many trifling and uninteresting books supply their place: even histories of Jesus Christ and of the Bible, it is added, are conveyed in language, which tends to debase the subject. On such considerations the present extracts are offered. The chapters which are chosen from the New Testament are those particularly recommended by Dr. Anthony Blackwall.

#### PHILOSOPHY, &c.

Art. 69. *An Essay on the Causes of the Variety of Complexion and Figure in the human Species*. To which are added, *Strictures on Lord Kames's "Discourse on the original Diversity of Mankind."* By the Rev. Samuel Stanhope Smith, D. D. &c. Philadelphia printed. Edinburgh reprinted. (With some additional Notes, by a Gentleman of the University of Edinburgh), for Elliot and Co. London. 8vo. 3 s. 6d. sewed. 1788.

Art. 70. Another Edition of the above-mentioned work, reprinted by Stockdale, in Piccadilly. 8vo. 2 s. 6d.

Dr. Smith here pursues, with much ingenuity and labour, a very curious enquiry. From observing nature, and her operations, and the effects produced in them by diversity of climate, by savage and social life, by diet, exercise, and manners of living, the author shews, that all the different nations of mankind may have sprung from one original pair; and he thence infers, that there is no occasion to have recourse to the hypothesis of several original stocks. The subject has been amply discussed by Linné in his *oration on the increase of the habitable world*, printed in the second volume of the *Amenitates Academicæ*, a work which Dr. Smith has not perhaps seen, and which is not confined to man alone, but treats of animals in general.

Dr. Smith's arguments would lose much of their force if detached or abridged. Recommending therefore the whole work to the perusal of the naturalist and the divine, we shall conclude with one brief remark, *en passant*, on what our author, in contending for the power of climate, and the changes it produces on animals, &c. says of the negroes. He affirms, that the native blacks in America *mend* in their colour, features, and hair, in every generation. This would be controverted, no doubt, by a negro critic, who would certainly object to the word *mend*; which, however, perhaps, he would candidly consider as an error of the press, and shortly say, "for *mend*, read *degenerate*:"—and, "for *hair*, read *wool*."

## T H E O L O G Y.

Art. 71. *A Letter addressed to the Ministers of the Orthodox or Calvinistic Baptists*; particularly those of the Western Association: shewing the Inconsistency of their Conduct and Worship, and proposing a Remedy. By one of their Brethren. 8vo. 3d. Johnson, &c.

Unscriptural doxologies, such as are in common use among dissenters of the Calvinistic persuasion, are the objects of this writer's animadversion. Though he seems warmly interested in his subject, he writes with candour. It is very obvious, that the worship of God ought to be as simple and general as possible, that none may be offended, and all be edified. Nothing therefore is more surprising, than that any dissenters, who value themselves on account of their freedom from human authority, should be unwilling to depart from arbitrary and unscriptural restrictions.

Art. 72. *Four Marks of Antichrist*; or, a Supplement to the Warburtonian Lecture. 8vo. 1s. Deighton. 1788.

The title, when compared with the book, proves that we have here an arch writer: we will not call him a *wag*, both because his subject is serious, and he also treats it in a grave and serious, though at the same time a lively, and we must add, an able manner. *Antichrist* may be considered as having fixed its *head-quarters* on the *seven hills of Rome*, yet, says he, many Christian societies of different denominations become true members of its body, from conspiring in the same views, and from usurping the same authority, which have stamped this mark of ignominy on the forehead of the Romish church.—The *marks* which are here specified are briefly these: 1. An exercise of religious power over the minds by the *governor*, and a submission to this power in the *subject*. 2. Enjoining other terms of communion than those required and appointed by our Lord himself and his apostles. 3. An inordinate spirit of ambition, or love of pre-eminence and power. The fourth criterion is pointed out by introducing a passage of scripture: Matt. vii. 13, 14. 'Enter ye in at the *strait gate*,' &c. It may be farther explained by these words of the author, 'Any constitution of religion that *counteraims* this purpose (*viz.* of recalling men to virtue and happiness), and conspires with the general depravity of manners, *must* be a member of the body of *Antichrist*.' Each of these topics he illustrates; under one of them (the second) he points to a particular subject, when many will be inclined to think a more general account might have sufficed.

sufficed. He will certainly be said to have dipped his pen in gall; as he writes with too great severity. But with this *we* have nothing to do, nor are we concerned either to support or oppose the charge he brings. There may be those whose honour and interest are deeply affected by it. The writer calls on ecclesiastical dignitaries,—for (*miserabile dictu!*) the church of England is immediately intended,—and on the noted champion Dr. Horsley by name, assuring them, that whenever they make a reply, he will throw aside the veil, and directly give them his name.—For farther information, we refer to the pamphlet.

Art. 73. *Hints, &c.* submitted to the Attention of the Clergy, Nobility, and Gentry, *newly* associated. By a Layman, a true Friend to the Constitution, in Church and State. 8vo. 1s. Rivingtons, &c. 1788.

This anonymous call to ecclesiastical reformation, states several facts, respecting the history of the liturgy, and the repeated attempts which have been made, by men of the first distinction for rank, learning, and personal merit, toward a *revival*; and points out several particulars of amendment which are now generally and earnestly desired. The author pleads, that no time could ever be more favourable to such an undertaking than the present, and recommends an immediate attention to this business as of great importance to the support of the credit and influence of religion. The hints are good; the plea is weighty; but we fear the *convenient season* is not yet arrived.

Art. 74. *A Letter to the Chancellor of the Exchequer*, shewing the Necessity of a Clerical Reform; and containing a Plan for remedying the Grievances of the Inferior Clergy. By Mr. Warburton. 8vo. 1s. 6d. Nicoll. 1788.

Mr. W. expresses great surprise, that the *formal exterior* of Christianity, should have been so long supported under the incumbrance of so many absurdities; and calls on every man who is a friend to the church to accelerate its reformation, in order to save it from ruin. His plan of reform is, that every rector, vicar, &c. shall pay one fourth part of the annual revenue of his benefice to his officiating curate; that no beneficed clergyman shall perform any parochial duty out of his own parish for any pecuniary consideration; and that every clergyman shall be liable to forfeit 40l. for non-residence for the space of one entire month. The proposal originates from a petition lately presented by the inferior clergy of Lancashire to the Bishop of Chester; and the subject has certainly an urgent claim on the attention of the legislature.

Art. 75. *Essay on the Advantages of the Knowledge revealed to Mankind*, concerning the Holy Spirit. By the Rev. Joseph Whiteley, A. M. late of Magdalen College, Cambridge. 4to. 1s. Leeds, printed; London, sold by Johnson. 1788.

The doctrine of the *Divine influence* accords well both with natural and revealed religion. The strict Calvinistic opinion of the *operation of the Spirit*, may or may not, for aught we know, entirely correspond with either. Some years ago a work was published by the celebrated Bp. Warburton, called the *Doctrine of Grace*, in which, if we rightly recollect, his Lordship seems to confine the operation of the



the Spirit to the miraculous effusion in the early age of Christianity, and the inspiration of the Scriptures, in the possession of which all might be said to be under its guidance and influence. Mr. Whiteley extends the idea much farther, and supposes this Divine agency requisite for faith and repentance; for the attainment and improvement of virtuous dispositions and habits, for consolation, peace and joy. At the same time he observes this agency is not compulsive; its purpose is moral improvement, and leaves full scope to the exercise of the moral powers, and while it co-operates with human endeavours gives ample room for sincerity, attention, and exertion. He enters not into any enquiry concerning the meaning of the scripture terms, *Holy Spirit*, or *Holy Ghost*; but applies his remarks to a practical use. The essay is intermixed with several quotations from ancient writers; but though the heathen sages and poets sometimes speak of a Divine *Efflatus*, their notions concerning it were not only uncertain, but often wild and superstitious; and they even appear to have been not always directed to a moral end. The dissertation is ingenious and useful; and, like some former pieces by this writer, which have been duly noticed in our Reviews, gained the *Norrifian* prize.

Art. 76. *Thoughts on the Duty of Man relative to Faith in Jesus Christ*: in which Mr. Andrew Fuller's leading Propositions on that Subject are considered. By John Martin. Part I. 12mo. 2s. Buckland. 1788.

We are wearied with attending to publications of this kind; disputes between we know not who, concerning, we had almost said, we know not what. In the present pamphlet, there appears to be a great deal of trifling, about words and phrases, which some may dignify by the name of *verbal criticism*. The title-page intimates that there is to be a sequel; possibly, when that appears, we may have a little more to say on the subject.

Art. 77. *Free Thoughts on the Extent of the Death of Christ, the Doctrine of Reprobation, &c.* By James Skinner. 12mo. 6d. Buckland. 1788.

Surely there can be little piety and little comfort in such representations of the Divine Being as an ignorant heathen might give of Moloch, or other ferocious and sanguinary idols!—To sentiments of such a kind this pamphlet is opposed; and we trust that both reason and revelation vindicate the opposition. The Author may probably be, in some respects, of popular, or what are deemed orthodox opinions, but nature, reason, religion, in him, all revolt (and solely with justice) against the doctrine of reprobation.

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SERMONS in Commemoration of THE REVOLUTION, continued:  
See our last Review.

I. Preached at Whittington, Derbyshire, on the Grand Jubilee, or Centenary Commemoration of the glorious Revolution, 1688. By Samuel Pegge, M.A. Rector of Whittington. 4to. 1s. Gardner, &c. Mr. Pegge reduces the nature, and the concomitant blessings of the two deliverances commemorated on the 5th of November, to the two general heads of *Church and State*.

Under

Under the first head, he gives a proper description of what are justly termed *the horrors of popery*,—‘the inquisitorial cruelties, and the despotic tyranny exercised over the consciences of men, practised and allowed of in the church of Rome.’—He remarks, that the free use of the Scriptures, in our native tongue, is a principal advantage derived to us from the Revolution; and that when the clergy exhort their hearers to peruse their Bibles, they display ‘the true spirit and genius of Protestantism.’

So far all is well; but, with regard to what follows, many good Protestants, we apprehend, will object to some expressions.—‘The doctrines of our church,’ says he, ‘contained in the 39 Articles, are conformable to the holy scripture, and can be proved therefrom; and as to our form of church government, and our liturgy, they approach as nearly to the models of primitive antiquity, as the distance of time, and change of manners and customs, in the common course of things can possibly admit.’ [*Here it may be observed, we hope without offence, that some of the brightest ornaments of our church have expressed themselves somewhat differently on this head.*] He proceeds. ‘SOME DISCONTENTED SPIRITS, GIVEN TO CHANGE, are dissatisfied with some matters in the Liturgy; but the SOBER-MINDED think it best to let it remain as it is *with all its blemishes*\*, and to leave these PETULANT HUMORISTS to the enjoyment of their own *restlessness and singularity.*’

Here some of those who, from a sincere admiration of the real beauties of the Liturgy, wish to see its BLEMISHES removed, may be led to suspect that the venerable preacher hath unwarily caught a little of that *imposing* spirit of the church of Rome, which he hath, himself, so justly condemned; and they may possibly ask, ‘to what purpose does he exhort his hearers to read the scriptures, if they are not to judge for themselves with respect to their meaning; and are to be branded as *discontented spirits* and *petulant humourists* given to change, if they do thus exercise their understandings?’

We entirely agree with Mr. Pegge, in what he has advanced under the second head, respecting the privileges bestowed on us by the REVOLUTION; and we think, with him, that these blessings may be lost, in consequence of a general depravity of manners and principles; of which many symptoms are already but too apparent: such as, a decay of Christian piety—a general profanation of the sabbath—and an open and avowed indulgence in fornication and adultery, while offenders in this shameful practice are as well received, and as much caressed, as the most virtuous and modest characters. Add to these, gaming, which leads to duelling and suicide.—He also mentions the *rottenness* and venality of our parliamentary boroughs, as a main source of the wickedness of the age; and he concludes by calling on the bishops and clergy, the great officers of state, the nobility in general; the learned sages of the law, the justices of the peace, &c. &c. to concur in the good work of *reformation*. As to the commonalty, he very properly advises them to be frugal and quiet, sober and honest; to obey the laws; to be subject to the

\* What! *blemishes* in our Liturgy! Surely, this must be a slip of the pen: *even the pen of orthodoxy!*



higher powers; and, above all, to be punctual in the discharge of their duty to God.—On the whole, we scruple not, with the few exceptions already hinted, to recommend this as a plain, serious, pertinent, well intended, and useful discourse.

II. In Commemoration of the great Storm of Wind, Nov. 27, 1703, and of the more dreadful Storm which threatened the Destruction of British Freedom, at the Eve of the Revolution: preached in Little Wild-street, Nov. 27, 1788. By Samuel Stennet, D. D. 8vo. 1s. Buckland. 1788.

The Account which the Dr. gives us of the abovementioned tempest, its vast extent, and the damage done by it, is hardly credible, did he not assure us, that he took it from a respectable writer, who supposes it to have been one of the most tremendous storms recorded in history. The land, the houses, churches, trees, and rivers, severely felt its fury. On a moderate computation 8000 persons (in this country) lost their lives; among whom, Dr. Kidder, Bishop of Bath and Wells, and his Lady, were crushed to death by the fall of their own house. In one level 15,000 sheep were drowned; and the writer before mentioned declares, that he himself reckoned 17,000 trees torn up by their roots in Kent, and, when tired with the number, he left off reckoning. In short, the damage, he affirms, exceeded that of the fire of London, which was estimated at four millions. The preacher proceeds:

' We have just *felt* the horrors of the dark and dismal night that preceded the 27th of November, 1703, when the winds blew, the skies blackened, the earth shook, and the hearts of men failed them with dismay; and we have enjoyed the happy calm that succeeded it. Let us now *feel* the horrors of that more dreadful tempest, which was impending on this country in the year 1688; and let us share with our pious ancestors in the joy they felt on the ever memorable 5th of November.' When William the Third, "came, saw, and conquered," 'tyranny turned pale, the arm of despotism was unnerved, bigotry skulked into silence, persecution fled, and the black designs of the sons of darkness were frustrated.'

Having described, in pathetic terms, the dreadful situation to which we were reduced by James II. and our glorious deliverance by King William, Dr. Stennet proceeds to make such observations as every Briton will readily adopt; and with which we shall conclude our account of this sensible discourse. ' Let us recollect, with heartfelt joy and gratitude, the ineffimable blessings we have enjoyed under the mild administrations of the two Princes of the house of Brunswick, who have already reigned;—and that happy confirmation and enlargement which our religious liberties have received under the reign of his present Majesty. And while we tenderly feel with him and his afflicted family, in the mournful providence with which they are now visited, let us offer our fervent and repeated prayers to God, that tranquillity may be restored to his royal bosom, that he may again assume the reins of government with distinguished glory, and that, in the mean-while, the deliberations of our great men, under the guidance of Heaven, may be directed to the happiest issue.'



III. *The Principles of the Revolution asserted and vindicated, and its Advantages stated*, in a Sermon preached at Castle Heddingham, Essex, Nov. 5, 1788. By Robert Stevenson. 8vo. 1 s. Dilly.

Taking for his text, Psalm lxxv. 7. Mr. Stevenson here states the grievances under which our ancestors laboured, in the reign of James II. the methods, by which, under Providence, the Revolution was effected, and the advantages derived from it,—which we still enjoy. His enlargement under these several heads is pertinent and judicious.

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SINGLE SERMONS, on other Occasions.

I. *A Sermon preached in his Majesty's Chapel, Whitehall, at the Consecration of William Lord Bishop of Chester, January 20, 1788.* By Houskonne Radcliffe, D. D. Prebendary of Ely, &c. 4to. 1s. Rivingtons, &c.

The institution of episcopacy is in this discourse vindicated, not merely on the ground of its high antiquity, expediency, and usefulness, but on that of Apostolic authority. The reader will not expect that in a discourse of this kind, much new light should be cast on a subject which has been so often discussed: but he will find the arguments ingeniously stated; and the discourse is well written.

II. Preached at the Primary Visitation of the Lord Bishop of Winchester, in the Cathedral of Winchester, July 14, 1788, by the Rev. Edmund Poulter, M. A. Rector of Crawley, &c. 4to. 1s. Cadell.

Mr. Poulter thus begins his discourse: 'If the fullest sense of the distance, great between any single person in this assembly, who might have been called upon to perform this duty, and the rest, but between myself and you, infinite, give me any claim to your attention, who aspire not to your applause, I have that claim to such beneficial compromise; for I should consider it still as some degree of praise hence to have avoided censure here.' This is a specimen of the *embarrassed style*; but, with many, the arguments which Mr. P. employs will be more objected to than his language. His discourse is extremely open to animadversion. We do not call in question his sense or learning, but his fond partiality to the Liturgy has induced him to reason very inconclusively in its favour. Attempting to prove too much, he hurts his cause. The Liturgy is certainly excellent on the whole; but to represent it as *possessing even superior precision to the Scriptures*, as *having nothing apocryphal in it*, and as so composed that *no person can doubt whether any one passage in it be framed with less authority than the rest, with less accuracy inserted, or with less precision retained*, is surely saying more of it than it merits. The compilers, at the Reformation, deserve great praise for what they did, considering the prejudices and habits with which they had to contend; but we cannot suppose that they left the work perfect. Mr. P. may object to the *slightest* alteration, and consider the *frequent repetition* of the Lord's Prayer as a *particular excellence*, but we must continue to think that were the *Liturgy revised*, and its redundancies lopped off, *it would be improved*.

III. *The*

III. *The Conduct and Doom of false Teachers.* By John Dick, A. M.  
8vo. 6d. Edinburgh. 1788.

Not ill written, in point of style; but the author appears to be either very ignorant of his subject, or under the over-bearing influence of prejudice and party zeal. Are all persons heretical, and false, who do not assent to his creed, or that of his church? Or, do not many rank among the best of mankind, who hold principles very different from those of Mr. Dick? and who, we might add, understand them better? The discourse merits reprehension, because it may deceive and mislead unwary and well-disposed minds; at the same time inflaming them with bitterness and wrath, under the idea of religious zeal.

IV. Preached before the Governors of Addenbrooke's Hospital, June 28, 1787, at Great St. Mary's, Cambridge. By T. Parkinson, M. A. F. R. S. Fellow of Christ's College, Cambridge. 4to. 1s. Cadell.

This is a very good discourse, at once political and scriptural; urging on the readers the exercise of humanity and charity (from Luke, x. 37.) as *men, citizens, and Christians*. The style is studied and correct, perhaps in an instance or two rather obscure. It is short, but those who peruse it with attention, will probably find it (without a direct appeal to the passions) both convincing and persuasive. The state of the hospital forms the greater part of the pamphlet.

V. Preached in the Parish Church of Old Swinford, Worcestershire, 30th March, 1788. By the Rev. L. Booker. 4to. 1s. 6d. Rivingtons.

A farewell discourse, from Philip. iv. 8. in which the author particularly recommends to the parishioners, an attention to *Sunday Schools*, and to another institution which he calls *Female Societies*, but the present management of which he entirely reprobates, in a note. The Sermon is published by request, and very well adapted to the design.

## CORRESPONDENCE.

††† The letter signed *Timothy Taperwit*, is a piece of very slender wit indeed! Its meaning keeps pace with its pleasantry; and its politeness does not fall short of either.—Need we take farther notice of this knight-errant, who enters the lists in defence of Mrs. Stewart, alias Rudd?—with whom, by the way, it is impossible for us to have any quarrel. If she is in distress, we are sorry for her, not only as a woman, but as a woman of *distinguished abilities*: and we heartily wish that her sufferings were at an end.

\* \* \* *Amicus Constant* will see, by the public advertisements, that Dr. Campbell's book is *just published*. In answer to his inquiry 'Who is the author of the History of England in a Series of Letters, &c.?' We always understood it to be the work of that egregious book-maker, the late Dr. Goldsmith; though by many (on what grounds



grounds we know not) ascribed to a celebrated literary Lord.—The same Correspondent expresses his doubts ‘whether Cunningham, author of the History of England, lately published by Hollingberry, (see Review, vol. lxxviii. p. 89.) be the editor of Horace.’ Many conjectures have been started on this head; but we have not been able to obtain any certain information. If any of our Readers would be kind enough to answer this inquiry, we shall readily give our circulation to the intelligence.

To the above correspondent we are obliged for the hint of mentioning, in future, the number of pages contained in the several publications that come under our notice: a circumstance that, no doubt, will be useful to many of our readers, and which is become the more necessary, from the shameful practice of some authors and publishers, who make no scruple of rating sixpenny pamphlets at eighteen pence, two shillings, or even half a crown.

\*†\* We are obliged to *Major Brebm* for the honour of his very scientific letter; but the plan of our publication forbids its insertion; our particular object being the review of printed works, already before the Public.—The Major’s learned speculations will, no doubt, be very acceptable to some of the Magazines: in the most respectable of which, they would appear with propriety.

††† INQUIRY may be assured that Lord Rawdon did *not* send the account of Mrs. Stewart’s case. Nor is it in the power of ANY PERSON, of whatever rank or consequence, to influence, in any degree, an article in the Monthly Review. We have given, with impartiality, our sentiments on Mrs. S.’s publication; and what we have written is left with the Public.

§†§ We cannot inform our Correspondent where the *Dispensatorium Fuldense* is to be bought. The copy used by us was transmitted from abroad, to a private person.

\*†\* *A. B.*’s obliging Letter, dated from ‘near Wakefield,’ mentions [from Lackington’s Catalogue] Dr. Ellis’s “Knowledge of Divine Things from Revelation, &c. 1771.” with the following note; “This work is very curious, very learned, and exceedingly entertaining and instructive. It ran through two very large editions, without being inserted in any Review, or any way advertised.”—There may be such a work; but our plan does not extend to books which are *published*, as the Irishman said, in a *private manner*.

††† The impertinent Letter, relative to Mrs. Stewart’s case, and so classically signed *Omnes Veritas*, is unworthy of further notice.

☞ *Other Letters in our next.*

Review for Jan. p. 63, l. penult. dele the word ‘agreeably.’

P. 690. of the last Appendix, line 31, for ‘gyp or plasters,’ read  
gyps or plaister.





T H E  
M O N T H L Y R E V I E W ,

F o r M A R C H , 1789.

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ART. I. *The Husbandry of the Ancients.* By Adam Dickson, A. M. late Minister of Whittingham. 8vo. 2 Vols. 12s. Boards. Robinsons, &c. 1788.

M R. Dickson is well known as the author of a respectable treatise on agriculture, published many years ago\*. He was, we are told, in a short account of his life prefixed to this work, a man of a very lively apprehension, an ardent mind, and clear and sound judgment. Having received a liberal education, and being peculiarly addicted to the study of agriculture, he contemplated, with particular pleasure, the Latin *Rei Rusticæ scriptores*, appreciated their merits, and in the leisure that a rural retirement affords, compiled the present performance for the benefit of his countrymen: and it must be admitted, that by such helps, not only the mere English reader will have it in his power to become acquainted with the modes of husbandry and agriculture practised in ancient Italy, but that even classical scholars may, occasionally, participate in the advantage; for, as the editor observes, 'the author's perfect knowledge of the subject has enabled him to clear up many difficulties, which the learned commentators on the *Rei Rusticæ scriptores*, being entirely ignorant of husbandry, had rendered more obscure; while his skill in modern agriculture enabled him to make a judicious comparison between that and the practice of the ancients.' The author himself concludes his own Preface by observing, that he 'not only expects attention to his work from the ingenious cultivators of land, and from the many societies now established through Britain for the improvement of agriculture; but he likewise hopes for the approbation of all the antiquarians of the kingdom, to whom he has opened up a mine of genuine Roman antiquities, that has hitherto been shut, except only to a few.' In this last particular, our opinion entirely coincides with that of the author; and though we are not so sanguine in our expectations of the benefits which the

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\* See Rev. vols. xxxiii. and xli.

practical agriculture of this country will derive from his treatise, we yet think that it may be of some degree of utility; and were it for nothing more than satisfying the curiosity of farmers, who are unable to read the ancient Roman authors, by giving them some notion of the rural management of that celebrated people, we cannot doubt but it will be favourably received by the public. Mr. Dickson has spared no pains to render it plain and intelligible, by comparing doubtful passages with references made to them by other authors, and thus correcting, in many cases, the errors of transcribers, which tended to render certain passages obscure, even to the most learned commentators.

The plan which Mr. Dickson has adopted, is to arrange the objects of rural œconomy under different heads, and to collect what occurs under each in the ancient Roman writers; so that the whole that is said by them concerning it may be seen in one point of view. By this plan, many repetitions necessarily occur, as later writers frequently copied nearly the words of their predecessors: and as our author has translated the several passages with all possible accuracy (subjoining the *original* in the notes), the work of course becomes more languid and prolix, than would have been requisite in an original composition, where a scrupulous reference to authorities was not of essential importance; though its accuracy and authenticity are thus proportionally augmented.

That the reader may have an idea of the objects treated in this performance, we will enumerate the contents, adding a few explanatory observations, where they appear necessary.

Chapter I. treats of the *Villa*;—the name given by the ancient Romans to the house and other buildings belonging to a farm. The writers on agriculture have taken care to describe the situation best adapted for such buildings, the proportion of extent they should bear relative to the farm, and a variety of more minute particulars, with a degree of exactness that will appear unnecessary to modern readers, who do not advert to the difference in the œconomy of rural affairs in ancient and modern times.

Chap. II. treats of *the persons employed in agriculture*. This we consider as the most curious and important chapter in the performance, because it serves, in some measure, as a key to the whole; and therefore it ought to be studied with particular attention by every one who wishes to obtain a clear view of the rural œconomy of the Romans, or to comprehend the scope of most of the directions that occur in the writers on that subject. The attentive observer will here perceive, that there is a wide and essential difference between the general management of estates in modern Britain, and in ancient Rome, and that in consequence of this circumstance, the general train of directions chiefly insisted on by ancient writers, relate to particulars that

are, comparatively, of small importance in modern times. That class of men which we denominate *farmers*, was scarcely known among the Romans; and indeed they seem not to have formed an idea, at that time, of the mode of parcelling out land, now generally adopted among us, for a certain specified rent. In general, the proprietors of land in the Roman territories, like the proprietors of land in the West Indies at present, stocked it themselves, and it was cultivated by means of hired servants, slaves, and cattle, disposing of the produce for their own account; and though in some cases they paid the superintendent of the farm by allowing him a certain proportion of the free produce,—yet even this step to improvement seems to have been rare, and the superintendent himself received for the most part a stipulated sum *per annum*, by way of wages; the proprietor only visiting the farm occasionally, and checking the operations of his superintendent.

From these circumstances it necessarily follows, that many of the precepts of the Roman authors on agriculture would be calculated to inform the landlord how he ought to choose his servants, and how he should check any impropriety in their conduct during his absence. Hence we find multiplied directions, wonderfully minute, respecting the kind and quantity of work that should be performed by the men and animals on the farm,—the nature and quantity of their food,—the exact time of sowing different seeds—the quantity of each to be allowed to a given quantity of ground,—and many other particulars well calculated to enable the proprietor, who only occasionally visits his farm, to interrogate the bailiff, and to judge of his accounts. By bearing these things in mind, the reader will be enabled satisfactorily to account for many particulars that occur in these ancient writings, which would otherwise appear to be unimportant. Mr. Dickson, although he has not entered into these general views, has been at great pains, in this chapter, to explain many particulars relative to the private life and domestic œconomy of the Romans.

As a specimen of this work, we shall subjoin the following quotation, which respects a subject that has lately been a good deal agitated; *viz.* the management of slaves.

‘Cato informs us, what quantity of bread and wine, &c. and what clothes, were given to labourers.

‘Of bread, he says, each labourer was allowed at the rate of three pounds averdupois, or of 3 pounds 12 ounces averdupois, in the day, according to the severity of their labour. “During the winter,” says he, “the bailiff should have four *modii* of wheat each month, and during the summer four *modii* and a half; and the housekeeper, or the bailiff’s wife, and the shepherd, should have three. During the winter, the slaves should have four pounds of bread each in the day; from the time that they begin to dig the vineyard, to the ripening



of the figs, they should have five pounds each; after which should return again to four."

\* To this bread, there was a daily allowance of wine; during three months that immediately followed the vintage, the slaves drank a weak kind of wine called *Lora*: the manner in which the liquor was made, is described both by Pliny and Columella from the description given by them, it may well be supposed as good as the small beer given to servants in Britain. It does not appear that the Roman slaves were much restricted in the quantity of wine; Cato mentions no measure, he only says that they have this allowance for three months after the vintage. He proceeds in this manner: "In the fourth month, each should get a *hemina* of wine in the day, which is at the rate of  $2\frac{1}{2}$  *congi* in the month; in the fifth, sixth, seventh, and eighth months, each a *sextary* in the day, which is  $1\frac{1}{2}$  *congi* in the month; in the ninth, tenth, and eleventh, each a *minæ* in the day, which is an *amphora* in the month. More than this at the *Saturnalia* and *Compitalia*, even each man a *congius* quantity of wine for each man in the year is eight *quadrantals* at the most; ever, as addition must be made according to the work in which the slaves are employed, it is not too much for each of them to have ten *quadrantals* in the year." This allowance of wine, it must be acknowledged, was not inconsiderable, being at least 74 gallons in the year, or, at an average, 1.62 parts of a pint in the day\*.

† Besides bread and wine, the slaves got what was called *parvum*, which answers to what in some parts of the country is called *kitchen* †. For this purpose, Cato recommends the laying down many fallen olives as can be gathered; afterwards the early olives from which the smallest quantity of oil is expected; at the same time observing, that these must be given sparingly, that they may last longer. When the olives are finished, he desires salt fish and oil to be given, and, besides, to each man a *sextarius* of oil in the day, and a *modius* of salt in the year. Columella for this purpose, recommends apples, pears, and figs, to be laid up: he adds, if there is any quantity of these, the rustics are secured in no small part of their food [cibaria, i. e. food] during the winter, for they feed in the *kitchen*.

‡ Cato likewise makes particular mention of the clothes of the slaves: "The vestments of the family, says he, a coat and a gown long, should be given once in two years; whenever you give a new one or a gown, first receive the old one; of these make *centones* [i. e. of bed cover]. Good shoes should be given once in two years."

Mr. Dickson then proceeds to make a comparison between the expence of a Roman slave and a labouring servant in

\* The *congius* contained 207.236 cubic inches. The other measures may be computed from this. The English pint contains 28.8 cubic inches.

† The word *kitchen* in this sense was quite new to us; on a journey to a Scotch gentleman for assistance, he says it denotes a better sort of food, or *bonne bouche*, to be eaten with bread by way of a very nearly similar to the meaning given to it by Cato, in the text that immediately follows in the text.

Britain, and as, in drawing this parallel, he states the way of maintaining servants in that part of Scotland where he resided (East Lothian), we presume it will not appear much less curious to most of our readers, than the account of the Romans.

\* Having thus, says he, given some account of the expence of labouring slaves among the Romans, it may not be amiss to compare this with the expence of labouring servants in Britain. The annual expence of a slave arising from the purchase, I have already observed, cannot properly be rated at less than 7*l.* 4*s.* This, I am persuaded, will be considered as very high wages, taking the kingdom in general, even in this age, in which they are much higher than at any former period\*; and the rather, when it is considered, that money at Rome, in the time of Columella, giving *six per centum per annum*, shows that there was not so much currency as with us at present; and consequently that the same sum was of more value with them than with us. It is not easy to determine, whether the *meat* given to the Roman slaves, of the kind that has been mentioned, is equal in value to that which is given to our labouring servants; the reducing these, as nearly as is possible, to quantities of corn, is the best way to form some judgment. At present, a labourer's *meat* in the labouring counties of Scotland, must be reckoned highly rated at two pecks, or 17.57 pounds averdupois of oatmeal, and one shilling in the week. A Roman slave had of bread equal to 51 *modii* of wheat, with ten *quadrantals* of wine in the year, and, besides these, something for *kitchen*. This last, according to the account given of it, cannot be reckoned much worse than any quantity of victuals that can at present be purchased for one shilling in the week. If this is allowed, we have only to compare the bread and wine given to the Roman slave with the oatmeal given to a Scotch labourer. Now, it may be observed, that the flour necessary to make up the daily allowance of bread to the Roman slave, would weigh about 2.39 parts of an averdupois pound; and that the allowance of oatmeal in the day to the Scotch labourer amounts to about 2.51 parts of a pound, same weight. The flour, of which the bread for the Roman slaves was made, having all the bran in it, is not so substantial as the same weight of oatmeal; but when the allowance of wine is added, it must appear both more substantial and more valuable †.

\* In Britain, the wages and victuals mentioned are the whole of the expence of a labouring servant to his master; but in Italy, besides the original price of the slave and his maintenance, the master was obliged to provide him in clothes. The value of these, according to the account given by Cato, would not be an inconsiderable addition to the annual expence: so that, upon the whole, we may conclude that the expence of labour among the Romans was as great, if not greater, than in Britain at this day.<sup>2</sup>

\* The editor warns the reader to take notice, that this work was completely finished for the press, by Mr. Dickson, at least a dozen years ago.

† The ingenious author, in a long note, follows this calculation with great accuracy; we regret that our limits forbid us to insert it.



In this calculation, Mr. Dickson has been guilty of one oversight. He says above, 'the expence of *labour* among the Romans was as great as in Britain;'—he ought, however, only to have said, the expence of *a labourer*; for it does not appear, from any part of this calculation, what was the quantity of work performed by the Roman slave, or what proportion it bore to that usually performed by the British servant; and we are inclined to believe, that if this particular had been adverted to, the comparison would have turned out a good deal more in favour of the latter.

Chap. III. Of soil in general, and the qualities of a good soil.

Chap. IV. Of the different kinds of crops raised by the Romans, &c.

Chap. V. Of the maxims of the ancients, and some general directions to the farmer, in his operations.

These maxims chiefly relate to the impolicy of having large farms, and the advantages of residing upon them.—Example: "Whoever would buy a field, ought to sell his house, lest he delight more in the town than in the country. He who is very fond of a town house, has no need of a country farm."—"Neither the assiduity of the bailiff, nor the power and willingness of the master to lay out money in improvements, are so effectual as this one thing, the presence of the master; which, unless it is frequent with the operations, it will happen to him as in an army when the General is absent, all things will be at a stand." The other maxims evidently allude to the system of œconomy which we have already specified.

Chap. VI. 'Of schemes of management, and succession of crops.'—We here learn that the Romans, like the moderns, believed certain crops were exhausting, and others ameliorating, to the soil—which are specified. But the greatest singularity, and what some will think gives no high idea of their skill in agriculture, is, that it is a general rule in Italy to fallow and crop their ground alternately; that is, one year it carried a crop, and the next year lay fallow. By fallow here is meant, being allowed to remain uncultivated; for the Romans seem to have had scarcely any idea of what we mean by a complete summer-fallow.

The succeeding chapters in the first volume—which treat of dung and other manures, instruments of agriculture, and the way of using them—contain much matter of curious speculation; but little that could prove interesting to any of our readers, except to those who have a particular predilection for researches of this nature, and to whom no abridgment could afford satisfaction.

The same observation will apply to the whole of the second volume, which treats of the seasons of sowing—choice of seed—method of destroying weeds—the culture of particular crops, *viz.*

*Triticum,*



*Triticum, Far, Hordeum, Legumina, Medica, Rapa, Napus, Linum, Willows*,—the management of meadows—hay-making—inclosing—reaping—threshing, winnowing, and preserving corn—concluding with a chapter on the management of oxen, and a comparison between these animals, as beasts of labour, and horses, by Mr. Dickson; which parallel, he, as usual, concludes to be greatly in favour of cattle; though, on this head, we think all circumstances have not been taken into the account, and therefore we have our doubts of the justness of the conclusion. But it would lead us too far, were we here fully to explain our reasons for them.

Though Mr. Dickson deserves a high degree of praise for the unwearied application he has bestowed on illustrating the various particulars relative to the rural œconomy of the ancients, and though the modern reader will be surprised at the *minute* attention which their authors have bestowed on a great diversity of particular objects, yet he will too often have occasion to remark that the mode of reasoning introduced into physical disquisitions by the immortal *Bacon*, had not been discovered before the æra in which they wrote. He will consequently find, that *facts* are often assumed, without any attempts to authenticate them by experiment, and of course, very absurd notions are gravely propagated as undoubted truths, and retailed by one author after another, with the most implicit faith; such as, that “old brocoli seed sown produces turnip, and also that old turnip seed produces brocoli.”—“The cole,” says Columella, “when it has four leaves, ought to be transplanted; but its roots must first be anointed with liquid dung, and wrapped round with three fillets of sea weed, and in this situation put into the ground. This makes it moisten more easily in boiling, and preserves the green colour without nitre.”—“The Greeks,” says Palladius, “assert, that the seed which is steeped in capons blood is not hurt by destructive weeds;—and that if sprinkled with water that has nitre dissolved in it, it is [that is, the produce is] more easily boiled.”—“The nature of the soil,” says Columella, “changes the seed of both; if the *Rapa* are sown in the soil different from their nature, in two years they are changed into the *Napus*; and *vice versa*.”—“It is alleged,” says Pliny, “from a nice observation, that, if they [the *Napus* and *Rapa*] are sown between the times mentioned on the same day of the moon on which the first snow in the preceding winter happened to fall, there will be an extraordinary crop.”—The directions for sowing on such or such a precise day of the moon’s age, as being necessary for insuring a crop—for preventing the plants from being hurt by mildew—by snails and other vermin—are innumerable, and invariably inculcated with the most solemn gravity. These, and many other similar particulars, sufficiently serve to shew that facts relating to

agriculture were not in ancient times ascertained by experiment, which is the only sure test of truth; and that therefore they cannot be relied on.

We repeat, however, that, as matter of curiosity, the volumes before us claim a considerable degree of merit. But considered in point of utility to the British farmer, we cannot rate them very highly.

In almost every page of the work, the benevolent views of the author are apparent. He is careful, in every case, to compare the ancient and modern practices, and on these occasions, he always corrects what he deems to be erroneous in modern times. In the course of these remarks, many allusions are made to prevailing opinions in the author's time with regard to the management of estates, especially in North Britain. Many of these opinions have long ago given way to others; and instead of thinking that only ten or twelve years had elapsed since the work was written, as the editor hints, we should rather suspect, from the general scope of the remarks, that it had been chiefly penned twenty or thirty years ago. Probably the greatest part of it was then written, though it may have received the author's last touches at the time which the editor mentions.

The classical scholar, and the man of taste in polite literature, will not find that the language of this publication possesses all the elegance he could wish; it is full of Scottish idioms, and abounds in phrases that will be unintelligible to the English reader. The editor ought to have had these blemishes corrected.

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ART. II. *A Journey through the Crimea to Constantinople.* In a Series of Letters from the Right Hon. Elizabeth Lady Craven, to his Serene Highness the Margrave of Brandebourg, Anspach, and Bareith. Written in the Year MDCCLXXXVI. 4to. 332 Pages. 18s. Boards. Robinsons. 1789.

**A** Journey through the Crimea to Constantinople' is a title, like that of many plays, rather founded on a popular part of the performance, than calculated to specify the real subject of the work. The binder is, indeed, directed that 'the map of the roads of the Crimea is to face the title;' but there are not above forty pages in which it is at all necessary for the reader to consult it. The present series of letters contains the narrative of a tour from Paris, through the south of France, as far as to Bologna in Italy; where the receipt of certain letters change the course of the fair traveller from a southern direction to the north; and she proceeds through Venice, to Vienna, Warsaw, and Petersburg:—thence, by Cherson, through the Crimea, by sea, to Constantinople; and then through Bulgaria, Wallachia, and  
Tranfyl-

Transylvania, back again to Vienna, where the journal concludes; leaving Lady C. preparing to set out for Anspach, to visit his Serene Highness: to whom she had obtained permission to address her Letters, during her tour, in the character of her brother; and to whom she writes with due respect, and with a more than *sisterly* affection. The style is, according to the character of letter writing, natural and easy; but, after the manner of Sterne, broken into dashes: which, we are sorry to observe, are now quite in fashion, and too much *the way of the world*. Some dashes, however, are continued, without interruption, for several lines together; and their probable sense is sometimes to be collected from the context which produces them. Of these, perhaps, we shall take more notice, before we dismiss the Letters.

One great object in view, in publishing this correspondence, appears to be an effort to wipe away some unfavourable imputations at home, and to manifest the respect shewn to the writer abroad. The Dedication may strictly be considered as the first letter, though the last written; and it tends to shew that there exists a spurious Lady Craven, who on the continent, as well as at home, like a Birmingham coin, has long passed for the sterling impression. The Letters convey much instruction, and afford considerable entertainment; at the same time that they exhibit many proofs of good sense and vivacity. This general opinion will, probably, appear well founded, from the following investigation of their contents.

In the first Letter, dated from Paris, Lady C. thus writes and dashes:

' I have sent you some English garden seeds, which were given me by Lady ——. I hope when you are eating your sallads this summer, you will think of your adopted sister, and believe that *it* must be very good reasons, that deter her from visiting Franconia, in preference to all other places. — — — — —

' I have the honour to subscribe myself your very affectionate sister, faithful friend and servant.'

' I slept at Orleans last night—and as the weather is extremely hot, I rested in the middle of the day at Blois, where I examined the royal *Chateau*, a house composed of different orders of architecture, built at different periods of time, and by various persons. The most modern addition has been made by Gaston Duc d'Orleans, who chose to place an Italian structure in the midst of the various irregularity belonging to the ancient Gothic, one part of which was built by Francis the First.—The ornaments of this (several of them) were to me as incomprehensible as Egyptian hieroglyphics would have been. I wished my friend Mr. W. at my elbow, whose knowledge in, and taste for the Gothic, might have explained them.—The porter who conducted me *about*, seemed a good historian for a person of his condition.—I need not tell you, how many extraordinary per-  
sonages



sonages and events this *chateau* called to my mind.—If the confusion which ambition naturally creates in history, should at this moment prevent your memory from placing them before you—I refer you to the *Nouveau Voyage de la France, par M. Piganiol de la Force*, who gives a cursory account of Blois, and this *chateau*—but he does not say, what I can assert, that so many persons have scraped the stone on which Henry Duc de Guise's blood fell, that there remains but one half of it.—My old conductor told me, those who preserved the powder as a relic, were people related to the Guise family, and curious travellers—I was not one of them —.

‘ Every body last year, that would be quite à l’Anglaise at Paris, had to wait on them, what they called a *Jakay*, a little boy with straight, lank, unpowdered hair, wearing a round hat—and this groom-like looking thing waited upon them at dinner, and was frequently stuck up with three tall footmen behind a fine gilt coach.—It was in vain for me to assert to some grave old French people that jockey meant riding-groom in a running-horse stable; and that no grooms ever waited upon us, nay scarcely ever came into the house, and certainly nothing but servants, as well dressed and powdered as the French, waited upon us, or went behind our carriages. They answered, it must then be a new fashion, for it was *tout-à-fait à l’Anglaise—et comme on se fait à Londres* —.

Letter xi. contains some account of, and reflections on ‘ the much-famed *Fontaine de Vaucluse*.’ —

‘ I set out from Avignon in the middle of the day, and arrived at a town called Lille, where I took a French post-chaise, and went in it by the side of the Sorgue's clear stream, till the road was too narrow for the carriage to proceed; I then walked in a narrow path winding round the immense rocky mountains to the left, with the stream rapidly flying by me to the right, about a mile, till a cavern, pretty much in the shape of those which lions come out of in an opera, presented itself to my view, and from that flows the river. I am told it is an unfathomable abyss. Why it is called a *fontaine*, I am at a loss to guess.

‘ Monstrous rocks rise over and on each side of this craggy arch; these seem to bend forward to meet or crush the curious.—Which ever way I turned my eyes, I saw gigantic and fantastic shapes, which nature seems to have placed there to astonish the gazer with a mixture of the melancholy, terrible, and cheerful; for the clearness and rapidity of the river makes it a lively object, and where there is a flat place on the banks, though not *above a few feet* in circumference, the peasants have planted trees or *sowed gardens*—you lift up your eyes, and see the most perfect contrasts to them—the birds, which hovered towards the upper part of the rocks, were scarcely perceptible. In looking into the cavern, it appears horrible and gloomy; I could almost have fancied the river ran thus fast, rejoiced to quit the mansion from whence it sprung. No wonder Petrarch's song was plaintive, if he courted his Muse with this scene perpetually before his eyes; Love and all his laughing train must fly the human imagination, where nature displays her features in the majestic and terrible style, and I was very glad to find so good an excuse as this

situation for Petrarch's eternal complaint—till now I was puzzled to guess, how a man of his sense could pass the greatest part of his life in eternizing a lady's contempt of a faithful passion—but I now believe there was no Laura—or if there existed one, he found in either case his imagination particularly turned to poetry, and that of the melancholy kind; in this, probably his summer's residence, I who you know — — and have as playful a Muse as ever smiled upon mortal, sat examining the astonishing picture before me with a silent reverential sort of admiration—and should have remained there till night, if I had not been informed that it grew very late, and I must see the pictures of Petrarch and Laura in the *chateau* of the Marquis de Chamont, which is a miserable house a few steps from the *Fountain*. These pictures are very modern—probably as like you as the persons they were drawn for.

From Hyeres are dated *four* Letters; one of them containing many long and short verses on a French pamphlet concerning the late memorable siege of Gibraltar. These verses display much loyalty, but *not quite so much poetry*.

The last of these four letters is the most valuable; and contains some interesting intelligence. We shall therefore transcribe it:

LETTER XVI.

\* HYERES\*, August 24, 1785.

\* Dear Sir! I am extremely surpris'd that invalids, who fly to the South in winter, do not choose Hyeres in preference to Montpellier or Nice: it is true, that it is more solitary than either of these places; but I am sure, by the accounts I have had of the last, its lying, gossiping, mischievous style of the society must be a most horrid thing for nerves shaken by illness. There is an uncommon clearness in the air here; the islands appear to the eye to be not above three miles distant, and I am assured they are seven leagues—Provisions are excellent here, particularly fish; among these the John-Dory and the Red Mullet are of an amazing size, and excellent. —

\* There is very seldom any rain at Hyeres, and the rides of the environs are the most beautiful that your imagination can form—particularly one towards the residence of a Mr. Glassiere de St. Tropés—who has near his house a beautiful large valley between the mountains, which he might with little expence turn into a charming park with a river running through it.—You must not suppose from the want of rain here, that there is no verdure, or that the orange-gardens look burnt by the sun; the natives of this happy spot are extremely ingenious in turning every little spring that comes from the mountains (and these springs are numerous) over their fields and gardens, so that the constant want of rain here is the very reason why every vegetation never fails of being refreshed perpetually. —

\* Put all these circumstances together, with another, which I think must weigh with every reasonable person, out of their own country, which is, that provisions are very cheap, and you will agree with me,

\* Near Toulon,

that

that Hyeres is a very good place for an invalid to pass a winter in —.

‘ PISA BATHS, Sept. 17.

‘ I could not help reflecting in one of the finest palaces at Genoa on the want of *unity* and *order*, the two principles on which good taste is founded, that is ever discovered in the dress and ornaments of all kinds which foreigners have —

‘ I had passed through an immense suite of rooms, each more magnificent than the other; when coming into the bed-chamber of the mistress of the house, her dress which she had pulled off the night before, even her bracelets and rings, lay upon a table, and I can with truth assert—no village-girl could have adorned herself with more mean, ordinary, paltry finery than was exhibited—The heir to this noble house, a child of about two years old, that had taken a fancy to my looks, and accompanied me through the apartments, was dressed likewise in a coarse coloured linen—

‘ These circumstances were such contrasts to the house, that it brought to my mind a hundred examples of the like in France, where often, to get at the most elegant *salle de compagnie*, you are obliged to pass through a dirty antichamber, where you are forced to hold up your \* petticoats, that you may not sweep into the inner rooms a load of filth—In the streets you meet a magnificent carriage, attended by servants in costly liveries, drawn by a pair of dog-horses, the harness of which a hackney-coachman would not use with us—and frequently at Paris the finest hotels have their architecture disgraced by the black funnel of a temporary chimney, running out at a window, or through a cornice—

‘ These incongruities cannot be imagined, nor believed, but by those that have seen them—With us, cleanliness constitutes our first elegance; and fitness of things is next considered—and I believe it is the combination of these two circumstances which enchants foreigners of sense and parts so much in England—’

—‘ An English person (in Italy) meets with homage little short of admiration—The very shopkeepers and peasants look in my face, and say—*Cara—Cara Inglese*—

‘ These baths (at Pisa) are very good for palsies, paralytic disorders, gout, rheumatism, and scrophulous complaints; Pisa and Lucca are near—Pisa, I find, the Grand Duke prefers to Florence—I should think an invalid might pass a comfortable winter here—’

By *unity* and *order*, in this Letter (xx.), we suppose that her Ladyship would imply *consistency*.

The postscript to the twenty-third Letter [from Florence] contains the following pleasing remark :

‘ On looking over my letter, I find that I have forgot to tell you, the only object I took notice of from my coach, going to Florence, was the moon; it put me in mind of what Mr. de Caraccioli says, *Que la lune de Naples valait bien le soleil d’Angleterre*—however, our English sun has but one fault, notwithstanding the Marquis’s witty

\* Lady C. forgets that she is writing to a gentleman.



remark; and that is the same that an English mind has—peeping through a cloud too often.—

‘ I could not help observing that all the handsome Florentines are very like the English—an effect perhaps of the great partiality the Italian ladies have for my country people—what I mean is, that as they have *constantly* so many English people here, their looking at them *constantly* may very naturally occasion the likeness —

‘ The Italian ladies are very good humoured, which is more than I can say for their neighbours the French; and they have likewise more natural civility to strangers; for they do not stare at them, and whisper to one another, so as to leave no doubt to the *Anglaise* that her dress is criticised; but they speak to her, and if they remark any thing new to them, they do not tell her, *ce n'est pas à-la-mode*—but they suppose it is the fashion of the country she is come from —

‘ The sovereign might make Florence a paradise; but he keeps no court—There is nothing about his manner of living that betrays either the gaiety or magnificence that naturally belong to royalty—Any person whose rank suits presentation might be presented to the Grand Duke or Duchefs—but I shall certainly not be so; for sovereigns, like the sun, should cheer with their rays the people who look up to them; and when they choose to hide those rays in a corner, strangers must be very foolish to go and seek them out, disturb their privacy, and gain neither pleasure nor amusement by it.—’

In this passage, it is observable that her Ladyship gives a shrewd reason for her *not* being presented at Florence.

‘ I have been obliged again to assure the French, at the French minister's table the other day, that Sir George Elliot (Lord Heathfield) was not born of French parents —

‘ Sterne's adventure about Yorick, I have now good reason to believe was a fact; for I was asked too by a Frenchman if Sir Joshua Reynolds did not build St. Paul's.—I think Frenchmen should never quit Paris; for they do not choose to be acquainted with the chronology or genealogies of any other nation but their own.—The only thing which seems to delight the French minister here is, that the bridge over the Arno, which is just before his windows, puts him in mind of the Pont Neuf at Paris—the only observation I have ever heard him make upon the beauties of this town.—’

‘ *There is* a charming ride here about a mile from the town, in a wood of the Grand Duke's, called the Cathins (where the ladies walk, or go in phaetons, called here *Biroebes*)—but its chief beauty, the most enormous firs I ever beheld, are now selling. — —

*There is* also a dairy, where cream, milk, and butter are sold, at a toyal price indeed—*There is* an excellent invention in it to keep the milk sweet in this hot climate—the pans are placed in a trough or frame, full constantly of fresh water, which runs in at one end and out at the other. — Talking of inventions too; I wonder why in all great cities they do not copy *one* from the clock in the Piazza di gran Duca here—the figures shewing the hour are transparencies, with a light behind them; so that in the darkest night, the sober citizens can see what hour of the night it is — —’

In Letter xxviii. the fair traveller says, 'whoever wrote L. M——'s Letters (for she never wrote a line of them) misrepresents things most terribly.'—We are inclined to think that Lady Craven is mistaken in both these particulars; especially in the first. See our seventieth volume, p. 575. where we have asserted the authenticity of the first three volumes of Lady M. W. Montagu's work; and where we have also related the story of the fabrication of the fourth.

## LETTER XXIX.

Vienna.

'The Emperor gives a private audience for ladies that are presented to him. There was only myself and the lady who accompanied me that went into his room together; we met a Princess Ellerhazi coming out.—The Emperor was close to the door; and after bowing very civilly, he made us sit upon a sofa—and stood the whole time himself; I staid three quarters of an hour; there is no occasion to fear staying too long; for when he cannot spare any more time for the audience, or for any other reason chooses to end it, he very civilly says, he will detain you no longer, you then get up, and go to the door, which he opens himself—and thus ends the presentation—I think much more agreeably than to answer any questions a sovereign chooses to make before a hundred people that are within hearing in the circle of a drawing-room—who generally repeat what they hear, according to the folly or malice they possess—and I should think it totally impossible for a monarch to converse with any satisfaction surrounded by so many ears, which have often no brains belonging to them.—The Emperor is like the Queen of France, and the only thing that *gené*d me at all was his not being seated—He converses politely and agreeably—'

The xxxist Letter, from Warsaw, affords much entertainment and information. We shall extract from it Lady C.'s relation of her interview with that truly wise, excellent, and venerable Prince, the King of Poland: whose partiality for England, so patriotically related by her Ladyship, and so well known before, makes us *laudably vain*.

Our fair traveller thus speaks of her presentation:

'The King received us in his study; I was accompanied by the Grand Marechal's wife, who is one of the King's nieces—You, Sir, do not speak better French and English than that amiable Sovereign—he told me he had been in England thirty years past, and asked me if Mr. W—— was still living—Not only living, I replied, Sir, but in good spirits; for I have a charming letter in my pocket from him—He said, if there was nothing imprudent in his request, he would ask to see it. He imagined Mr. W.'s \* style must be uncommon; I gave him the letter—he put it into his pocket after reading it, and told me, as his sister, the Princess of Cracovia, did not understand English, he should translate it into French for her; and if I would dine with him two days after, he would read me his translation, which indeed surpris'd me—He must be a very elegant writer

\* Mr. Walpole's.

in every language he chooses to profess—I wish I had dared to have asked him for a copy—Well, Sir, he is the second person I have seen, whom I wished were not sovereigns—for it is impossible that the many disagreeable persons and circumstances that surround them, should not deprive them of the society of people who, sacrificing only to the Muses, are better company than those who only sacrifice to ambition, when they give their time to sovereigns—We were only fourteen people at the King's dinner, and we conversed as cheerfully and as rationally as if we had not been at a court—

‘The King, in his face, is very like the Duke of Marlborough; and there is an elegance in his language, with a softness in the tone of his voice, that pleases the ear to the highest degree—’

‘The King has a manner of saying things obliging or flattering, peculiar to himself—he tells me he thinks *men, animals*\*, trees, every thing, in short, that takes its birth (in) or is produced by England, is more perfect than the produce of other countries—the climate, the soil probably, he says, may occasion this; his partiality to the English, together with your's, Sir, would make me prejudiced in favour of my own country, if I could love it better than I do—but the word comfort, which is understood there only—has long stamped the value of it in my mind—’

Letter xxxiii. from Petersburg, presents to us some reflections which are not the less pleasing, on account of their being so totally unexpected from the pen of a fashionable woman of quality:

‘The Empress and the Princess d'Ashkow are the only ladies who wear the Russian dress; it is I think a very handsome one; and I am more surprised every day, that nations do not each preserve their own fashions—and not copy one country that is at present only the ape of every other—From Cherson, the new town on the Turkish frontiers, which is 1600 miles from hence, are brought many provisions; from Archangel likewise this town is provided, and from Astracan on the Caspian Sea, near two thousand miles, all the dainties, such as grapes, pease, beans, artichokes, are brought—It is natural to suppose, that the necessaries of life are dear, from these circumstances; but some of them are extremely cheap—and I believe Russia is one of the cheapest countries in the world to live in; if French wines and fashions, and English comforts, can be dispensed with—To these last I never felt so much attachment as at this moment—*Dans le ligne Anglais*, a quarter of this town, where the English merchants live, I find English grates, English coal, and English hospitality, to make me welcome, and the fire-side cheerful—I have never yet been fortunate enough to make any acquaintance in the world of commerce; but if all English merchants and their families are as well informed and civil as those I find here—I should be very glad to be admitted into the city of London as a visitor, to enjoy a little rational conversation, which at the court-end is seldom to be found—How should it be otherwise? A little Latin and Greek in the schools of Westminster and Eton, and a great deal of vulgar rioting, make our young men

\* What are *men*, my Lady?



208 Lady Craven's *Journey thro' the Crimea to Constantinople.*

a strange mixture of pedantism and vice, which can only produce impudence and folly—Thus tutored, at sixteen they are turned upon the hands of some unhappy man, who is to present them at foreign courts, with no other improvement or alteration in the boys heads, than that of their hair being powdered and tied behind——'

— ' Indeed, Sir, the elegance which is produced by the cleanliness and order seen with us, is found nowhere out of England; here the houses are decorated with the most sumptuous furniture from every country—but you come into a drawing-room, where the floor is of the finest inlaid woods, *through* a staircase made of the coarsest wood, in the rudest manner, and stinking with dirt—The postillions wear sheep-skins—and at a ball, when a nobleman has proposed his hand to a fair lady—he often kisses her before the whole company—*à propos* to this custom—I must tell you an anecdote of — —

' Thus you perceive he was nearly in the same predicament as the Chevalier dans la Fée Urgele—and might have said, *Pour un baiser faut-il perdre la vie?*'

The *dash*s in this last extract are arch and eloquent.

At the end of this Letter, or, rather, at the beginning of what *should have been numbered xxxiv*, Lady Craven gives a curious conversation, in French, with the Swedish minister, which prevailed on her to give up the thoughts of returning to Germany, through Sweden and Denmark; and determined her to go through the Crimea to Constantinople. In this Letter are likewise the following sensible passages:

' There are ladies here whom I shall be sorry to quit; who in youth are possessed of many talents, and with whom I could form an agreeable society; Italian music, the pedal harp, and our English poets are perfectly understood by them; I think often I can trace Grecian features among the females of this country, and the subtle wit of the Greek in the men; that pliability of genius which causes them to speak so many different languages well, and adopt all the inventions and arts of other countries that are good——

' I am speaking without any partiality, dear Sir; but I do not see here the prejudices of the English, the conceit of the French, nor the stiff German pride—which national foibles make often good people of each nation extremely disagreeable. I am assured the Russians are deceitful—it may be so; but as I do not desire to have intimacies, I am much better pleased to find new acquaintances pleasant and civil, than morose or pert——'

Letter xxxv. from Moscow, contains a learned sketch of the history of the Crimea; and the two next epistles are dated from Cherson, the first spot on her ladyship's map, that she visited, and situated on the Bosphorus, which falls into the Black Sea; and which Lady C. was obliged to cross, in order to proceed to the Crimea.

Having crossed to the shore opposite to Cherson, and entered the Crimea, we have, in Letter xxxviii. a descrip-



by the industrious and ambitious, would make it the mistress of the world—At present, it only serves as a dead wall to intercept the commerce and battles which other powers might create one another—'

'The Sultan has the highest opinion of the sense and courage of the Capitan Pacha; when he quits Constantinople the sovereign thinks his capital in danger—But I find all ranks of people agree in his having introduced a better police for the town than hitherto existed—At a fire, some janissaries not doing their duty properly, he had four of them flung into it. *Pour encourager les autres*, as Voltaire has observed upon another occasion—He is always accompanied by a lion, who follows him like a dog—The other day he suffered him to accompany him to the Divan, but the ministers were so terrified that some jumped out of the windows, one was near breaking his neck in flying down stairs, and the High Admiral and his lion were left to settle the councils of the day together—'

The XLVIIIth Letter contains many, very many lines of *dashes*, which are rather unintelligible.

Some curious particulars concerning a principal harem, that of the Capitan Pacha, occur in the XLIXth Epistle; but they are so long, that, though it is much against our inclination, we can only refer the reader to them.

The fiftieth Letter describes the enviable situation of the Turkish wives. Whatever misfortunes may befall the husband, or in however low a station of life he may be, the person of the wife is sacred, free from all constraint, insult, or reproach; and while *he* is abroad at hard labour, *she* takes her pleasure in making visits, or in sitting at home 'bedecked with jewels.'

The Letters from Athens contain many sprightly descriptions, and sensible reflections on the ancient and modern state of Greece. The last of them concludes in the lively manner following, not without her ladyship's arch dashes:

'The little Tarleton \* is an excellent sailer with a fair wind; but, like all delicate little frames, is too much shaken when she meets with rough treatment

— — — — —  
— — — — —  
— — — — —

'I remain, my dear Brother,

'Your affectionate

'E. C—'

#### LETTER LXI.

—\* It is said Varna † was the place where Ovid was sent into banishment; it might be so; but the chief part of his exile was passed in Moldavia; the borders of a lake where he often walked have become famous; the gentleness of his manners, and the sweet tone of his voice have been recorded from father to son, down to the present inhabitants of that part of Moldavia—'

Letters LXII. and LXIII. contain an account of her Lady-

\* The name of a small frigate in which Lady C. was then sailing.  
† A Turkish town on the shore of the Black Sea, called Romelia.



ship's journey through Varna and Silistria\*, with a lively description of a kind of upper servant, or creature, of the Visit, called a Tchouadar, who was commissioned by M. de Choiseul (the French Ambassador), and the Imperial Minister, to attend and protect her. But he proved so lazy, mercenary, treacherous, and cowardly, that Lady C. is provoked to speak of him, and, indeed, of the Turks in general, in a style which is not very flattering to the character of the "true believers."

The LXIVth and the LXVth Epistles, dated from Buccarest, in Wallachia, give an account of the honours and civilities paid to the fair wanderer, by the Prince and Princess of Wallachia; of whom we wish to give some idea by transcribing Lady C.'s account; but our extracts are already extended to so great a length, that we must refer the curious reader to the volume itself.

Letters LXVI. and LXVII. are dated from Hermanstadt, the capital of Transylvania, in the dominions of the Emperor of Germany. The first contains an account of the rough journey through the dangerous road between Transylvania and Wallachia. The second presents us with one instance, among many others, of the politeness of the Emperor. He had informed Lady Craven that he should pay her a visit; and came, accordingly, on foot, attended only by General Brown. The visit, which lasted two hours and a half, was partly employed in looking over the maps, &c. with which her Ladyship had been presented, and with which he was much pleased.

We shall now transcribe the concluding Letter (the LXVIIIth) entire, except a few lines:

VIENNA, Aug. 30, 1786.

"I am arrived very safely and pleasantly here, and was only delayed upon the road by the Comte de Soro, who insisted upon my dining with him—I think Hungary a noble country, and only wants navigations made across from the Adriatic to the Danube, to be one of the richest and best peopled countries upon earth. Turkish idleness, which probably ever will remain the same, gives a fine opportunity for the inhabitants of Hungary to become the richest and happiest people in the world—If Fate had made me mistress of that particular spot, I should form a strict alliance with the Porte, asking nothing but a free trade upon the Black Sea—Can you conceive, Sir, any thing so comfortable as to have an immense wall or barrier, such Turkish supineness creates, between my kingdom and an ambitious neighbour?—How I would encourage Asiatic splendour, superstition, and laziness, and never do any thing that could weaken such a barrier—Ambition, which often leads men into wrong paths in politics, may suggest to the Imperial courts that the Turks should be confined to their Asiatic shore, and all European Turkey should belong to the Christians—but I am not of that opinion; and, after the sea, I would not wish to surround my country with any other defence than that which Mahometan idleness could form—The Turks are faithful to their treaties, and do not seek war under false pre-

\* A town on the borders of Wallachia.

tences—Their revolted Pachas give them too much trouble, constantly, not to make them desire eternal peace with their foreign neighbours—A gentleman with a foolish troublesome wife to make his fireside uncomfortable, does not go out of his house to seek new discontents—Such is the situation of the Porte—The perpetual disquietude of the empire makes the thinking Turk find a comfort in the dull moments of rest he finds upon his carpet, spread under the lofty plantane—and we must not wonder to see so many of them seemingly to enjoy moments, which to us would be death-like stupidity. But as I am not the sovereign of any country, I will not take up more of your time with my reflections, but tell you that I found Prince Kaunitz here very glad to see me; he saluted me with a—*Ab! vous voila ma noble Dame*—

—‘ I shall stay only till I receive letters from ——— and ———, and then set out for Anspach, where I shall have the honour and most sincere pleasure of paying my respects to you, and assuring you in person how much I am, dear Brother,

‘ Your affectionate Sister,

‘ And devoted Friend,

‘ E. C.—’

The manner in which we introduced this work to the reader, and the respect with which we have attended her Ladyship through the whole tour, leave little room for additional observation. Minute critics might indeed cavil at some few circumstances, and perhaps censure the frequent mixture of French and English words and phrases; but, considering this series of familiar letters as a correspondence allowing a kind of transcript of common conversation, and recollecting that the Letters themselves were scarcely intended for publication, such liberties from a female pen are far from inexcusable.

It seemed to be the candid way of exhibiting this Tour, to permit the fair writer to speak for herself, which has occasioned our uncommonly numerous extracts. So far from fearing that they will appear tedious, we declare that there are many amusing passages, which the limits prescribed to us, with respect to this article, forbid us to transcribe; and we will again venture to pronounce that these Letters afford a proof of a lively imagination and a good understanding;—and that they are calculated to please, and never can offend.

The work is ornamented with six neat engravings of views, &c. beside the map of the roads of the Crimea.

ART. III. *The History of the Turkish, or Ottoman Empire, from its Foundation in 1300, to the Peace of Belgrade in 1740.* To which is prefixed an Historical Discourse on Mahomet and his Successors. Translated from the French of Mignot. By A. Hawkins, Esq. 4 Vols. 8vo. 11. 4s. Stockdale, &c.

**I**N the annals even of the most polished nations, a professor of morality and humanity will frequently be shocked at the means



means employed to attain a political end, though that end may in itself be unexceptionable: but in the history of a savage race of men, whose politics know not any law but that of force, and whose force is impelled by fear, revenge, and wanton caprice, regardless of that law of nations which regulates popular resentments in Europe,—ferocity and barbarism stain all their public acts. This truth is not only manifest in all former histories wherein the Turks appear, but even in the transactions of the present day.

The Abbot Mignot is declared, in the Translator's preface, to be nephew to the celebrated Voltaire, and that it is natural to suppose this work underwent the examination of the uncle, previous to its publication. We should as naturally adopt this supposition, did we perceive any strokes of Voltaire's pen in the performance; but if there were any slight touches in the original, they are lost in the translation; the language throughout being very penurious, and the narrative bald and dry. An instance or two will shew whether we do the language any injustice. In the prefatory discourse on Mahomet, which by the way, is a loose, illiberal piece, we are informed that 'in the course of his conquests, the impostor *was like to lose his life by an accident that should have unmasked him to all his followers* \*.' In another place, a paragraph closes with affirming that 'the emirs-al-omra deposed the commander of the faithful as often as their interest or caprice prompted them to †.' A prisoner who made his escape, 'had time to get away before he was *found wanting* †.' As a specimen of greater length, we shall produce the account of the institution of that formidable class of soldiers called Janissaries, by Amurath I. about the year 1370.

\* He established the corps of janissaries as we see it at this day; and, by the advice of Kara Ali his grand vizier, he ordered, that the fifth part of the slaves that should be made from the enemy (for the Turks call their prisoners of war by no other name), should belong to the sultan, and that these foreigners, having embraced Islamism ‡, should form a new corps, which Amurath fixed at ten thousand men, but it was afterwards considerably augmented. He divided them into odas or chambers, at the head of which he appointed particular

\* P. xix.

† P. lxi.

‡ Vol. ii. p. 322.

§ The Turkish emperors regard all those that become Mussulmen as subjects. Submission to the Alcoran implies always the privilege of naturalization. A renegade is sometimes prime minister of the empire. There is no other rank in Turkey than that of employments, and every Mussulman, without distinction, is capable of being appointed. The slaves taken in war, or given by tributary nations, if they are brought up from infancy in the Mussulman religion, or in military discipline, either in the seraglio or in some oda [an institution which they call a *chamber*], are much sorer of succeeding to high employments, than the inhabitants of towns.



officers, and he subjected the whole corps to a chief, called an aga, who, by his credit and authority, became one of the first officers of the empire. As Amurath wished to give this corps of infantry the renown of great valour, he resolved to consecrate it by religion. The first enrolled were sent to a dervis, whose holy life rendered him *recommendable*. As soon as these new soldiers were prostrated before him, the *solitary* man, affecting a prophetic tone, and placing the sleeve of his garment on the head of the first of them: "Be their name janissaries," said he, "be their countenances fierce, their hands always victorious, their swords always sharp, their lances always ready to strike at the head of an enemy, and their courage the *cause* of their constant prosperity." Since this period, they have always retained the name of janissaries, which signifies new soldiers, and their cap has retained the form of a sleeve. This soldiery became, as we shall see in the sequel, very useful to the Ottoman empire, and sometimes fatal to its masters.\*

The name of Mahomet II. stands high among his countrymen, on account of his conquests; though, as the present writer observes, he was one of the most perfidious and sanguinary princes that history has handed down to us. The reduction of Constantinople, and the extinction of the Greek empire, extended his fame to Europe; and the complexion of that fame may be conceived from the following story, of his behaviour after the capture of Constantinople; which we produce merely as a curiosity\*:

A young Greek lady of noble birth, called Irene, hardly seventeen years old, fell into his hands. A bashaw had just made her his slave; but struck with her exquisite beauty, thought her a present worthy of the sultan. The east had never before given birth to so charming a creature; her beauty was irresistible, and triumphed over the savage Mahomet; rough as he was, he was forced to yield himself entirely to this new passion; and in order to have fewer avocations from his amorous assiduities, he passed several days without permitting his ministers and the principal officers of the army to see him. Irene followed him afterward to Adrianople, where he fixed the residence of the young Greek. As for himself, on whatever side he turned his arms, he would often, in the midst of the most important expeditions, leave the command to his generals, and return on the wings of love to Irene. It was soon perceived that war was no longer his reigning passion: the soldiers, who were inured to plunder, and accustomed to find booty in following him, murmured at the change. This dissatisfaction spread and became contagious: the officers, as well as the soldiers, complained of his effeminate life: yet his wrath was so terrible, that no body durst undertake to speak to him on that subject. At length, as the discontents of the soldiery were just going to break out, Mustapha bashaw, consulting only the fidelity which he owed his master, was the first that gave him notice of the discourses which the janissaries held publicly to the prejudice of his glory.

\* Dr. Samuel Johnson made choice of this story, as the subject of his only dramatic composition.

\* The sultan continued some time in a sullen and deep silence, as if he was considering in himself what resolution he should take; the only answer Mustapha received was, an order to summon the bashaws to assemble the next day, with all the guards, and the troops that were posted about the city, under pretence of a review; after which he went into Irene's apartment, and stayed with her all the night.

Never did the young princess appear so charming in his eyes; never too had the prince given her such tender marks of his love before: and in order, if possible, to bestow new lustre on her beauty, he desired her maids to exert all their care and skill in dressing her. When she was thus set out and adjusted to appear in public, he took her by the hand and led her into the middle of the assembly; when, tearing off the veil that covered her face, he haughtily asked the bashaws around, if they had ever seen a more perfect beauty. All the officers, like true courtiers, were lavish of their praises, and congratulated him on his felicity. Upon which, Mahomet, taking the fair Greek by the hair with one hand, and drawing his sword with the other, at one stroke, separated her head from her body; then turning about to his grandees, with eyes rolling and flashing with fire: *This sword, said he to them, whenever I please, can cut asunder the ties of love.* The whole assembly was struck with horror, and shuddered at the sight: the dread they were all seized with, of being treated in the like manner, made the most mutinous of them tremble: every one thought he saw the fatal sword lifted over his own head; but if they escaped his sanguinary temper at that moment, it was only to have his revenge the better. Mustapha, as a reward for his faithful advice, was first sacrificed, and on a slight pretence; he caused him to be strangled in the seraglio; and in the long wars in which he was afterward engaged, and that lasted as long as his reign, he had the cruel pleasure of dispatching most of the janissaries one after another, who, by their seditious cries, had interrupted his pleasures, and awaked his fury. *Translator.*\*

This affecting anecdote is added by the translator, and if we understand the paragraph preceding it, is derived from Vertot; Mr. Gibbon, in his sixth volume, hints at it among other stories, that he does not believe; and yet it can scarcely be rejected for being injurious to the memory of Mahomet. It is by no means clear, whether the translator who produces it, believes it or not; for after relating Mahomet's brutal treatment of the Governor of Negropont and his daughter, he adds, in an unintelligible note, \* This fact, which the continuator of Calcondilus reports from the notes of that historian, has given place perhaps to the story of Irene, which no ancient historian has ever spoken of\*.

It is but seldom that the uniform dry details of unjust and merciless wars, and of the brutal intrigues of the seraglio, are enlivened with any thing of a sentimental or instructive nature;

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\* Vol. i. p. 167.

but the dictates of common sense will sometimes even force their way into the palaces of despots, though to very little purpose, as in the following instance :

“ During *the first years* of the reign of Achmet, he was in continual fear of being deposed. The examples of Mustapha his brother, and of Mahomet IV. his father, were always present in his imagination. Though the profound peace which the Ottoman empire enjoyed rendered it no way difficult to govern, and the body of the nation, fatigued with the violent shocks which it had experienced, seemed to relish a necessary repose, the sultan could not see some soldiers and effendis assembled, without supposing plots or conspiracies. All the blood which he had spilt to punish the deposition of his brother, and to secure the sceptre in his own hands, could not remove his fears for the future. In fine, Achmet experienced on his throne that fear and perplexity which are the lot of tyrants. He renewed the ordinance that forbade the soldiers, or even the citizens, to walk more than four together in the streets. The offenders were liable to a severe bastinado : some even were put to death on slight suspicions. The emperor, always full of frightful ideas, sent one day for the mufti and some of the mollacs of most reputation, to ask of them the interpretation of a dream. He said that he had seen his palace all in flames ; and as he was making vain efforts to extinguish this terrible fire, and was himself on the point of becoming a prey to it, he awoke with terror. “ Great prince,” replied the mufti to him, “ calm the uneasiness with which you are agitated ; give over shedding blood and terrifying yourself, and then you will have less frightful dreams.”

This was the sultan who so hospitably received Charles XII. of Sweden at Bender ; and the strange freaks of Charles at this place of refuge, professedly copied from Voltaire, form by far the most entertaining part of this history.

The French author candidly exhibits his authorities, and appears to have had recourse to respectable assistance, to render his work deserving of the public attention : but an European reader is little interested in revolutions brought about by Women and Eunuchs.

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ART. IV. *An historical Essay on the Dress of the ancient and modern Irish*: To which is subjoined, a Memoir on the Armour and Weapons of the Irish. By Joseph C. Walker, Member of the Royal Irish Academy, Correspondent Fellow of the Antiquarian Society of Perth, and Honorary Member of the Etruscan Academy of Cortona. 4to. pp. 200. 18s. Boards. Elmsley. 1788.

THE antiquarian library is considerably enriched by this publication, as Mr. Walker seems to have spared no pains in the investigation of his subject ; having, he says, in pursuit of information, “ visited the couch of the aged, and patiently listened to “ the tale of other times ;” trimmed the midnight lamp over many a dry annalist, and pored with unremitting at-

tentive



tention on many a musty manuscript. I explored the mouldering walls and "long sounding isles" of cloistered fanes, for figures illustrative of my subject; nay, I even unbarred the gates of death, and entered the tomb in quest of evidences!

The work seems in part to consist of essays read before the Royal Irish Academy, and is comprised under the following heads: An historical Essay on the Dress of the Irish. A Memoir on the Armour and Weapons of the Irish. And an Appendix, divided into five articles; beside a number of additions and corrections.

In treating the first head, Mr. Walker says he will not take upon him to determine how soon after the arrival of the Milesians, the Irish threw off their clothing of skins; but he is inclined to think that the dress which prevailed among them for so many centuries, and even to latter times, was introduced into Ireland by those bold invaders: he then proceeds to describe the ancient dress of the Irish, with the different alterations which it underwent, in fashion, materials, and ornament.

The dress of the ancient Irishmen, says he, consisted of the *Truis*, or strait *Bracca*; these were striped or plaid trowsers, being breeches and stockings all in one, fitted close to the limbs. The *Cota* was a garment similar to that which we call a waistcoat, open before, and falling so far below the waist as to admit of being occasionally folded about the body, and made fast by a girdle round the loins; the sleeves were sometimes long and sometimes short. This garment was dyed yellow, with saffron, or rather a kind of *lichen*, that grows on the rocks. The reason for its being so dyed, was to prevent the appearance of soil, contracted by long wearing. Lord Bacon, in his *Essays*, assigns another reason. The Irish, says he, wear saffroned linen shirts, which continue long clean, and lengthen life; for saffron being a great binder, oily and hot, without sharpness, is very comfortable to the skin.

The *Cochal*, or *Cocula*, was a kind of long cloak with a large hanging collar or hood of different colours; this garment only reached as low as the middle of the thigh: it was fringed with a border like shagged hair, and, being brought over the shoulders, was fastened by a buckle or broche. In the field of battle, it was made to serve as a shield, by being wrapped several times about the left arm. The inhabitants of Connaught, for many ages, wore no other covering on their heads than the hood of the *Cochal*.

The *Canabhas*, or *Fillead*, was another loose garment, much resembling the *Cochal*, made of coarse woollen cloth. The Irish romance writers of the middle ages give this garment to royal personages, representing it of a flowing length, and like the regal robes of the East, of a crimson colour.

The *Barrad* was a conical cap, with the point hanging down behind. The Scotch bonnet was also formerly used in Ireland. The Druids wore on their heads, behind an oak-leaved crown, a golden crescent, with buttons at the extremities, through which a string was drawn to fasten it; several of these crescents have been found in the bogs.

The *Brog*, or Brogue, was a kind of shoe without a heel; it was made of the skins of beasts, fastened to the foot, by a latchet or thong. The ancient Irish wore also a kind of buskin, or short boot made of a raw skin, the hair outwards; it was laced on, before, with thongs of leather.

The early Irish cherished the beard with much solicitude; nor did they restrain the growth of their hair, but, throwing it back from their forehead, allowed it to flow about the neck in suspended locks, which they called *Coluns*, or *Gibbs*. A statute of Henry VIII. which obliged them to cut off their locks, gave occasion to a song, the air of which is now universally admired.

Mr. Walker says nothing of the ancient dress of the women, except that one of their ornaments was the bodkin for fastening their hair; these bodkins were also sometimes used as needles, in which case they had an eye.

The first innovation in the ancient dress took place in the reign of Tighernmas, A. M. 2815, when that prince made a sumptuary law, according to which the different classes of people were to be distinguished by the number of colours in their garments. Under the reign of Mogha Nuadhad, who was slain A. D. 192, a code of sumptuary laws was enacted, and the prices of the clothing of the different ranks was estimated, chiefly according to the value of cattle. From the will of Cormac, King of Munster, and Bishop of Carlisle, in the 10th century, we learn that the Irish were then possessed of vestments of silk, and others embroidered with gold, silver, and jewels; they had likewise gold chains, and other costly ornaments.

Mr. Walker then gives descriptions of the dress of the Irish at different periods, from the authority of monuments, statutes, and the testimony of contemporary writers: among these are Giraldus Cambrensis; the statute of Kilkenny, temp. Edw. III. Froissart; the statute 24 Hen. VIII. Spencer, Camden, Sir James Harrington, Fynes Morrison, and Speed.

In the memoir on the armour and weapons, the author informs us that the defensive armour worn by the ancient Irish was the *Gailmbion*, a covering for the head, made of the skin of a beast. On the introduction of iron, helmets of that metal were used. The flat helmet of the time of Henry II. was introduced into Ireland, but gave place to the Salet\*. After the conquest of Ireland by the English, the common Irish trusted to the re-

\* A kind of military cap. See Capt. Grose on Ancient Armour.



tance of their clotted hair, except the yeomen of the knights and esquires, under the subjection of the English, whose lords were obliged by the statute of Henry VII. to find them salets, and other armour. Body armour of every kind was unknown to the Irish before the tenth century; the coat of mail is however mentioned in the Brehon Laws, and by the statute of Henry II. the Irish gentry, as above mentioned, were directed to provide their yeomen with jacks as well as salets; they also wore the haubergeon. Corselets of pure gold have been found in the county of Kerry; these Mr. Walker rather thinks might have been left by the Spaniards, who had a fortification near that place.

Respecting the shields used by the Irish, the author is not very explicit; he says, that but one metal shield has been found in the bogs. Spencer says they were long and broad, made with thicker rods, and also describes round leathern targets, coloured like the Spanish fashion, as being used in many parts of the island. The Pavise is mentioned in the statute of Henry VIII.

The offensive weapons were the *Sword*, the *Skeina* or dagger, the *Fiadhbha*, or *Crannuibb*, a spear or javelin, chiefly appropriated to hunting; it was pointed with flint or bone, and with this they killed their prey; to the end which remained in the hand was fixed a thong of leather, by which either the beast was retained or the spear recovered. As arts improved, the Irish used metal headed spears of different forms, for throwing which they became famous. The *Tuagh Catha*, or battle axe, was another offensive weapon used by the Irish, borrowed, as is supposed, from the Norwegians; the dexterity, says Mr. Walker, with which it appears the Irish used the battle axe, evinces their fondness for it. It was probably in order that they might deal the more deadly strokes with this weapon, that, as Campion relates, they left the right arm of their children unchristened.

The *Krann Tabbath*, wooden sling, or sling fixed to a staff, is also used by the Irish; which Mr. Harris, as quoted by Mr. Walker, conjectures to have been similar to that described by Vegetius, as a staff four feet long, to which was fastened a bag of leather; this being driven forward by both hands, projects a stone almost like a wild ass. This sentence is somewhat obscure, as it seems doubtful whether Mr. Harris means the animal called a wild ass, or the onager, a machine named after it. Mr. Walker just mentions the Celt as another weapon, which he names a sling hatchet, but modestly owns his inability to decide the question so long agitated among antiquaries, *i. e.* what use the Celt was appropriated, whether that of a weapon or a tool.

The *Crannib*, or club, as the author justly observes, requires no description.



*Archery*, Mr. Walker thinks, was not used by the Irish till the English invasion; divers laws were afterward enacted to enforce the practice of it in the English pale, and for supplying bow staves. A society of archers long subsisted in Dublin.

The ancient military machines were the *Cran Tabhaill*, an engine for throwing stones; and *The Sow*, a kind of movable house of strong boards, used to cover the workmen in their approaches to the walls of a town or castle. One of these *Sows* was used against the walls of Lisbane, in the year 1599. The ancient Irish are said to have likewise used the *Carab*, or military chariot.

Fire arms, Mr. Walker says, were unknown in Ireland till the year 1489, when six musquets were brought to Dublin from Germany, and presented to Gerald Earl of Kildare, who armed his guard with them.

The Appendix, No. 1. gives a very entertaining account of the customs, manners, and dress, of the inhabitants of the Rosses, in the County of Donegal.

No. 2. contains a descriptive catalogue of the Irish implements of war in the collection of Ralph Ousley, Esq.

No. 3. An account of three relics of antiquity found in Ireland; the first a golden crescent, sloped like an officer's gorget; 2d, A brazen head, with a singular head-dress; the 3d, a golden ring or amulet, with an Irish inscription, in Gothic characters of the 14th century.

No. 4. Statute of the 10th of Henry VII. enacting that the subjects of Ireland should have bows, and armour.

No. 5. A list of the plates, with observations; in which Fig. 1. Plate 12. is called a Knight Templar; but on what grounds, it is not apparent. We cannot say much in the praise of several of the plates, particularly those representing the human figure. The Frontispiece, the Broche, and the plate of weapons, are the best.

On the whole, Mr. Walker has drawn together many curious particulars, which were scattered through a number of different authors; and has given us designs of divers ancient weapons and other remains of antiquity, locked up in the cabinets of the virtuosi. His work, therefore, we conceive, will give information to many of his readers, and pleasure to all.

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ART. V. *An Attempt to translate and explain the difficult Passages in the Song of Deborah*, with the Assistance of Kennicott's Collations, Rossi's Versions, and critical Conjecture. By the Rev. Stephen Weston, B. D. Rector of Mamhead, &c. 4to. 22. Payne, &c. 1788.

**I**F the poetical beauties of the Song of Deborah are the object of general admiration, the obscurity which envelopes many parts of it still remains to be deplored by the critic and the Christian.

Christian. Some light has, indeed, been thrown on it by scholars of distinguished reputation, and particularly by Professor Schnurrer, in a Dissertation, marked by sound learning and critical sagacity. Yet much, very much, still remains to be done, nor should he who endeavours to perform it be charged with arrogance or vanity. The merit of good intention, at least, cannot be denied to Mr. Weston; and if he hath failed in an attempt which always seemed difficult, and which the failure of so many respectable writers has now rendered almost hopeless, his character as a critic can receive no injury. We confess he has not often convinced us that his observations are just, and we have sometimes seen, or thought we saw, reasons for pronouncing them erroneous. His intemperate use of conjecture must be condemned, unreservedly, since whoever, on such a subject, appeals to no authority but his own guesses, incurs a perilous risk of being wrong, without the possibility of establishing what may happen to be right. The praise, however, of learning and ingenuity we wish not to withhold from Mr. W. That he is entitled to it, will indeed appear in some measure, even from those passages of his work in which we shall censure him without apology, and dissent from him without reserve.

After enumerating some of the most remarkable translations which have been given of verse 2. and rejecting each in its turn, the author proceeds to propose and establish his own. Instead of פרעות he reads פרכת on the authority of the Vatican copy of the LXX. and translates the words כפרע פרכת בישראל 'For the taking away the veil that was in Israel.' He thinks that this reading agrees, admirably, with the exigencies of the passage, and may be defended from Isaiah, xxv. 7. where the destruction of the veil spread over all nations is the destruction of the enemy and the oppressor. The veil on Israel, he says, means the terror of Sifera and Jabin. We cannot assent implicitly to this emendation, and we must remark that the word פרכת is very different from that which is used by Isaiah. It signifies properly *velum disternans*, and is, we believe, in every passage of Scripture where it occurs, exclusively applied to the veil of the Tabernacle, or the Temple, which separated the Holy of Holies from the Sanctuary. But מוסכה Isaiah, xxv. 7. is *velum superne tegens, tegumentum, tegmen*. The word פרעות is found but twice in the whole Bible, Judges, v. 2. and Deut. xxxii. 42. In order, therefore, 'to rid us' entirely 'of a word of uncertain import and no small difficulty,' Mr. W. after having expelled it from the former passage, very kindly steps out of his way to substitute פרוחת for it in the latter, on the authority of one Samaritan MS. He is of opinion that the version of Aquila, ἀπο κεφαλῆς ἀποπετασμένων, is grounded on this reading: and he renders the phrase מראש פרוחת *a capite pubescentium, aut expansorum.*

*expansorum.* Instead, however, of adopting Mr. W.'s conjectures, we are disposed to acquiesce in the sense which Schnurrer, and after him Kennicott, has affixed to פִּרְעוֹת. The Arabic

root  $\text{ف ر ع}$  signifies in *summo fuit, summum cepit, vel tenuit.*

Hence, probably, the name of the Pharaohs, the Kings of Egypt, and hence the Arabs call the head or chief of a family or tribe

$\text{ف ر ع}$ . We think that two distinct classes of men are clearly pointed out, the common people and their leaders. In Judges, the people are marked by the usual term  $\text{עם}$ , in Deuteronomy by  $\text{חלל}$  and  $\text{שביה}$ , and in both passages we would translate פִּרְעוֹת *leaders.*

Verse 8. for  $\text{יבחר אלהים קדשם}$  Mr. W. reads  $\text{יבחר אלהים קדשם}$  'The Lord chose Kedesh of the West.' Because, says he, we learn from the last chapter that Barak was called out of Kedesh, and Kedesh of the West wants no explanation. We cannot admit the charge of corruption against this passage, notwithstanding the confidence with which it is alleged by our critic: and his emendation appears to us not only unnecessary, but far-fetched and unnatural.

Verse 10. Mr. W. reads  $\text{מדי}$  for  $\text{מדין}$ ; and translates  $\text{ישבי על מדי}$ , not very elegantly we think, or even intelligibly, 'Ye who sit still on a sufficiency.'

Verse 11. Mr. Weston justly remarks that the interpretations of this verse are more obscure than the verse itself. We agree with him that  $\text{מקול מחצצים}$  are to be connected with  $\text{שיחו}$  in the preceding verse; and we think that he has properly translated  $\text{מקול}$  'above the voice.' In the latter part of the verse, he says that  $\text{צדקה}$  means courage, military prowess. Schulzens and Schnurrer had made the same remark before, though he has not thought proper to shelter himself under their authority. 'Going down to the gates,' says our author, shews the security of victory, in contradistinction to the assertion in the eighth verse. When the battle was over, and the enemy put to flight, the troops returned, each to its own gates, in safety, and without annoyance. "*Dum atrocissimi Chanaanæorum abnoxi erant Israelitæ,*" says Schulzius in his Scholia on this chapter, "*multas urbes non satis munitas deseruerant, aut in rupes etiam invias confugerant: at nunc, iis vilitis, oppida sua repetituri erant, villisque vicinas iterum habitaturi.*"

Verse 13. is thus rendered by Mr. W. 'Then when the remainder descended after their chiefs, the people of Jehovah descended with me against the mighty.' Funkius considers  $\text{גוי}$  as the imperative, and renders the passage thus:



*Jam descende, superstes, ad heroas!  
Gens Dei descende inter fortes!*

Verse 20. Mr. Weston understands the expression 'the stars in their courses fought against Siserā' to mean, that the stars did not appear for him, that he was routed and driven into the brook Kishon in the dark. This interpretation appears to us ill suited to the grandeur of the expression, or to the sublimity of the first part of the verse מן שמים נלחמו 'from heaven they fought,' *de caelo pugnatum est*. Possibly there is some allusion to the popular opinion respecting the influence of the heavenly bodies over human affairs. Or more probably, by that kind of parallelism which is so frequent in Hebrew poetry, the sense of both hemistichs is the same: and the whole, perhaps, refers to the violent storm which Josephus says beat in the faces of the Canaanites, and deprived them of the use of their most formidable weapons. Hence too, perhaps, some light may be thrown on the next verse, 'The river Kishon swept them away.' According to Shaw, the river Kishon is not large enough to produce the effects which are here ascribed to it, unless we suppose it, like other torrents which descend from the mountains, to have been suddenly swollen by some such storms as Josephus describes.

Verse 21. In the second clause, Mr. W. omits the first word נחל—for קדומים reads כרומים—and translates, 'The river Kishon cut them off;' or literally, 'as their cutting off was the river Kishon.' This emendation appears to us inadmissible. We think קדומים is the true reading; and we would translate נחל קדומים, on the authority of Simonis, *torrens victoriarum*.

Verse 25. במשל אדירים הקריבה המאה is rendered by Mr. W. 'In a lordly dish, she brought him cream.' Our readers will, perhaps, thank us for transcribing the judicious and satisfactory note of Schnurrer, with which we shall close this article.—*Mirum videri possit, homini lassō et sitibundo, qui ad calorem refrigerandum, sitimque restinguendam aquae haustum petit, butyrum una cum lacte offerri. Verum המאה non, ut vulgo creditur, illud significat quod nobis butyrum est, sed lactis potius quandam speciem, coagulatum nempe seu oxygalam—Atque sic Josepho etiam haec constat fides atque autoritas narranti (Archæol. lib. v. cap. 6.). Propositum fuisse Siseræ γαλα διαφθορος ἴδιον, lac corruptum, i. e. acitum factum, quod justo copiosius haustum mox ebrietatem cum arctiore somno illi induxerit. Nimirum commode observat ill. Michaëlis in Not. ad Jud. iv. 19. camelini lactis, cum acidum factum sit, esse naturam, ut vino etiam citius ebrietatem arcessat bibentibus, nec tubium videri posse quin Heberus Kenita, ex Arabica gente oriundus, amelos aluerit, Arabibus omnium maxime adamas. Suspiciatur itaque*

*itaque Jælem, cum lac daret, animum habuisse inebriandi Siferæ: nec aliter concipi posse, qui factum sit ut imperator prælio victus, atque in fugam præcipitem coniectus, mox tam profundo somno sopiri potuerit. Quæ viri celeb. sententia uti nobis vehementer placet, ita gaudemus etiam novum nos illi robur conciliare nunc posse auctoritate Tanchumi, Judæi Hierosolymitani," &c.*

The opinion of these able critics will, perhaps, receive additional support from a custom which still prevails among the Tartars. They prepare from the milk of their mares a sort of wine which they call Koumifs, and which, we are told, deserves to be celebrated for its healing as well as its intoxicating qualities. See M. Rev. July 1788, p. 35.

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ART. VI. *Sermons preached in the British Ambassador's Chapel, at Paris, in the Years 1774, 1775, 1776.* By the late Rev. Paul Henry Maty, M. A. F. R. S. Under Librarian at the British Museum, and some time Secretary to the Royal Society. 8vo. 10s. 6d. Boards. Cadell, &c. 1788.

THE author of these Sermons was well known in the literary world. His talents and character procured him the office of Chaplain to the British Ambassador at Paris. His extensive acquaintance with men of science and learning, and his personal attainments, rendered him well qualified for the posts which he occupied after he became resident in England. In the capacity of a clergyman he appeared with credit and distinction, and might easily have arrived at preferment, had he not found it necessary, from conscientious motives, to separate from the church of England. In the year 1777, he published his reasons for this measure; on which he declared, that he left the Establishment, not because he disapproved of subscriptions in general (for they seemed to him both lawful and expedient), but because he was dissatisfied with the *Athanasian doctrine concerning the Trinity*, and with the doctrines of the Church concerning *original sin, predestination, &c.* and because he thought that some of these doctrines strike at the root of all religion.

After this unequivocal proof of his integrity, Mr. Maty was in a situation which rendered the constant exertion of his talents necessary to his comfortable subsistence. Among other useful labours, he undertook, and for some years supported\*, with con-

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\* As his father, *Dr. Maty*, had done before him, near 40 years ago. The Doctor's work was written in French, and entitled *Journal Britannique*. We forget whether it came out monthly or quarterly. It was carried on for some years, with general approbation: yet it was at last discontinued for want of encouragement from the public.



siderable reputation, though small profit, and almost without assistance, a *Literary Journal*. The public will easily believe that, thus circumstanced, he would have little opportunity of making provision for his family; and they will not wonder that it has been thought expedient to print a volume of Sermons for their benefit. The work is published under the respectable names of "*The Bishop of St. David's, Charles Peter Layard, and Richard Southgate.*"

A volume of Sermons, introduced to the world under these circumstances, has, independently of its intrinsic merit, a powerful claim on the attention of the public. But the discourses themselves are, by no means, unworthy of publication. They possess much originality\*, and are strongly marked with the peculiar character of the author. The subjects are chiefly practical; they are written with animation; they breathe a liberal spirit; and, though drawn up when the author was young, to borrow the words of the Editors, they 'contain much which may edify the pious Christian.' The following brief extract may serve to shew the author's manner. Discourfing on Luke, ii. 13, 14. he fays:

\* Examine the morality of the Gospel, and you will find, that a country, in which it should become prevalent, would need no other tie to ensure its prosperity. It would be a community of brethren who would mutually assist, support, protect, and console each other: it would be a land in which property would be only ascertained, that it might be again more pleasurably communicated: it would be an association from the midst of which charity would banish strife, and exclude, first cover, and then exclude for ever a multitude of sins: it would be one comprehensive, one feeling family, in which honour, gratitude, friendship, filial piety, love; all the social affections would flourish with the same strength, the same freshness, the same purity, the same unalienable constancy that they had in the infancy of the world: it would be the Jerusalem of our God, the Mount Zion where he would love to dwell; the temple where he would fix his habitation and security; equal security from foreign and domestic foes, would attest that his glory rested round it.

\* Who is there, indeed, who is there, independently of the resistance they would expect from a band of brothers, who is there would venture to attack a city constituted and defended in such a manner?

\* A BROTHER JOURNALIST having declared the 14th, 15th, and 16th Discourses to have been copied from Archbishop Secker, we have, on this occasion, turned to the Archbishop's works, and in his 2d and 3d volumes we found the three Sermons, which had been transcribed, with scarcely the variation of a single word.—Had this circumstance been known to the Right Rev. and Rev. Editors, those borrowed Sermons, we may be assured, would not have been here given to the world as the compositions of Mr. Maty:—who might have had reasons for *delivering, from the pulpit, some of Dr. Secker's excellent Discourses*; but he could never have *intended to publish* them, as his own.—We are sorry that he suffered his transcripts to survive him.



Who is there would be interested in being their enemies, who should neither insult, despise, envy, or refuse assistance to any of their fellow creatures? If they had enemies, their standard would be the general standard of the good; and the Lord of hosts would lead their armies to the field.

Wherefore, alas! then, wherefore is there still so little of reality in this perspective? And was it, indeed, rather a wish than a prediction, which was uttered by the messengers of heaven? Did they in truth foresee, that men would make an unworthy use of this last present, as they had done of all others? Did they anticipate ages still more dark than any which had preceded them, and discover tyranny and superstition erecting their joint dominion upon the ruins of freedom, literature, and good-manners? And were there no other prospects unfolded but the melancholy ones of a religion established by massacres; and the symbols of a God of love, changed into the signals of havock and desolation?

Far be it from us to suppose it. Thank Heaven those days of blood are only to be found in the impartial chronicles, which hold up the crimes of ancestors for the instruction of their descendants: and thank Heaven still more, there is not a descendant but what blushes at the recollection of parental stains, and detests the uncharitable principles which occasioned them. This we owe to the progress of human reason, and more particularly to the effects of that improvement apparent in the reformation. What was done then, what, though imperceptibly almost, has been done since, even the works which our adversaries have raised to the honour of the living God; the seeds of tolerance, compassion, and general benevolence which they have scattered amidst the tares, contribute to persuade us, that the re-establishment of all things will approach in God's due time; and that our happier descendants, at least, will see the fortunate era we have been endeavouring to describe. Parents of this flattering hope; inhabitants of this favoured isle; you, whose fathers took so active, so honourable a part in the great work, we persuade ourselves that you will prove faithful to the blood from whence you sprung; that you will be the foremost to lay aside prejudices which still disgrace Christianity; to give examples of forgiveness to brethren who differ from you; to pity, cherish, console, and enlighten adversaries who have not had the same advantages of a religious education as yourselves. So shall the common Master be exalted as he desires; so shall "Glory be to God in the highest."

After the account which we have given of this publication, and its object, the generous Public will not be displeas'd at the unusual price of the volume, but will be happy in an opportunity of assisting the widow and children of a worthy man.

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ART. VII. *Twelve Discourses*, delivered chiefly at the Meeting-house of the People called Quakers, in the Park, Southwark. By the late Thomas Letchworth. 8vo. 4s. Boards. Richardson. 1787.

**T**HE doctrine of universal grace, of which a portion is given to every man, and by obedience to which he is enabled

Discourses were taken in their hand by a person not of the religious opinions with the preacher; and when we read that the Quakers disclaim all previous study in their sermons, we must admire the energy of the language, though we cannot always assent to the doctrines inculcated.

Thomas Letchworth began his ministerial labours at an early age of life: a consumptive habit and an imperfect state of health in his youth, probably conspired with a disposition naturally reflective and serious, to raise in his mind a strong sense of the vanity of human desires, and the great importance of a religious life. The qualifications for the ministry not being, according to the tenets of the Quakers, attainable any other way than by regeneration, which is the work of God,—Mr. Letchworth by serious meditation, and continual waiting for the Spirit of God, at 20 years of age, an admired and useful preacher.

The text to the first Sermon is, *Men and brethren, what shall we do to be saved?* It is a good composition, and had been used before, in Ireland, where it was attributed to another preacher. We call it a composition, because it appears to be the production of much study, and not the extemporaneous effusion of extravagant enthusiasm. The following specimen will give our opinion:

A person, who sincerely believes in the existence of a God, in a future state, and in the awful doctrine of rewards and punishments, is indifferent respecting what may be his lot, when he shall be separated from this frail tabernacle of clay which he now inhabits, and which is approaching to the period of its dissolution. It cannot be a matter of indifference to him, whether he shall finally receive

low fever is putrid and infectious, with some others; and, acknowledging the great difficulty of explaining the phenomena, he states such methods as he thinks most likely to produce a rational investigation of the nature and cause of remittent fevers.

The intermittents of Jamaica are quotidians, tertians, and quartans, with all the varieties usually attending them in Europe: their cure is also the same.

The fourth chapter relates to the Dysentery, where the author confines himself to such observations as more particularly apply to the climate, not thinking it necessary to enter minutely either into the history of the disease or the general method of cure, which have been amply discussed by many able hands.

The dry belly-ach of the West Indies, as here described by Dr. Hunter, is the colica pictonum of Europe, and the method of cure differs not from that in common use with us; consisting chiefly in procuring a free passage. 'It is not probably of much consequence,' says our author, 'what purgative is given, provided it operate effectually. In this country [England] the *Extractum catharticum* with *Mercurius dulcis*, and, if necessary, a small quantity of opium, are very effectual. Many experienced physicians have nevertheless preferred the gentle laxatives, such as manna, ol. Ricini, &c.' In Jamaica, however, he has found bad effects from the Calomel, five grains of it producing much inconvenience, by exciting salivation. This fact, known by experience, militates against the generally, and perhaps falsely received opinion, that a determination of the humours to the skin prevents mercury from affecting the mouth; for in Jamaica the perspiration is at all times profuse.

The remaining diseases of the soldiers described by Dr. Hunter, are, sores, ulcers, the venereal disease, complaints from insects, inflammatory disorders, consumptions, mania, and the prickly heat. These sometimes occur in Jamaica, but, except the sores, they are not attended with much danger, and are therefore slightly treated by the author.

Some remarks are added on the diseases to which the negroes are subject; and the work concludes with general directions for taking care of sick troops in Jamaica, and our other West India islands.

Such are the contents of the volume before us; which is replete with knowledge, and practical directions, grounded on experience and observation; and which will, consequently, be found not only useful, but even necessary to such medical gentlemen as are appointed to attend on our soldiers or sailors, in the warm climates.



red, and perhaps all of them not yet sufficiently known; can be little room to improve, as Dr. Ash does, for ob-  
; on the Public a treatise on the method of ascertaining  
omponent parts.

In the introduction to this volume, Dr. Ash gives a brief his-  
; the discovery of the permanent elastic fluids, and a con-  
; count of the Phlogistic doctrine, as well as of the aerial  
phy of chemistry, adopted by our neighbours, the French.  
merates also the opinions that have been held respecting  
se of the heat in several springs, and points out the diffi-  
with which each hypothesis appears to be attended. He  
the errors that prevailed on both sides of the question  
for many years, was debated, with much warmth, at  
- 'Whether sulphur was soluble in water, without the aid  
intermediate substance;' and he gives a summary detail of  
ours of Bergman and Kirwan in ascertaining the proper-  
the hepatic gas: together with the opinions of the Bishop  
Jaff, and of Monnet, on the subject.

The remainder of the long introduction is employed in de-  
; the method which the author pursues in his analysis.  
Its commonly used are here enumerated, together with  
variances which they produce on being added to differently  
ated waters. These re-agents, however, are not to be  
; used on for ascertaining all the constituent parts of mineral  
and much less for determining the proportions of the  
ingredients. It becomes, therefore, necessary to analyze  
waters, and separate the different substances which they

Fountains.	Quantity of water.	Ounce Measures of gas.	Solid contents.	Aerated lime.	Aerated magnesia.	Aerated mineral alkali.	Aerated iron.	Sel. nite.	Aerated vegetab. alkali.
	Ounces.		Grains.						
Pouhon	33.	35.75	16.25	2.75	9.50	2.25	1.75	—	—
Geronlere	32.75	24.75	5.50	2.50	—	1.75	0.75	0.50	—
Sauviniere	32.50	33.50	3.75	1.50	—	0.75	0.50	—	1.
Groisbeeck	32.25	35.50	3.25	1.50	—	1.	0.75	—	2.
Tonnelet	32.	40.75	2.	0.25	—	0.75	1.	—	—

Of the hot sulphurated waters of Aix-la-Chapelle 70.5 cubic inches contain 20 ounce measures of gas\*, 14.5 grains of aerated lime, 30.75 of aerated mineral alkali, and 13.25 of salited mineral alkali. The temperature of these waters varies from 136 to 112 of Fahrenheit's scale.

The waters of Bordscheit, or Borsfet, are not analyzed; their contents being only guessed at from the similarity which they bear to the Caroline waters.

The waters and boue [i. e. mud] baths of St. Amand, are described as to their appearances with several re-agents, the author acknowledging his analysis of them to be imperfect.

The medical reflexions which close the volume, as well as those that are interspersed through various parts of the work, contain many useful remarks, and a brief history of the medical systems of several authors, particularly those of Stahl, Hoffman, and Boerhaave.

Practical directions, both general and special, are much wanted; and had Dr. Ash, who appears, from several passages in his book, to be an experienced physician, increased or enlarged the directions, which he hath given, he would certainly have rendered his labours more generally useful; the volume before us, however, will, no doubt, be gratefully received by most scientific men.

ART. X. *An Account of the Life, Writings, and Inventions of JOHN NAPIER, of Merchiston.* By David Stewart, Earl of Buchan, and Walter Minto, LL. D. 4to. pp. 136. 7s. 6d. Boards. Murray, London; Creech, Edinburgh. 1788.

THE life of a learned and scientific man is generally comprised in the history of his discoveries and writings; and in proportion to the utility and extensiveness of his labours, the account of his Biography will afford useful or curious information; and will, consequently, so far engage and interest the attention of the world.

If the epithet of FAMOUS is to be bestowed on a man, who, by a single invention, has so simplified the intricate and tedious

\* The author calls this gas *fixed air*; and he no where mentions the quantity of hepatic air.

calculations necessary in astronomy, trigonometry, and various parts of natural philosophy, that the work of a few minutes suffices, and is substituted for the labour of as many hours, few men have a better title to that epithet than the person whose life the Earl of Buchan has now laid before the Public.

John Napier was born at Merchiston, in the neighbourhood of Edinburgh, in the year 1550, of a family who had, for twelve generations, been of considerable consequence in that part of the country. From St. Andrews, where he was educated, his biographer has not been able to trace him till the publication of his "Plain Discovery" at Edinburgh in 1593; though Mackenzie, in his Lives of eminent Writers of the Scotch Nation, says, that Napier passed some years abroad in the Low Countries, France and Italy, and that he applied himself there to the study of mathematics.

Lord Buchan has enquired, but without success, among the descendants of Napier, for such papers or letters as might elucidate the history of his life. When it is considered that Napier was a recluse mathematician, living in a country, almost, at that time, inaccessible to literary correspondence, it can scarcely be expected that the most diligent enquiry could be able to afford much information. His own writings, or those of his contemporaries, are the only resources from which his biographer can hope to derive any benefit.

About the year 1593 Napier entered on that course of enquiry which led him to his great achievement in arithmetic. This appears in a letter from Kepler to Crugerus, where that astronomer says, "*Nihil autem supra Neperianam rationem esse puto; etsi Scotus quidam, literis ad Tychonem, anno 1594 scriptis, jam spem fecit canonis illius mirifici.*"

Napier's "*Canon Mirificus*," the first publication on logarithms, appeared in 1614, so that upward of twenty years were consumed in preparing that wonderful book, which proved its author to be, as Kepler says in his letters, "the greatest man of his age in the particular department to which he applied his abilities."

Napier's last literary exertion was the publication of his *Rhabdology* and *Promptuary* in 1617; in which year, on April the 3d, O. S. he died at the age of 67. He was interred in the cathedral church at Edinburgh: but no monument has been erected to his memory, nor is any other necessary than that which every astronomer, geographer, navigator, and political arithmetician daily erects, in availing himself of Napier's inven-

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\* This publication was on the Revelations of St. John. One great mathematician ended, but Napier began, his career with that mysterious book.



tion;—a monument truly *ære perennius*, and only to be obliterated by the superior ingenuity of others, in the same walk of science.

The more fully to evince the merit of this extraordinary genius, Lord Buchan proceeds to give an account of the state in which Napier found arithmetic, and of the benefits which the art received by his discoveries.

The first of his mechanical devices was the *Rhabdologia*, or the art of computing by figured rods. These are so well known by the name of Napier's bones (being probably originally made of ivory or bone), as not to require the particular description which Lord Buchan gives of them; though, perhaps, a full account of them was necessary, in a work professedly containing the history of Napier's inventions.

The *multiplicationis promptuarium* is another of Napier's mechanical contrivances for lessening the operations of arithmetic. Any description of this machine, without the delineations, would be unintelligible, as would also the method which Napier practised, and called *arithmetica localis*, of calculating by counters peculiarly placed on the squares of a chess board, or similar table.

Lord Buchan gives a clear idea of the form and use of these arithmetical machines, and the reasons on which the different operations on them are founded. The hint of the Rods, and of the Promptuary, which is only an improvement of the Rods, seems to have been taken from the *Abacus Pythagoricus*; and Napier's acquaintance with chess, probably gave rise to his *Arithmetica localis*. The *Promptuary*, at least for multiplication, is greatly superior to the other two; for partial products of two numbers, each consisting of ten places of figures, may, by a little practice, be exhibited on that machine in the space of one minute, and no numbers are required to be written out, except the total product. Had logarithms remained undiscovered, these machines would, in all probability, have been in common use among calculators: at present they are only regarded as mathematical curiosities.

In the next section, the author gives Napier's Theory of the Logarithms, which conceives them to be generated by the motion of a point having an accelerated or retarded velocity. After amply explaining this theory, Lord Buchan shews its resemblance to, or rather identity with the doctrine of fluxions, as delivered by Newton. He says, 'under the article *Habitudines Logarithmorum*, Napier thus expresses the relation between two natural numbers and the velocities of the increments or decrements of their logarithms, "*Ut sinus major ad minorem ita velocitas Incrementi aut Decrementi apud majorem.*" What difference is there between this language and that of the great New-

ton now in use,  $x:y :: \overline{\text{Log. } x} : \overline{\text{Log. } y}.$ ?' We have transcribed this passage because we think the quotation from the *Canon mirificus* is erroneous: not having that work at hand, we correct the passage thus from memory; *ut sinus major ad minorem; ita velocitas Incrementi aut Decrementi apud minorem, ad velocitatem incrementi aut decrementi apud majorem.*

The remainder of the section is employed in shewing that Napier was the inventor of logarithms, and in refuting the opinions of those who attribute their invention to earlier mathematicians.

Lord Buchan proceeds to give Napier's method of constructing his logarithmical tables; and then shews that the common logarithms were first devised by Napier, and prepared for publication by Briggs. The disadvantages of Napier's first logarithms were sufficiently apparent; but whether Napier or Briggs first suggested the new species of logarithms, is a question which the learned have not perfectly decided. By extracts from several books, it appears that the common logarithms occurred to Napier before they occurred to Briggs. Lord Buchan dismisses the enquiry with observing that 'Napier and Briggs had a reciprocal esteem for each other, and there is not the smallest evidence of there having existed in the breast of either, the least particle of jealousy;—that after the invention of logarithms, the discovery of the best species of them was no difficult affair;—and that the invention of the new species of logarithms is far from being equal to some other of Briggs' invention.'

The next section treats of the improvements that have been made on logarithms after the death of their inventor. Next after Napier and Briggs, Gunter has the best claim to the gratitude of the Public. He first applied the logarithms to scales, which are to this day in common use in the Navy, and in the Excise. Mercator, more than 50 years after Napier's death, invented an infinite series expressive of Napier's logarithms, but Gregory of St. Vincents had, 20 years before this period, shewn that the asymptotic areas of the hyperbola were logarithms. It is somewhat astonishing that this identity between the hyperbolic areas and logarithms was not sooner observed; for had Napier placed his two lines (one of which generated numbers by the equable motion of a point, and the other logarithms by an accelerated motion) at right angles to each other, he must have found that the curve of the hyperbola would have been described. This circumstance occasioned the denomination of *hyperbolic*, which was given to Napier's logarithms, and which has been, and now is, usually adopted by most mathematical writers. The absurdity, for we cannot give it a better term, of calling Napier's logarithms *hyperbolical* must be apparent, when it is considered that *all* logarithms are hyperbolic; the only difference

since between different species of logarithms being the inclination of the asymptots of the hyperbola to each other. Thus Napier's logarithms correspond with an hyperbola whose asymptots are at right angles, when the sine of the angle is unity, which is the *modulus* of that system of logarithms. Briggs's, or the common logarithms, correspond with an hyperbola whose asymptots are inclined at an angle of  $25^{\circ} 44'$  whose sine is .43429, &c. which is the modulus of Briggs's logarithms. All logarithms are therefore hyperbolic; and it seems that the epithet *hyperbolic* was given to Napier's unjustly, and probably with a view to suppress the inventor's name. We must observe by the way, that all through this publication, the words *area* and *areas* are misprinted *arca* and *arcas*.

The remaining part of this section describes the different tables that have been published, and the preference is given to the *tables portatives* of Monf. Jombert, published at Paris in 1783. Why Lord Buchan prefers Jombert's tables, printed in France, to Hutton's, printed in England in 1785, is somewhat extraordinary, when his Lordship points out an error in the French edition, but none in the English. It must, however, be acknowledged that the French tables are much more distinctly and elegantly printed than the English. This we say from having seen both books, and not from the specimen which Lord Buchan's printer has given of Jombert's tables, where there is an error by placing 9019 in a wrong line.

The 7th section describes the use of logarithms; and the 8th, which closes the work, enumerates the important improvements which Napier made in trigonometry.

An appendix is given, containing, 1st, the analytical theory of logarithms; 2d, A table of Napier's logarithms of all natural numbers from 1 to 101, to 27 places of figures; we can pronounce this table correct from having examined many of the logarithms. 3d, A collection of trigonometrical theorems. 4th, A description of the hyperbolic curve as connected with logarithms; and, 5th, The principal properties of the logarithmic curve.

From the recital of the contents of this performance, it appears to have been a work of no small labour on the part of Lord Buchan as well as of his associate, Dr. Minto; to whom his Lordship acknowledges himself indebted, especially in the mathematical department.

Napier's life, we are informed, is to be succeeded by other lives, in which Lord Buchan is at present engaged, on condition that this specimen meets with the approbation of the learned world. His Lordship's zeal is great, and undoubtedly demands the gratitude of the Public. When noblemen not only patronize literature, but themselves take an active part in its cultivation,



tion, the greatest expectation may be formed that its true interests will be more generally promoted.

We cannot close this article without mentioning a defect which Lord Buchan may easily avoid in his future publications. His book is carelessly printed. The errors, however, are such as any mathematician may correct, and must be attributed to the inattention of those who undertook to conduct the work through the press.

ART. XI. *A Poem on the Bill lately passed for regulating the Slave Trade.* By Helen Maria Williams. 4to. pp. 24. 1s. 6d. sewed. Cadell. 1788.

THE accounts lately given to the Public respecting the *Slave Trade*, were horrid enough to call into vigorous exercise the amiable sensibility of the female breast. By the ladies, this subject has been contemplated through the pure medium of virtuous pity, unmingled with those political, commercial, and selfish considerations which operated in steeling the hearts of some men against the pleadings of humanity: to find THEM, therefore, writing on it, by no means excited wonder. Though among the last, Miss Williams is not the least deserving of notice. In easy, harmonious verse, she pours forth the sentiments of an amiable mind; nor do we recollect, among the poems which have lately attracted our attention, to have perused one with more pleasure than that which now lies before us.

She thus addresses her country, on the subject of her poem:

' BRITAIN! the noble, blest decree  
That sooths despair, is fram'd by Thee!  
Thy powerful arm has interpos'd,  
And *one* dire scene for ever clos'd;  
Its horror shall no more belong  
To that foul drama, deep with wrong:  
Oh, first of EUROPE's polish'd lands,  
To ease the Captive's iron bands!  
Long as thy glorious annals shine,  
This proud distinction shall be thine;  
Not first alone when Valour leads,  
To rush on Danger's noblest deeds;  
When Mercy calls thee to explore  
A gloomy path, untrod before,  
Thy ardent spirit springs to heal,  
And, greatly gen'rous, dares to feel!—  
Valour is like the meteor's light,  
Whose partial flash leaves deeper night;  
While Mercy, like the lunar ray,  
Gilds the thick shade with softer day.'

The last lines of this extract lead us to observe that our poetess is peculiarly happy in the choice and application of her similes:

The

The traders in slaves are described as beings,

' Whose harden'd souls no more retain  
Impressions Nature stamp'd in vain;  
All that distinguishes their kind,  
For ever blotted from their mind;  
As streams, that once the landscape gave  
Reflected on the trembling wave,  
Their substance change, when lock'd in frost,  
And rest, in dead contraction lost;—  
Who view unmov'd, the look, that tells  
The pang that in the bosom tells.'

The picture that follows of the wretched negro just landed in the West Indies, and sold, is extremely natural:

' When borne at length to Western Lands,  
Chain'd on the beach the wretched slave stands,  
Where Man, dire merchant, is sold,  
And barter'd life is paid for gold;  
In mute affliction, see him  
To read his new possessor's  
If one blest glance of mercy there,  
One half-form'd tear may check despair!—

What is said of Avarice, must not be here omitted :

' His sway the harden'd bosom leads  
To Cruelty's remorseless deeds;  
Like the blue lightning when it springs  
With fury on its livid wings,  
Darts to its goal with baleful force,  
Nor heeds that ruin marks its course.'—

Our approbation of this poem has induced us to allow it more room than such small publications usually occupy; but we choose our poetry as our fruit, by the spirit and flavour, not by the size. We prefer a peach to a pumpkin.

It may not be thought unfriendly to warn this ingenious lady against a too frequent admission of the *hiatus*,—which is not a beauty in poetry: for instance,

' Deform Creation with the gloom  
Of crimes' —————

Again,

' How far the spirit can endure  
Calamity' —————

Several more instances of this imperfection might be produced, but the above may suffice to convey the hint.

Page 10, l. 147, should not the 'opening bloom' of a 'ray,' be likewise reconsidered?

ART. XII. *Enthusiasm: a Poem*. In Two Parts. By Mr. Jerningham. 4to. pp. 36. 2s. Robson and Clarke. 1789.

HAVING, in the progress of our critical labours, received much amusement from some of the poetical pieces which this gentleman has occasionally presented to the Public, we took up the poem before us with all those favourable sentiments that such a recollection may be supposed to excite; but the strict laws of impartiality oblige us to confess, that Mr. Jerningham has not, on this new occasion, fully answered our expectations. Unfortunately, he seems not to have formed in his mind, adequate conceptions of the grandeur and dignity of his present subject, *as a subject for verse*. The *prose writer* may treat of ENTHUSIASM with all the apathy of a stoic, and with languor creeping through each period; but it is a theme that will be expected to animate, to enflame, the *poet*. It calls for a soul of fire;—*for thoughts that breathe, and words that burn*; and if the Muse does not bestow a double portion of her inspiration, so as to make the bard *himself the very theme he draws*, the reader will suffer disappointment.

Such was our situation after perusing this poem. Though it contains many poetical lines, we perceive several which are prosaic; and, in general, it wants that spirit and energy so peculiarly required by the subject. The author's aim is to display the good and bad effects of enthusiasm. The bad are described in the first part,—the good, in the latter. In the former, Enthusiasm, personified, and not improperly called *the daughter of Energy*, is accused of being the cause of the destruction of the great *Alexandrian Library*, in the 6th century, by OMAR,—of the revocation of the *Edict of Nantes* in the 17th (1685),—of occasioning that *penal law* in France which confiscated the estates of those who did not, at their death, renounce the Reformed religion—and of exiling James Saurin. These are the articles of indictment preferred against her; to overturn which, in the second Part, the Seraph (for the scene is laid “above this visible diurnal sphere”), who takes the part of ‘th’ Enthusiastic Maid,’ thinks it sufficient to enumerate the good effects of her influence. To her, therefore, is attributed the patriotism of those six persons, who after the taking of Calais by Edward III. presented themselves before him to redeem the lives of their fellow-citizens;—the acquisition of British freedom on (what Mr. J. calls) ‘the fam’d *ransom-ground*\* of Runnymede;’—the discovery of America by Columbus—and the Reformation begun by Luther; in consequence of which, reason again became enthroned, truth shone forth, and

\* Mr. Jerningham discovers a love for compound epithets; in the choice of which he is frequently happy.



liberty and toleration prevailed. We will not stay to enquire whether all these instances strictly and properly belong to the subject; but must express our surprise that the poet should have omitted the kind influence of Enthusiasm on science, polite literature, and the fine arts.

But though the enumeration has not satisfied *us*, it produced the intended effects on the heavenly tribunal before whom the cause was heard: which acquits Enthusiasm of the charge preferred against her by the accusing angel, and urges her to vindicate her injured fame. For this purpose, she makes the following oration relative to herself, Britannia, and America, with which the poem concludes:

“ Bold on a tow’ring rock, with soul elate,  
I saw BRITANNIA sit in regal state,  
Around the globe she threw her vast survey,  
And mark’d the realms devoted to her sway:  
Her western clime, her oriental reign,  
Her glory’s theatre th’ unbounded main:  
I thus address’d her—“ Hail, immortal dame,  
Who high-exalted crowd’st the seat of fame,  
Suspend the thoughts of thine imperial state,  
And listen to th’ event that heaves with fate:—  
A prosp’rous mother (so did Heav’n ordain)  
Bless’d and ennobled by a numerous train,  
Beheld (a stranger to affection’s tie)  
Her youngest born with a disclaiming eye,  
And, breaking loose from ev’ry moral band,  
Stretch’d o’er th’ innocuous babe an iron hand,  
And hard’ning in her wrath, the helpless child  
Was from her presence and her thought exil’d:  
This little outcast lately I survey’d,  
As mid the flow’rets of the wild he play’d  
Artless and gay, himself the wilder flow’r,  
Bare to the with’ring heat and quenching show’r.”

“ BRITANNIA quick return’d with loud acclaim,  
“ O piteous infant, O inhuman dame!  
Where, where does she abide, that I may dart  
The shaft of death into her wolfish heart?”

“ ’Twas then I added with indignant air—  
“ Dismiss thy threats, thy warm resentment spare,  
Or droop thyself beneath a flood of shame,  
Thine, thine the child, and thou th’ inhuman dame.”  
I said—and throwing back my flowing vest,  
Disclos’d the infant clinging at my breast:  
“ Behold,” I cried, “ this flow’ret of the wild,  
This orphan nursling, this rejected child,  
Mark how around his brow of virtue’s mold,  
The signs of greatness dare ev’n now unfold;  
How on the vigorous eye the morning ray  
Preludes the splendor of meridian day:

Marvellous infant, doom'd to act my plan,  
 AMERICANUS, hasten into man!  
 O doom'd to act what Heaven's dread thought devis'd,  
 Thou at the font of Energy baptis'd,  
 Whose rigid waves thy conscious soul encreas'd,  
 Myself at once the sponsor and the priest——"  
 " Enough," th' abruptly-rising Quire exclaim,  
 " Aspire, Enthusiast, to thy wonted fame;  
 Thy virtues, claims, and eminence we own,  
 Resume thy dignities, ascend thy throne:  
 Still to frail man thy daring strength impart,  
 Still flame th' incentive seraph of his heart;  
 And when the scenes of earth shall fade away,  
 And man shall need no more thy active ray,  
 Then, sacred object of our praiseful theme,  
 Bright emanation of th' eternal beam,  
 Thou shalt regain thy native, dread abode,  
 And glow for ever in the breast of God."

To lavish commendation on this poem, would be an impeachment of our judgment, and diminish the value of that praise, which we hope in future to have an opportunity of offering to the author. It does, however, possess beauties; of which the foregoing extract affords instances. It has also its defects; and what human composition is perfect?

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τ. XIII. *Sermons on practical Subjects*: By the late Reverend Henry Stebbing, D. D. Preacher to the Honourable Society of Gray's Inn, &c. In two Volumes, 8vo. pp. 500 each. 12s. Boards. Dilly. 1788.

**W**HATEVER just cause there may be to complain of Clerical negligence, it must nevertheless be pleasing to a benevolent mind to observe how many sermons of real and substantial use are delivered in this kingdom. Such must those be acknowledged which here fall under our review: they are indeed remarkable for brilliancy of style, or for elegance of composition: in this respect they are rather negligent; perhaps, in some instances, faulty: yet they contain much good sense, and have the superior merit of recommending, in a plain and sensible way, those truths, and that practice, which are most essential to the welfare of mankind.

From the short account of his life, prefixed by his Son, it appears that Dr. Stebbing was a pious and benevolent man, and his discourses breathe the same spirit. They are properly *humans*, not having been published till after his decease, but, as we are informed, he had himself transmitted the original manuscripts to the press, and written the dedication and preface a few weeks before his death. As this was the case, we are not surprised at an inequality observable at times in the discourses, *Rev. March, 1789.* R

courses, and marks of carelessness and impropriety which now and then occur. The sententious manner which occasionally presents itself, reminds us of the *quaintness* (in some instances the *expressive quaintness*) of former days. Though not perfectly suitable to the more chastised taste of the present times, we might still allow it to be said,—‘However God may suffer those who pray to him, to want his bounties in their basket, he will never suffer them to want his bounties in their hearts:’—Perhaps also we may bear to be told, when speaking of the *wedding-garment*,—the robe of righteousness,—‘Though we cannot expect to wear it absolute without a wrinkle, through this dirty pilgrimage of life, yet we should endeavour to wear it as clean as we can.’ But the nature of some persons may be nearly exhausted when they had performed good actions proceeding from a false or empty heart, which however bright it may appear for a time, and leaves a stink behind it:—or, when it is said,—‘No man may think of the grave, but a rogue is ever thinking of the gallows.’ The sentiments are, however, just; and will be considered that such expressions pass off differently when connected with others, than when they appear thus detached from the main body of the discourse.

Dr. Stebbing is said to have adhered steadily to the tenets of the Church of England. We consider these volumes as more acceptable, because disputable doctrines are not very much introduced: the fifty-first and fifty-second sermons are on a topic of this kind, and contain some rather exceptionable passages, as when we are told, in reference, we suppose, to the Socinians,—‘Was Christ really no more than a teacher, these men would make no scruple to reduce him to the still lower character of a field-preacher.’—Burlesque phrases, even when most just, have an effect on some minds, beyond the intention of the speaker, and should therefore be generally, if not wholly, avoided in pulpit composition. We acknowledge ourselves hurt, when we find men of sense, learning and piety, with whom this author certainly ranks, exhibiting merely what is plausible, or popular, or objectionable, and advancing assertions with an air of confidence and triumph, instead of modestly and diligently endeavouring to investigate a subject.

Thus have we ventured to point out some little defects in discourses which, on the whole, have real merit, and are calculated for important service; in proof of which, did our limits allow, we might produce several extracts. But we can only just mention some of the topics here considered; such as, The Jewish and Christian dispensations; Mission of St. Paul; Necessity of the Gospel; Consequence of rejecting it; Faith in Christ; Superiority to the world; Servitude of sin; Interest in Heaven; Worldly



Worldly affections; Government of the passions; Industry; Agur's Prayer; Returning good for evil; Fear and love of God; Hope and trust in him; Vain professions; Rich man and Lazarus; Divine assistance; Christian-like behaviour; Prayer; Humility; Purity; Good example; Repentance; Incarnation, Sufferings, and Resurrection of Christ; Death; Uncertainty of life; Permission of evil; Progress of virtue; Bad company; Prudence and diligence; Courtesy, &c. &c. The whole number is seventy-nine. One sermon, viz. The Miserable end of profligate sinners, is said to have been occasioned by the conviction of the Perreaus: we mention this merely as a proof of the author's attention to circumstances and events, which might usefully impress the minds of his hearers. Is there not a mis-quotation observable, p. 306 of the first volume, where the words *pass the time of our sojourning here in fear*, are introduced as those of St. Paul, but seem rather to have been St. Peter's language? 1 Pet. i. 17.

ART. XIV. *A Letter to the Author of Thoughts on the Manners of the Great.* pp. 142. 8vo. 2s. sewed. Murray. 1788.

NOTHING can be more true than the principle laid down by the author of the *Thoughts*; viz. that REFORMATION, to be general, must originate with the superior members of society. To them the inferior ranks look up, with such a degree of deference, as makes them proud of becoming their imitators. Even Vice, itself, ceases to strike them as odious, and Folly as ridiculous, when countenanced by the Great, and decidedly influencing their manners. Such being the persuasiveness of their example, there is reason for wishing them to recommend virtue and religion by it, rather than their contraries. The author of the *Letter* before us, and the author of the *Thoughts*, are thus far agreed; but they differ, respecting the line of conduct which the Great should pursue, in order to become the moral and religious lights of the land; especially as to the observance of Sunday.

The author of the *Thoughts* says, "Sunday seems to be a kind of Christian Palladium, and the city of God will never be totally taken by the enemy, till the observance of that be quite lost."

But this Letter-writer is of a contrary opinion: for he says, 'that if any thing has conduced to lessen the general reverence for religion, to impede its progress, and even to lead the vulgar to suspect its sacred authority, it seems to me to be our English Sabbath.'

Most of our readers, we are persuaded, will think the author very bold in this assertion. Why the English Sabbath should be so vehemently attacked, and have such bitter things said of

it, we cannot imagine; since it has now very little puritanical gloom and stiffness of which we can complain. It is, even among good Christian people, very different from the melancholy sabbath of "*a Praise-God Bare-bones*"; and if we have not our Play and Opera-houses open on this day, the Vulgar continue, notwithstanding, to pass it without heaviness. As to a *decent* observance of Sunday, we are at a loss to conceive how it can contribute to *lessen the general reverence for religion, and impede its progress*: we have been accustomed to attribute to it the contrary effect. Admitting it to have no Divine authority, there is a propriety, as this author allows, in having a day set apart for the public worship of the Deity; and we apprehend that the repetition of divine worship must have a tendency to recall the wandering attention of the vulgar to religion, and afford them a frequent opportunity of being instructed in its nature and importance, its duties and excitements. But this tendency would be greatly counteracted, by authorising sports and revels after divine worship. Ebriety, which would often happen under every possible regulation, cannot promote the moral application of a sermon. All absurd rigour, all restraint on cheerful conversation, and on healthful and sober exercise after the church service, may be exposed; but if a Sabbath is to be observed, we think it should be with *decency*. This writer may be assured that the multitude will always be inclined to make it a jolly, rather than an *holy, day*.

How far Christians are strictly bound, by the Gospel, to observe a Sabbath, is a question which we have not leisure to discuss; but this we shall leave to theologians, whose business it is to come forward against this learned and sensible, though, perhaps, in some points mistaken, writer. We cannot, nevertheless, quit the subject without hinting, that it might seem, that as the Sabbath is the only positive appointment in the Decalogue, it is one of singular importance and utility, approaching perhaps to *something like a moral duty*\*; and that as the Author of Christianity laid down a maxim with a view to regulate its observance (*The Sabbath was made for man*), it is not unreasonable to presume, that he designed, that some sort of Sabbath should be kept by his disciples. As, moreover, this institution is interwoven with the moral law delivered in the two tables on Mount Sinai, he must conclude his followers would observe it without a prohibitory injunction, which there is no intimation of their ever having received.

In what particular manner the vacant hours of the Sabbath should be spent, it might be deemed presumption in us to prescribe; but we apprehend, from the libertinism observable

\* With respect to the *rest* which it enjoins for the labouring cattle, it has all the fitness and propriety of a moral duty.



among the common people of England, that if this writer's ideas were adopted, we should see our English Sunday *too much* an HOLIDAY.

The extraordinary scheme which he recommends (for the particulars of which we must refer to his book) to the author of the *Thoughts* to adopt for *Sunday entertainments*, in order to yield much pleasure without licentiousness, appears to us wild, and romantic, to the last degree. It might suit *Arcadia*, or the *Golden age*; but it is not calculated for Great Britain, *anno Domini* 1789.

His observations at the beginning of his Letter, relative to the interpretation given by the author of the *Thoughts* to a parable or two in the Gospels, and to the story of Ananias and Sapphira, are just; and we hope they will be properly attended to in the next edition of the much-read pamphlet, on which this writer has made his remarks.

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### TO THE PUBLIC.

*It is with pleasure that we inform our Readers, that we are, at length, enabled to RESUME our Review of Publications relative to the several branches of the LAW, which hath been long interrupted by the tedious INDISPOSITION of one of our most respectable associates.*

*We shall now enter on the payment of our arrears in this department, which we hope to complete in the course of another month or two: after which, we intend to proceed, regularly, with the earliest possible accounts of the new LAW-BOOKS, as they issue from the Press.*

#### ARREAR ACCOUNT, No. I.

ART. XV. *Reports of Cases adjudged in the King's Bench from Hilary Term the 14th of Geo. III. 1774, to Trinity Term, the 18th Geo. III. 1778, both inclusive.* By Henry Cowper, Esq. Barrister at Law, of the Middle Temple. Folio. 11. 16s. bound. Brooke.

ART. XVI. *Reports of Cases relative to the Duty and Office of a Justice of the Peace, from Michaelmas Term 1776 inclusive, to Trinity Term 1785 inclusive.* By Thomas Caldecott, of the Middle Temple, Esq. 4to. Vol. I. 8s. 6d. Boards. Vol. II. 10s. 6d. Boards. Uriel. 1789.

ART. XVII. *Reports of Cases argued and determined in the High Court of Chancery, beginning with Trinity Term 18 Geo. III. 1778, and ending with the Sitting after Trinity Term 25 Geo. III. 1785.* By William Brown, of the Inner Temple, Esq. Barrister at Law.



246 *Reports of Cases in the Courts of King's Bench and Chancery.*

Folio. 11. 8s. Brooke. 1785. Continued in 1786. 6s. 1787, 7s. 1788. 7s. 6d.

ART. XVIII. *Reports of Cases argued and determined in the Court of King's Bench, from Michaelmas Term 26 Geo. III. to Michaelmas Term 28 Geo. III. both inclusive.* By Charles Durnford and Edward Hyde East, of the Temple, Esqrs. Barristers at Law. Folio. Vol. I. 21. 7s. bound. Vol. II. 21. 2s. bound. Whieldon,

THE reign of his present Majesty will, probably, be a remarkable æra in the History of English Law. No period of our annals has given rise to the discussion of more important points of constitutional learning, or been more remarkable for interesting decisions on matters of private right. It is to be lamented, that we have not yet been supplied with a well executed history of the Parliamentary proceedings and debates of the present reign. But the law reporters of our times leave us little to regret, in the accounts which they profess to give, of the proceedings of our courts of justice.

In a former Review, we have had occasion to mention the Reports of Sir James Burrow. They were succeeded, in order of publication, by the reports of Sir William Blackstone. These contain an account of cases determined in the Court of King's Bench, from the 20th to the 24th year of his late Majesty; and from the 30th of his late Majesty to the 10th of his present Majesty;—and an account of cases determined in the Common Pleas from the 11th to the 20th year of the present reign. For a further account, see Rev. vol. lxxvii. p. 1.

The next Reports, in order of publication, are those of Mr. Douglas: which begin with the 19th and end with the 21st of his present Majesty. No reports have been received by the profession more favourably than these. They do great honour to the judgment, skill, and professional learning of the author; and the value of the work is considerably enhanced by the very accurate and important observations, which the author has occasionally inserted in it by way of notes. We sincerely hope the learned gentleman will favour the Public with a continuation of his Reports. He must be sensible that it is the universal wish of the profession. For a further account, see Rev. vol. lxxix. p. 318.

Mr. Cowper's Reports begin with the 14th, and end with the 18th, of his present Majesty. The cases contained in them, appear to have been taken with great accuracy. Mr. Durnford and Mr. East commenced their publication with the cases determined in Michaelmas term 1786; from which time they have continued them to the present, much to the satisfaction of the Public, and to their own credit. We understand that they are generally known in the profession by the appellation of the *Term Reports*.

Sir James Burrow, beside the Reports which we have noticed, published Reports of settlement cases, from the time of the death of Lord Raymond in 1732, to the year 1776\*. From that time, to Trinity term 1785, they have been continued by Mr. Caldecott, in two volumes of reports, which bear great marks of attention and accuracy. These are the principal reporters of the cases determined during the present reign, in the courts of law.

It is impossible for the reader to peruse this important series of judicial determinations, without feeling great respect for the noble personage who, during this very long period, presided in the court of King's Bench. The extent and sublimity of his understanding, and the charms of his eloquence, are universally acknowledged. His punctuality in the discharge of his high office, his dispatch of business, his affability, and his readiness to accommodate the suitors of the court, have never been denied — A multitude of points of legal learning have been settled by his decisions; several important cases on real property; the whole system of the poor-laws; and a great part of the doctrine of insurance, rest solely on his determinations; and their general propriety has not been questioned. But whether he possessed that profound and extensive knowledge of the law of England, for which Lord Coke, Lord Vaughan, Lord Hale, Lord Holt (and we may say, his predecessors in general), have been deservedly famous, may, perhaps, be called in question. He has been generally accused of treating precedents with too little respect, and making the court of King's Bench a court of equity. Even the style of his oratory has not escaped animadversion. It has been said, that his mode of speaking was often desultory, that his sentences were often ungrammatical, and his expressions often low. But his defects have been universally considered to bear no proportion to his excellencies. It seems to be admitted, that, in knowledge, he was equalled by few of his professional contemporaries;—and that in eloquence, he was surpassed by none.—In stating a case,—in discriminating it from cases of a similar impression,—in divesting it of all extraneous matter,—in presenting it to the attention of his hearers, reasoning with their understandings on it, and convincing them, without appearing to argue, it may be questioned if he ever had his equal. Such is the impression given of his judicial merits and abilities by the Reports now under consideration. To his praise, it may be added, that, amid the fury of contending factions (to which no one was more exposed), neither his general abilities, nor his integrity in his judicial capacity, were ever called in question.—As

\* See Rev. vols. xxxv. xlvi. and lxxv.; or consult our *General Index* to the first seventy volumes of the Monthly Review.



a specimen of his manner of thinking on judicial subjects, and delivering his sentiments on them, we present the reader, from Mr. Cowper's Reports, with his argument, in giving his opinion, in the case of Jackson and Hogan.

‘ By the Roman law, a will constituted the *heres* or heir, and was the appointment of him. He was the same person as in our law is termed the executor. But the nomination of an heir was so essential an ingredient of the Roman testament, that there could be no complete will without him; and from his name and office, he was considered, at the death of the testator, as universal successor to all the goods, rights, and property of the deceased, *without any regard* or distinction as to property acquired by him, *prior or subsequent* to the time of making his will.

‘ But that is different from the nature of a devise of land by the law of *England*, which formerly admitted of no testamentary disposition, in cases of *real property*. This restriction took place upon the introduction of military tenures, and was a branch of the feudal doctrine of non-alienation without the consent of the Lord. But when the rigour of the restriction came by degrees to be relaxed, tenants were permitted to make dispositions by testament, a devise of lands operated as an appointment to uses, in nature of a legal conveyance. As such, the courts of law in the construction of them held, that a devise affecting lands could operate only upon such real estates as the testator had at the time of executing and publishing his will, and not upon any after purchased or acquired lands: because there could be no legal conveyance at common law of what a man should acquire in future.

‘ Another distinction, founded upon the notion that a will affecting lands is merely a species of conveyance, and derived from the same source, is this. The law of *England*, in the conveyance of real estates, requires words of limitation in the donation or grant, to the creation of a fee. Without the word *heirs*, general or special, no man can create a fee at common law by conveyance. When wills, therefore, were introduced, and devises of real property began to prevail, being considered as a species of conveyance, they were to be governed by the same rule. Therefore, by analogy to that rule, in the construction of devises, if there be no words of limitation added, nor words of perpetuity annexed, which have been held tantamount, so as to denote the intention of the testator to convey the inheritance to the devisee, he can only take an estate for life. For instance, if a testator by will says, I give my lands, *or such and such lands* to A; if no words of limitation are added, A has only an estate for life.

‘ Generally speaking, no common person has the smallest idea of any difference between giving a person a horse and any quantity of land. Common sense alone would never teach a man the difference; but the distinction which is now clearly established, is this: If the words of the testator denote only a *description* of the *specific estate or lands* devised; in that case, if no words of limitation are added, the devisee has only an estate for life. But, if the words denote the *quantum* of interest or property that the testator has in the lands devised; there, the whole extent of such his *interest* passes by the gift to the devisee. The question, therefore, is always a question of construction



struction upon the words and terms used by the testator. It is now clearly settled, that the words *all his estate*, will pass every thing a man has: but if the word *all* is coupled with the word *personal*, or a *local description*, there, the gift will pass only personalty, or the specific estate particularly described.

“ All these principles being clearly settled and certain, the question in this case comes to a question of construction upon the will itself. Now, in this will there are several things which it is material to observe: and first, the *introduction* is very material. Introductory words cannot vary the construction of a devise, so as to enlarge the estate of a devisee, unless there are words in the devise itself sufficient to carry the degree of interest contended for. But wherever they assist to show the intention of the testator, the courts have laid hold of them, as they do of every other circumstance in a will, which may help to guide their judgment to the right and true construction of it. The introductory words used by the testator in the present case, are not strict legal terms; but they are the words of a plain man of sound learning. He says, “ *As to all my worldly substance, I give, &c.*” What is substance? It is *every property* a man has. So, in the statute 4 and 5 Phil. and Mar. c. 8. for the punishment of such as shall take away maidens that be inheritors, the word substance is made use of, and means *worldly wealth*.

“ The words of the will before the court are: “ I also give to my mother, all the *remainder and residue of all the effects both real and personal* which I shall die possessed of.” Now, is the construction of these words to be confined to a gift of *personalty* only? most clearly not; because the testator has expressly added the word *real* to the word *effects*. Do the words *real effects* in law, mean *real chattels* only? No authority has been produced to shew that they do: and, in point of fact, there was but one lease belonging to the testator in this case which could come under that description; consequently, if the construction contended for by the defendant were the true one, only that lease would pass; which would be to narrow the construction of the word *real* very much indeed. The natural and true meaning of *real effects* in common language and speech is real property; and *real and personal effects* are *synonymous* to *substance*, which includes every thing which can be turned into money. In several clauses of the bankrupt laws which make it felony in a bankrupt to conceal, remove, or embezzle any part of his goods, wares, merchandize, monies, or *effects*; the word “ *effects*” is made use of in this sense. If that be the true construction, there can be no doubt but that the words *remainder of real effects* include the reversion of every thing not disposed of; in which case, no words of limitation were necessary.”

Passing to the other side of Westminster-hall, we are pleased to meet with the valuable Reports of Cases in Equity, published by Mr. Brown. They begin in Trinity term 1778, and end with the sittings after Trinity term 1788: during the whole of this period, with the exception of a very short interval, Lord Thurlow has filled the high office of Chancellor of England, with abilities which (according to the unanimous voice of the profession) have never been surpassed, and seldom equalled.

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This fact makes Mr. Brown's Reports particularly important. The Public, unquestionably, is greatly indebted to him for the publication of them, and will always receive his continuation of them with pleasure.

ART. XIX. *Reports of Cases argued and determined in the High Court of Chancery, and some special Cases adjudged in the Court of King's Bench, collected by William Peere Williams, late of Gray's Inn, Esq. The fourth Edition, with additional References to the Proceedings in the Court, and to later Cases. By Samuel Compton Coxe, of Lincoln's Inn, Esq. Royal 8vo. 1l. 11s. 6d. bound. Brooke. 1787.*

IT is not an exaggeration to say, that this is the best edition, ever published, of any law-book. The editor has attentively compared every case with the account of it in the register's books, and has pointed out every variation from them that appeared material. He has also taken care to mark every determination contained in his author's reports which has been affected, in any respect, by subsequent decisions or discussions. But what particularly enhances the merit of this edition is, the elaborate, though concise, notes of the editor. These contain statements of the doctrines of the court, on almost every point of equitable learning, so succinctly, but so accurately, expressed, and illustrated by references so well chosen and so apposite to the point in question, as to make the work a complete body of equity.—Of this, the following note is a specimen :

The strict rule is established, that a legacy given by a debtor to his creditor, which is equal or greater than the debt, shall be presumed to be intended in satisfaction of the debt. *Talbot v. Duke of Shrewsbury*, Pre. Cha. 394. *Jeffs v. Wood*, post. 2 vol. 132. *Fowler v. Fowler*, post. 3 vol. 353. *Reech v. Kennegal*, 1 Vez. 126; but the later cases, although they acknowledge the general rule to be fully established, yet express a dissatisfaction with the principle upon which it proceeds, and are anxious to collect from the *will* circumstances to rebut such presumption. So where the payment of debts is particularly mentioned, as in the present case, and the case of *Chaney*, and *Richardson v. Greefe*, 3 Atk. 65. Or, where the legacy is not equally beneficial with the debt, in some one particular (although it may be more so in another) as in *time of payment*, *Nicholls v. Judson*, 2 Atk. 300. *Clarke v. Serwell*, 3 Atk. 96. *Matthews v. Matthews*, 2 Vez. 635. or in point of *certainty*. *Crompton v. Sale*, post. 2 vol. 555. *Barret v. Beckford*, 1 Vez. 519.

We have selected this note for its shortness, not for its comparative merit. From the specimen which Mr. Coxe has given in this work of his professional knowledge, it is to be hoped that he will favour the public with some future publication, on the subject of legal or equitable learning.



ART. XX. *Speculations upon Law and Lawyers*; applicable to the manifest Hardships, Uncertainty, and abusive Practice of the Common Law. 8vo. pp. 104. 2s. Robson and Co. &c. 1788.

THESE are the speculations of a man of observation and enquiry, prejudiced, we conjecture, from the advertisement at the conclusion, by personal injuries, and smarting from the effects of legal severity. That perfection should be found in any human system, we are not sanguine enough to expect; nor do we know whether the evils which are here pointed out could be remedied, without introducing mischiefs worse than those that are already experienced. Many of them (we believe most) might be redressed by applications to the Courts where the abuses are committed, without hazarding experimental innovations, which are always dangerous; and which, in too many cases, however plausible, have been found, when tried, generally ineffectual, and sometimes destructive.

It has been often remarked, that a Platonic commonwealth, which a speculatist in his study may delineate, has a beautiful appearance, and would be universally desired; but a practical statesman knows that the visionary system is not to be carried into execution. In like manner, an ingenious man, by selecting all the evils attendant on civil society, by displaying them in the most glaring colours, and omitting every circumstance of advantage, may exhibit such a picture as none but an hypochondriac will for a moment admit to be a faithful representation. In this manner have the law and its professors been treated. Every benefit which is derived from legal institutions, has been concealed; while every abuse of them has been magnified, with most malicious industry.

The present author, in his first section, treats on the necessity of a revision and abridgment of the law; and in the next, of the astonishing increase of printed law books, since the beginning of the last century. He is a warm advocate for brevity, and, we presume, its natural consequence,—discretionary powers in the Judges. He observes, that ‘many nations of Europe at this day carry their code in their pocket, with the same ease as we our Common Prayer, or Court and City Register.’ We shall not stay to enquire whether this is a fact or not; but we sincerely hope that this nation will never have the misfortune to be directed by such a code. Montesquieu somewhere observes, that the multiplicity of our laws is the price we pay for our liberty; and he very justly remarks, from the examples of Cæsar and Oliver Cromwell, that simplifying the law is generally one of the first acts of a tyrant. Where the *Sic volo, sic jubeo* of a despotic monarch are substituted for written laws, conciseness may



be expected; but if all the enormities here charged on the practice of the law were admitted, and were only to be redressed by such an abridgment as is here proposed, we do not hesitate to say, that it would very much diminish the security, and tend to infringe the liberty, of the subject; we should therefore be of opinion that things had better remain as they are.

The author's complaint of the increase of law books, appears to us to have no force. That they have increased, and will further increase, is very certain; but whether they have multiplied in equal proportion to the publications on divinity or physics, we greatly doubt. At all events, such as are found worthless will silently be condemned to oblivion; and those only be deemed necessary for a lawyer's library which possess intrinsic merit. We are under no apprehensions of being over-burdened with too many valuable books on any subject.

In the course of his work, the author discusses—The uncertainty of the law—The Inns of Court—The alarming progress of the grandeur of the law—The impropriety of serious subjects being treated lightly at the bar—Oaths, and the manner of administering them. What he here says, is worthy of attention: as are also many of his remarks on the old subject of imprisonment for debt—The state of debtors in the United Provinces—Dutch determinations between debtor and creditor—Invectives against attornies—On the Criminal Law—Further thoughts on a revision and abridgment of the laws, with proposals for a law catechism, and a recommendation that some portions of law should be read in our churches, in lieu of chapters from Leviticus and Deuteronomy.

He concludes with a set of queries, several of which we shall give to our readers. From them, the drift and force of the author's scheme may be collected. They certainly deserve every attention that can be bestowed on them, and will demonstrate that he merits a better fate than that which has condemned him to date his work *from the confines of the King's Bench*.

#### QUERIES.

\* Whether common law, considered in its principles as the great bulwark, may not, in several points alluded to in the foregoing sections, be reckoned the great bane, of the nation?

\* Whether a very considerable part of the dearly-earned property of individuals; acquired by diligence, industry, ingenuity in various arts and manufactures, and other laudable means of living, is not wasted among lawyers, expended in law-offices, and, for the most part, divided among attornies?

\* Whether exactions, under colour of justice (for such are all enormous fees and ruinous costs), may not be accounted manifest injustice?

\* Whether

\* Whether abuse, under colour of law, warranted by long per-  
ficious practice, and winked at by those alone who have the power  
of redressing the people's grievances, is not the worst tyranny in the  
world?

\* Whether any known law in *Europe* is, in its practice, so griev-  
ous, so expensive, so destructive, and so much abused, as the com-  
mon law of *England*?

\* Whether a board, or committee of healing and mitigation, be-  
tween adverse parties, to be composed of neighbouring gentlemen,  
clergymen, sensible farmers and burghers, might not be appointed  
in every borough and market-town in the kingdom; a quorum  
which might sit for an hour or two every market-day, and endeavour  
to reconcile and compose small differences and misunderstand-  
ings among neighbours; and thereby prevent vexatious and ex-  
tensive suits at law: so that those who met in enmity, might often  
turn to their homes in friendship; to the country's peace, the salu-  
tion of families, and utter disappointment of fleecing attornies?

\* Whether, when creditors are inclined to compromise with their  
debtors, their attornies do not frequently interfere, and defeat such  
benevolent intention, upon the meanest considerations, and the vilest  
principles; *namely*, to encrease costs—well knowing that if the in-  
solvent debtor goes to gaol, the costs must fall upon the solvent  
debtor?

\* Whether attornies' costs do not frequently exceed the original  
debts?—in many instances, double—in some, treble—in others, four,  
five, six times as much?

\* Whether bankruptcies are not multiplied by means of the same  
order of law-ministers, and other notorious abuses in practice?

\* Whether the labouring poor (the most useful part of the com-  
munity), the improving mechanic, the necessary handicraft, the in-  
dustrious artist, the sober merchant and man of business, the culti-  
vator and improver of the lands of the wealthy, the soldier of his  
country, and every other class of inhabitants (the lawyer only ex-  
cepted), have not just cause to curse the abusive practice of the  
common law?

\* Whether it is reasonable to suppose, that the lawyers them-  
selves, considered as the most powerful and self-interested body in  
the nation, will, of *themselves*, ever effect, or even wish to effect, a  
sensible reform of the afore-recited abuses?

\* Whether Petitions and Remonstrances to the High Court of  
Parliament, ought not to be preferred against such glaring abuses,  
and grievances of greatest magnitude; not only from counties, cities,  
and boroughs, but from every parish in the kingdom?

\* Whether it is not the duty of the people's representatives, im-  
mediately to enquire into, and set about correcting such enormities  
and infringements upon the rights of the people; in opposition to  
the united clamour that may be raised against it, by all the pro-  
fessional lawyers in the kingdom?

We are sorry that we could not make room for the rest of the  
author's *queries*, for they all merit the public attention: though,  
perhaps, his personal sufferings may have made him rather too  
severe on the law and lawyers.



## ART. XXI.

## FOREIGN LITERATURE.

## ART. I.

*Questions à examiner avant l'Assemblée des Etats Généraux, &c. i. e. Questions to be examined before the Meeting of the States General. By the Marquis DE CASAUX. 8vo. Pamph. Paris. 1788.*

THE Marquis de Casaux here endeavours to impress the people of France with those ideas concerning civil liberty and political regulations, which he had previously endeavoured to propagate in England, in the work entitled, *Observations on the Mechanism of Societies*, and the explanatory pamphlets that followed it; of which we have repeatedly spoken in our late Reviews. The principles here inculcated, are exactly the same with those that were developed in that larger work; and his mode of illustrating these principles differs not from that which he there adopted. But if we had occasion to remark that this mode of illustration was such, as that few in our country, where speculations of this nature are more familiar than in any other nation, could follow him,—we are afraid that in France, where the minds of the people in general have not been accustomed to deep inquiries into the secret tendency of political regulations, they will be still less understood; so that if the Marquis's doctrines were, by the bulk of the people here, reckoned no better than ingenious paradoxes, we suspect that in France they may be in general regarded only as *political reveries*. We wish the ingenious author could have taken the trouble to clothe his doctrines in a dress that would have been more suited to the general state of knowledge at this time: for, although there may be exceptions, yet we are satisfied that the fundamental part of this author's doctrines rest on truth and nature.

The questions which he proposes for discussion are as follow:

Qu. I. Of the mechanical effects of the price of labour on the revenue from land.

II. Of the mechanical effects of that part of the impost paid by the class of labourers who cultivate the soil.

III. Of the effects mechanically produced on the revenue from land, by that portion of the territorial impost paid by the proprietor, or by the farmer.

IV. Of the effects mechanically produced on the general mass of revenue from industry, by the price fixed for the day's labour of the artisan, and by the portion of the impost that is paid by him.

V. Of the effects of the privilege, accounted so valuable, to screen a person from imposts, produced mechanically on the mass  
of



of the revenue of those who throw on the *nonprivileged* the portion of the impost which the *privileged* ought in justice to pay.

VI. Of the mechanical effects of a national bankruptcy.

VII. Of the mechanical effects of a national debt, consolidated by imposts which secure the interest of it.

VIII. Of the probable effects of the simple discussions offered concerning the seven preceding questions.

IX. Of the mechanical effects of giving the freest play to the most opposite interests.

Those readers who are acquainted with our author's former writings, will readily see, from the mere statement of the foregoing questions, what will be the result of his disquisitions. In general, he endeavours to prove that whatever tends to diminish, in any way, the income of the lower classes of people, diminishes the general mass of revenue in a high degree; and that in particular, respecting the fifth question.

'The privilege of which it is supposed the two first orders of the state [the clergy and the noblesse] are so jealous, [that of being exempted from taxes] reduces itself to the absurd right, of deducting annually from the value of their lands, to the extent of *three times* the amount of that part of the tax from which they think themselves exempted by their privileges.'

We doubt if it will be an easy matter to convince these two powerful bodies of the certainty of this momentous truth; or to induce them voluntarily to relinquish this sacred privilege; though we have been lately amused with some hints that this measure will be adopted.

We have often had occasion to commend the liberal spirit, and the humane principles, that run through all this author's writings. In almost every page, we meet with maxims, which, however opposite to those that have prevailed, *in some nations*, for ages past, will, we doubt not, be revered as sacred truths in future times. Of this nature, we consider the following rule, which, though not new, nor exclusively belonging to the Marquis, cannot be too often repeated:

'In what then (says he) consists the protection necessary to be given to agriculture? *To do nothing to augment, to do nothing to diminish, the number of cultivators.*'

The same rule will apply to every other class of citizens. Sincerely do we wish that this maxim were fully adopted in Great Britain! How many idle disputes would it prevent—how many ridiculous laws would it abolish—how much general happiness would it produce!

As a specimen of this pamphlet, we quote the following passage, which occurs in discussing the ninth question:

'Let us see what would result from a new order of things, where all should go on of itself, not pushed by administration, nor kept back

back but by another interest as free and as active; nor repressed by any thing else than the laws, without exception.

\* Every man in society would wish to promote,

\* 1st, His own personal interest;

\* 2d, That of his family;

\* 3d, That of the body of which he is a member, or, if you will, of his corporation;

\* 4th, That of his district;

\* 5th, The public interest.

\* Such is the order of nature; and whoever departs from it is a prodigy of heroism or of imbecility; and nothing is more useless than to argue concerning prodigies.

\* In the mean time, suppose a certain number of individuals,—of families,—of corporations,—of districts, in what country, and under what form of government you please, *provided that administration, somewhat enlightened, allows to each interest of individuals, of families, of corporations, and of districts, all the means and power to display its energy in every respect*,—I ask, what could all these interests do in pressing with an equal force? Nothing, but keep themselves in equilibrium. Let us rather ask, would there not necessarily result from this mutual pressure, from this reciprocal action of one on the others, an edifice almost as perfect, though directed by human reason, as that admirable edifice which we call a hive; wholly erected, as it is, by instinct, under the immediate inspection of the Divinity? And will not the public interest, *obviously the only one that can act freely when all the others watch over and balance each other*, necessarily triumph in every public deliberation, where every thing shall be freely discussed?

The following reflections on the nature of the English constitution will probably arrest the attention of our readers.

\* Neither the abilities nor the integrity of the English Ministers can insure for ever the prosperity of England, seeing that, like all other countries, that nation has had many Ministers of very ordinary talents, and some far from being immaculate.

\* It is not the perpetual existence of an open, fearless, decided opposition, whose interest it is to dispute every thing with the Minister; seeing that it is possible that the Minister and the opposition may find it their mutual interest to unite\* — — — and seeing that there might result from such a coalition, both the oppression of the people, and the slavery of the prince; which always follows, very quickly, the oppression of the people:

\* It is not the freedom of voting at elections for members of parliament; seeing that a great majority of these electors, without talents or information, neither know, nor can know, either the character or the capacity of the candidates; and, consequently, it is absurd to suppose a true liberty with this want of knowledge: — — —

\* It is not the freedom of speech in both Houses of Parliament; — — — seeing that a great majority in the one House as well as the

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\* We omit a few sentences which do not materially affect the argument.

other, is always for the Minister, till the instant which precedes a change of ministry; though it is contrary to nature that the Minister should never be mistaken:

\* It is not the distinction and the respective independence of the Commons, of the Peers, and of the King, joined to the necessity of their agreeing before any law whatever can be enacted:

\* No; it is not to these means (so much extolled!) that England owes that astonishing prosperity, that enviable wealth, that power, still capable of defending all its rights. — — — It is to that sword of Damocles, which is every where in England suspended over the head of whoever should meditate even in secret, any project hurtful to the Prince or the people; — — — it is to this principle, deeply impressed on the mind of every Englishman, *that the head of no one man is capable of comprehending every thing*; that the best ideas are only those which result from a combination of the joint lights of the whole: — — —

\* Deprive England of the only means of preserving this principle in its full energy; take from it the freedom of the press; a freedom, *which every Minister in England, as well as every where else, wishes to annihilate during his own administration, and to substitute in its place an absolute order to adore his very oversights and errors*; take away, I say, from England, the freedom of the press, and in spite of all the resources of its admirable constitution, ministerial blunders, so rare in England, would succeed each other with as great rapidity as elsewhere; they would even pass with more tranquillity than elsewhere; at first, ministerial oversights, and afterward their more daring and destructive enterprises; because the people would rest satisfied under the shadow of an opposition which would not fail secretly to demand, and in the same manner would obtain *a division of the spoils of the prince and of the people*; and quickly that most flourishing nation would only be an object of pity to all those whose envy it now excites, and whose admiration it deserves.

\* On the other hand, transfer by degrees to Turkey, the freedom of the press; invent, for it does not exist, invent a means by which the fruits of it should reach the Grand Signior by any other hands than that of a *visir, who could so easily corrupt every thing*, and very soon no visir would dare to deceive his master; every visir would then consult the voice of the people before he thundered forth his own orders; and immediately Turkey, rich in the natural products of its own territory and its immense population, will be more powerful, and not less respected than England, now so powerful, and so much respected.\*

This praise bestowed on the beneficial effects of the freedom of the press, is doubtless very just.—But where is the constitution, except that of Great Britain, which could insure the freedom of the press? It is to the nature of our constitution alone that we owe this blessing as well as many others.

In a postscript to this publication, the author throws a considerable degree of light on the ancient constitution of France, with regard to the mode of convoking the States General; which deserves the serious attention of that nation at the pre-



sent moment, and will not prove uninteresting to such English readers as may be particularly attentive to the important subjects at this time agitated in that country. We sincerely wish this struggle for freedom may be conducted with wisdom and moderation, and finally crowned with success; though it is scarcely to be expected that *complete success* should take place at the first effort.

## ART. II.

*Mémoires du Baron DE LA MOTTE FOUQUE', &c. i. e. Memoirs of the Baron DE LA MOTTE FOUQUE', General of the Prussian Infantry; including his Correspondence with Frederic II. King of Prussia. 8vo. 2 Vols. Berlin. 1788.*

These Memoirs are written (and are said to be published with the approbation of the present Baron) by Monf. G. A. BUTNER; who seems to have owed his fortunes to the General's protection, and who was his intimate companion during the latter part of his life.

The late General, who was descended from one of the most ancient and illustrious families in Normandy, was born in 1668, at the Hague; whither his father, who was a Protestant, had fled from the persecution which followed the infamous revocation of the Edict of Nantes. In 1715, when Leopold Duke of Anhalt Dessau was appointed to command the Prussian army at Stralsund, against Charles XII. our hero, who was then a page in that court, was ordered to remain with the Duchess. His inclination for the service prompted him to entreat permission to accompany the army; but not obtaining this, he resolved to leave the court secretly, and to enter as a private soldier in the Duke's regiment, which was then at Halle. In 1725 he was honoured with the notice of Frederic William, and with the friendship of the late King, which continued during the whole of his life; this intimacy was not discountenanced by the old monarch, who allowed M. de FOUQUE' to be the prince's companion in his prison at Custrin: he had also the honour to accompany Frederic in his retreat at Rheinberg, where he was made Grand Master of an order of knighthood, which the princes and their companions had instituted among themselves, on the principles of the celebrated BAYARD. The emblem of the Order, was a sword lying on a crown of laurel, and the motto, *Sans peur, et sans reproche*. On account of some disagreement with his Colonel, the Prince of Anhalt, in 1739, our hero quitted the Prussian, and entered into the Danish, service; but was recalled by Frederic II. immediately after his accession to the throne. A great part of the correspondence between the King and General FOUQUE', relates to the military operations in the wars of 1741 and 1756. Of the Baron's professional merit, we cannot pre-  
tend

sume to judge; but must consider his royal master's confidence and friendship as the most ample testimony in his favour. M. BUTTNER represents him as a strict observer of military discipline, and as rather severe in enforcing it; but, at the same time, as a man of the most inviolable honour, of an humane and beneficent disposition, irreproachable in his morals, and animated with a lively sense of the excellence and importance of religion. In 1760, the King conferred on him the Provostship of the Cathedral of Brandenburg, in which city he spent the last eleven years of his life; and the correspondence between the King and him during this period, which is here published, is highly honourable to both, and contains the most striking proofs of his Majesty's esteem and friendship for the Baron.

A few days before his death, he seemed to have a kind of pre-science of its approach, which, from his age, may easily be accounted for. His behaviour on this occasion, though something peculiar, does honour to his character as a Christian; and M. BUTTNER has related the circumstances in an interesting manner.

After attending divine worship on Sunday, at the French church, as was his constant custom, he fixed on the spot in which he was determined to be interred; and, the next day, gave orders to have his grave prepared, with particular directions concerning the manner in which it should be done. After this, he resolved to have his coffin made; and one day, when he seemed to be rather more than commonly cheerful, had eaten heartily, and expressed great satisfaction in the pleasure which this circumstance gave to those around him; he suddenly dismissed the servants that had attended, and desired M. BUTTNER to order his coffin; when this came home, he went into the apartment in which it was placed, examined it with great composure, then uncovering his white hairs, sat down on it, and ordered one of his attendants to read a German hymn, which begins with an expression to this purpose: "Behold the grave! this is the bed on which I must embrace death." Never, says M. BUTTNER, shall I forget this venerable old man, this *knight without fear and without reproach*, thus sitting, surrounded by his family, who in vain endeavoured to conceal their tears. He then settled all his temporal affairs, and thought of nothing, but his approaching passage to eternity. Four days before his decease, he desired that the Lord's Supper might be publicly administered in his chamber; and, after partaking of this with his whole family, and several members of the community, he solemnly blessed his children, and took leave of all the attendants. On the second of May 1774, as his attendant was reading a prayer to him, his son, the present Baron, came into his chamber, and offered to relieve the reader. His father tenderly

pressed his hand, and turning himself on one side, *fell asleep*. 'I make use of this expression,' adds M. BUTTNER, 'because I know none more proper to represent the insensible transition of this great man from life to death.'

## ART. III.

*Voyages interessans, &c.* i. e. Interesting Voyages in different Colonies, French, Spanish, English, &c. Containing important Observations relative to these Countries; and a Memoir on the Maladies that are most common at St. Domingo, the Remedies for them, and the Means of preventing them, both moral and physical. With remarkable Anecdotes, never before printed. Collected and published from a great Number of Manuscripts, by Monf. N. 8vo. Paris. 1788.

Notwithstanding this very long title, we have still to learn from an advertisement that the manuscripts to which the anonymous author alludes, were collected by his uncle, Monf. B. member of the Academy of Rochelle. In proceeding toward the conclusion of the work, we find that Monf. B. is a Monsieur Bourgeois, Secretary to the Chamber of Agriculture at the Cape—which appears afterward to be Cape St. François—so little regard has this author to the time and patience of his reader. The work is ill-written\*; we should suspect Monf. N. not to be a native of France. His remarkable anecdotes are neither amusing nor instructive. They relate to persons unknown, whose names are continually expressed by initials, not worth decyphering. Compared with the pompous title, this work is one illustration among many of the "*Parturiunt montes*—" &c.

## ART. IV.

*Mémoires Philosophiques, &c.* i. e. Philosophical and historical Memoirs concerning America, by DON ANT. DE ULLOA, Lieutenant General of the Spanish Navy, Governor of Peru, F. R. S. and Member of the Royal Academies of Madrid, Stockholm, and Berlin. 8vo. 2 Vols. Paris. 1787.

These Memoirs were originally published at Madrid in 1772, under the title of *Noticias Americanas, Entretenimientos Physicas*

\* In the treatise on the diseases prevalent at St. Domingo and the remedies for curing them, we find the following description of a well-known plant: 'The body of this tree is very branchy; its leaves are of a middling size, of a deep green, and rough to the touch; and it is covered all over with little bunches of flowers, whose colour is nearly that of marigolds; its root purges tolerably well.' After such a strange description of RHEUMATISM, which is literally translated, let our readers form their own judgment of the author's knowledge of the *Materia Medica*, and his qualification as a writer on diseases, and their cure.



*Historicos sobre la America Meridional y la Septentrional Oriental*; and they are frequently quoted by Dr. Robertson, in his History of America; where that ingenious author has given the most valuable part of the information which they contain. They relate chiefly to the climate and natural history of that continent, and were translated into German by Professor DIEZ of Göttingen, and published with notes by M. SCHNEIDER; which notes consist, mostly, of extracts from the several writers who have described those countries. These notes are reduced into a more systematical order, and considerably enlarged by M. LEFEBURE DE VILLEBRUNE, the French translator of this work, and of Count CARLI's American Letters\*.

This gentleman seems to be exceedingly desirous of establishing some hypothesis to account for the population of America; but he appears rather inconsistent in his opinions on this subject. In this work, he seems to adopt the theory advanced by its ingenious author; according to which, America was peopled, soon after the Deluge, by some adventurers from the old world; who having, from the preservation of Noah in the Ark, acquired some ideas of ship-building and navigation, were accidentally driven from the coast of Africa, and carried, by the trade-winds, first to the West Indian islands, and afterward to the continent of America. In his translation of the American Letters, he endeavours to confirm Count CARLI's hypothesis, which is of a very different nature, and indeed directly opposite to that of Don ANT. DE ULLOA; but the most extraordinary circumstance is that, in each of these translations, he refers to the other, and recommends both as mutually illustrative and supplementary; whereas, in fact, these two works are very different in their design, and have nothing in common except their translator.

\* See our last Appendix, p. 579. We did not then know that M. DE VILLEBRUNE was the name of the translator.

\* \* Copy of a Letter addressed to the Authors of THE MONTHLY REVIEW, relative to a passage in M. DE PAUW's *Recherches Philosophiques sur les Grecs*.

\* GENTLEMEN!

In Mr. Pauw's Researches concerning the Greeks †, a work on which he presumes to bestow the epithet *philosophical*, and in which he promises to relate all that great historians have omitted, and all that they did not know, there is a chapter on the *Amphibolyonic Council*, on which he seems chiefly to value himself; boasting his discoveries on this subject above those of all former writers. He tells us,

† Of which you gave an account in your last Appendix.

I. That the Amphictyons regulated only *little* matters, such as the repairs of the Temple of Delphi, and the celebration of the Pythian games. II. That these pretended states-general of Greece had so little influence in public affairs, that they are not once mentioned by Thucydides, in his History of the Peloponnesian War. III. That the ruling passion of the Amphictyons was a spirit of superstition. They undertook three sacred wars against the little villages of Phocis and Locris, for having levied tolls on those who entered their harbours, and for having cultivated some fields which the Amphictyons pretended ought for ever to remain barren and desolate. Nothing can be more absurd than to imagine that a piece of land should produce neither corn nor fruit trees, because it had been dedicated to Apollo. IV. That foreign states treated, not with the Amphictyons, but with Athens, Sparta, and Thebes, which republics became successively as powerful as all the rest of Greece together. From which circumstances Mr. Pauw concludes that a defect in the federal union occasioned the ruin of Greece. As if this was a new discovery, Mr. Pauw avails himself of the imaginary triumph which it affords him, to decry all modern writers who have investigated the history of Greece: they all repeat after one another, and even Dr. Gillies has not failed to copy the prejudices of his predecessors respecting the Amphictyonic Council.

That Dr. Gillies, however, has not copied his predecessors, but that Mr. Pauw has copied him, will appear from the following quotation from Gillies's *Ancient Greece*, 8vo edit. vol. iii. p. 466.

"During the *superiority*, or, in the language of ancient writers, during the *empire* of Athens, Sparta, and Thebes, the majesty of the Amphictyonic Council had degenerated into an empty pageant. Its deliberations were confined to matters of mere form; it regulated some ceremonies of superstition; it superintended games and spectacles; it preserved peace and good order among the crowd of strangers, who assembled at stated times to consult the oracle of Apollo. But for more than a century past, the public manners of the Greeks had been directed by councils held, not at Delphi, the residence of the Amphictyons, but in Athens, Sparta, or Thebes, in one or other of which the allies convened on every important emergency, acknowledging the respective authority of those capitals as the heads of their several confederacies."

Had Mr. Pauw attentively read the work which he presumes to criticize, he would have seen that the authority of the Amphictyonic Council varied at different times; he would have seen these variations distinctly marked; and he would have avoided an error which deforms his work throughout, the confounding all chronology, and referring to one period the customs and institutions of another. His conduct is the more reprehensible, as it is totally repugnant to the maxims of German honesty.

Proceeding in the same strain, Mr. P. observes, "That the writers of ancient history have shewn a wonderful ingenuity in disputing things that are trifling or fabulous. They have collected the most minute circumstances respecting the Trojan war, and the Argonautic expedition—and Dr. Gillies knows the value of the Golden Fleece in sterling money."

After



\* After reading the history of that expedition in Dr. G.'s work, how astonishing does it appear, that Mr. Pauw should blame him for saying, what he has not said, either directly or by any possible implication! To elude this accusation, should Mr. P. pretend that his criticism is only a joke (*mauvaise plaisanterie!*) after the manner of the French, whom he is so ill qualified to imitate, let him seriously consider the fable of The Ass and the Spaniel—

I am, Gentlemen!

Your most obedient Servant,

CRITO.\*

## MONTHLY CATALOGUE,

For MARCH, 1789.

### AMERICA.

Art. 22. *A summary Review of the Laws of the United States of North America, the British Provinces, and West Indies. With Observations, Precedents, &c. By a Barrister of the State of Virginia. 8vo. 2s. 6d. sewed. Robinsons. 1788.*

THOSE who expect to find a clear account, in this performance, of the present system of laws in the American provinces, will meet with a disappointment; for on that head we have only a few detached observations. The bulk of the work is taken up with defining the nature of the jurisdiction of the Courts of Westminster-hall over the British provinces, and other similar matters, that now have no respect to the independent American States. The changes that have taken place in these provinces in respect to jurisdiction and jurisprudence, since they became free states, are very imperfectly recited; only a few particulars, in some of the provinces, being specified.

However, though it be, in this point of view, imperfect, the work may still prove useful to those who intend to form connections with any of the West Indian islands, or other dependencies of this country; as it will assist them in forming an idea of the mode of procedure when it becomes necessary for them to sue for justice.—Some particulars likewise occur respecting the recovery of debts by British subjects in the United States, which deserve to be attended to by merchants who are engaged in commercial connections with these New States.

### MEDICAL and CHIRURGICAL.

Art. 23. *An Essay on the malignant ulcerated Sore Throat; containing Reflections on its Causes and fatal Effects in 1787. With a remarkable Case, accompanied with large purple Spots all over the Body, a Mortification of the Leg, &c. &c. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, &c. &c. 8vo. 3s. Nourse. 1788.*

The Spectator began his lucubrations, by gratifying his readers with a description of his abilities, disposition, and person; which  
laudable



laudable example, we suppose, Dr. Rowley had in view, when he informs his reader, in the introduction to this Essay, that he has taken a Master's degree, *sine gratia*, at Oxford,—that he is a member of the royal college of Physicians in London; that he received a most regular education in this great city, attending its hospitals, &c. &c.; that he was in his majesty's service from 1760 to 1764; that he had opportunities of seeing Belleisle, Barbadoes, Guadaloupe, Martinico, Havannah, and Jamaica; to which list the doctor adds his usual &c.—That, returning from the war, he attended the practice of St. Thomas's, and the other London Hospitals, anatomical lectures, dissections, and midwifery; that he visited Leyden and Paris—observed the practice of *l'Hotel Dieu, la Charité, l'Hotel des Invalides*, &c. That he was an Auditor at all the public lectures on anatomy, surgery, midwifery, botany, chemistry, &c. in that famous city; that on his return from these speculative and practical studies, he fixed his residence in this great metropolis, practising first in surgery and midwifery, and afterward solely as a physician, having obtained a medical degree from a university in Scotland.

With these, and many more *et ceteras*, which we have omitted in the above abridgment, he says, 'I was determined to render what medical knowledge I possessed useful to society'; and in taking on himself the office of being *non semper auditor*, he hath severely lashed the ignorance of some of our best medical writers.

The Case which Dr. Rowley relates, was doubtless a bad one; and it was successfully cured. The novelty of the doctor's practice may probably appear greater to himself than to us: in many places he is as ample in its praise, as he is liberal in his encomiums on himself; and he loses no opportunity of loading the present general mode of practice, and its followers, with unmerited reproach.

The doctor has added a brief account of a new species of acute madness, which, he says, has lately prevailed; but he has not told his readers *where*. We suppose not in *the great city*, for had it fixed its residence there, we should, no doubt, have heard more of it.

Art. 24. *A concise Account of a new Chymical Medicine, entitled Spiritus Æthereus Anodynus, or Anodyne Æthereal Spirit; containing a Relation of its very extraordinary Effects, &c. &c. The second Edition. By William Tickell. 8vo. pp. 380. Price 5s. sewed. Bath printed, and sold by Wallis, &c. London. 1788.*

The general account which we gave of the first edition of this work, will be found in the Review for Dec. 1787, p. 497.

This second edition contains some farther cases of the efficacy of the æther, which, when properly prepared, and judiciously administered, is doubtless a very valuable medicine.—We here meet, also, with a considerable detail of personal altercation between the author, and an eminent medical character at Bath; on which we beg to be excused from bestowing any great share of our attention.—For the rest, as we have no doubt of the actual merit of Mr. Tickell's preparation of æther, we cannot honestly refuse it this acknowledgment.

## SUNDAY SCHOOLS.

Art. 25. *Plans of the Sunday-Schools and School of Industry, established in the City of Bath; with Remarks, by a Gentleman of the Committee. Published for the Benefit of the said Schools.* 8vo. pp. 44. 6d. Rivingtons, &c. 1789.

It is with pleasure that we view the rapid progress of the Sunday-school Institutions, in almost every part of the kingdom. At Bath, as well as in some other populous places, these truly beneficent undertakings, we find, are carried on with great success, indeed, under the care of persons who have set a most laudable example, to those who happily enjoy the requisite affluence, and leisure, for such public-spirited and charitable avocations.—The particulars here recited, have afforded us peculiar satisfaction, and, we may add, *entertainment*;—for what can yield more delight to the humane and reflecting mind, than the accumulation of such invaluable benefits, for the rising generation, as will, probably, extend their happy influence to the remotest ages of the world; and throw that additional weight into the scale of religion and morality, which may do much toward determining a lasting balance in favour of the best and most important interests of mankind?

The common objections that have been made to Sunday-schools, are here judiciously and decisively, though briefly answered, in a *prefatory address*, which is signed W. B. These initials, we imagine, point out to us the name of the worthy Major Brooke, to whose philanthropy, and persevering efforts, these charitable institutions\*, at Bath, are greatly indebted for the success that hath attended them.

## L A W.

Art. 26. *Precedents in Chancery: being a Collection of Cases in Chancery, from 1689 to 1722, second Edition, with Notes and References to the former and latter Reports.* By Thomas Finch, Esq. of the Inner Temple. Royal 8vo. 10s. 6d. Brooke. 1786.

This collection of reports is held in great esteem by the Profession. The cases in it, down to 1708, are said to have been taken by Mr. Pooley, and the remainder by Mr. Robins. The present edition is well executed; it contains some good notes, and a regular series of useful references.

Art. 27. *The modern Practice of the High Court of Chancery* authorized and digested in a Manner wholly new; interspersed with a Variety of the most approved and modern Forms of practical Precedents incidental to every Suit in the Progress of it, from the original Bill to the Decree: comprising a System of practical Knowledge, according to the Course of the Court, as at present established. By Robert Hinde, of the Six Clerks Office. 8vo. 9s. bound. Brooke. 1785.

Almost the whole of Mr. Mitford's Treatise [First Edition] is copied *verbatim* into this work.

\* We must not forget to mention, that in this tract we have a very satisfactory account of the design and progress of the Bath *School of Industry*, in which the children are taught employments that will enable them to *earn their subsistence*.



Art. 28. *A Treatise on the Pleadings in Suits in the Court of Chancery by English Bill.* By John Mitford, Esq. the second Edition. 8vo. 7s. 6d. sewed. Owen. 1787.  
An excellent elementary treatise.

Art. 29. *Office of Sheriff; shewing its History and Antiquity, the Manner of appointing the High Sheriff, his Under Sheriff and Deputies, together with the respective Powers and Duties; to which is added the Mode of electing Coroners.* By John Impey. 8vo. 9s. bound. Whieldon. 1786.  
A very useful compilation for persons interested in this part of our law.

Art. 30. *Crown Circuit Assizant; being a Collection of Precedents of Indictments, Informations, Convictions by Justices, Inquisitions, Pleas, and other Entries in criminal and penal Proceedings; together with an alphabetical Table to the Statutes relating to Felony, brought down to the 24 Geo. III.* By Thomas Dogerty. 8vo. 9s. Uriel. 1787.  
An useful companion on the circuit.

Art. 31. *Office, Powers, and Jurisdiction of his Majesty's Justices of the Peace, and Commissioners of Supply.* In Four Books. By Robert Boyd, LL. D. 2 Vols. 4to. 11. 11s. 6d. Boards. Murray. 1787.  
This work relates to the law of Scotland, where, we understand, it is highly esteemed.

Art. 32. *Repertorium Juridicum.* A general Index to the Cases and Pleadings in Law and Equity contained in all the Reports, Year-books, &c. hitherto published. By T. E. Tomlins, of the Inner Temple, Barrister at Law. Folio. 21. 15s. 6d. Boards. Uriel, &c. 1786.

About forty years since, the old *Repertorium Juridicum*, was published, and, from its utility, acquired a considerable portion of reputation. In the preface to the present work, Mr. Tomlins informs us that since that time, cases to the amount of 25,000 in number have been published, which made a new edition, with the addition of the subsequent cases, absolutely necessary. Mr. Tomlins has executed this task, in the performance now before us. He has corrected the errors of the former work, and inserted the cases subsequent to it.

Art. 33. *Succinct Review of the History of Mortmain: the Statutes relative to charitable Uses, and a full Exposition of the last Mortmain Act, 9 Geo. II. c. 36. comprising the Law as it now stands, relative to Devises and Bequests, Taxes, Leases, Visitation, and Direction of public Charities.* By A. Highmore. 8vo. 4s. Boards. Whieldon. 1787.

The reader will find in this work much general matter, and some useful information.

Art. 34. *A complete Abridgment of the Law respecting Gaming and Ujury, with adjudged Cases.* By J. Johnon. 8vo. 1s. 6d. Randal. 1787.

This abridgment seems to have been made with care.



Art. 35. *Compendious Digest of the Statute Law*, comprising the Substance and Effect of all the public Acts of Parliament now in force, from Magna Charta to 27 Geo. III.; to which is added a copious Index. By J. W. Williams. 8vo. 12s. 6d. Kearsley. 1787.—Supplement to ditto. 6d. 1788.

This work will be acceptable to persons to whom digests of this nature are useful.

Art. 36. *A full, clear, and familiar Explanation of the Law concerning Bills of Exchange, Promissory Notes, and the Evidence on a Trial by Jury relative thereto*; with a Description of Bank Notes, and the Privilege of Attornies. By Peter Lovelass, of the Inner Temple, Gent. 8vo. 3s. sewed. Uriel, &c. 1789.

Mr. Lovelass has here given us an accurate and comprehensive digest of the law relative to bills of exchange, and to the circumstances usually attending their negotiation, &c. It cannot fail, therefore, of being useful both to professional and to commercial men; but, before the author prints a second edition, he would do well to obtain somewhat more information concerning the *customs* of merchants respecting bills, which are more numerous, and probably more important, than he seems to have imagined.

## MISCELLANEOUS.

Art. 37. *Appel au Bon Sens*, &c. i. e. An Appeal to good Sense, in which M. de la Tour submits to that infallible Judge, the Details of his Conduct relative to an Affair that has made some Noise in the World. 8vo. 31 Pages. 1s. 6d. Kearsley. 1789.

M. de la Tour, who is concerned in the *Courier de l'Europe*, and another periodical paper called *l'Asile*, gives an account of his acquaintance with M. de Calonne, in consequence of these publications; and informs us that being at M. de Calonne's house one morning, according to custom, for the purpose of obtaining, for his paper, the latest accounts from France, he saw, in the Morning Post of that day, an advertisement of the intended publication of Madame de la Motte's Memoirs. M. de Calonne, on hearing this advertisement read to him, said he would do any thing to hinder their publication. He accepted the offer of M. de la Tour to go to M. and Madame de la Motte, and bargain with them for the manuscript. The sum which the latter demanded was sixteen hundred thousand livres\* [66,666l. 13s. 4d. sterling], the value of her possessions which had been seized when she was made prisoner in France. M. de Calonne did not think the demand at all exorbitant, gave M. de la Tour power to treat with them, and authorised him to promise that sum; he also ordered his banker (Sir Robert Herries) to write to Madame de la Motte, informing her that he (the Banker) had a large sum † at the disposal of M. de la Tour, as soon as the manuscript should be delivered into his hands. Depending on the banker's signature, and M. de la Tour's promises, she gave up the papers.

\* Here seems to be a great mistake. The Countess de la Motte states her loss (in her publications hereafter mentioned) at only *one-fourth* of that sum.

† This large sum appears to have been 2500l.

M. de Calonne made several excuses to M. de la Tour for non-payment, who, on his part, was under the necessity of making also excuses to M. and Madame de la Motte. Several letters were written to France, enquiring what was to be done with these papers. Waiting for answers, M. de Calonne read over the manuscript, and, with M. de la Tour, corrected the style. An answer at last arrived 'that such memoirs only merited contempt.'

M. de la Tour, not having received from the ex-minister the 2500l. sterling which he had promised him, for his trouble during a negotiation which lasted 14 months, has instituted a suit in Chancery.

Such is the outline of M. de la Tour's statement of the case. Near the conclusion he says, 'It is evident, as the event has shewn, that M. de Calonne, when he employed me in this deplorable business, had made the following calculation :

'If I shall be able to intimidate the Queen, I may be recalled to the ministry; or, at least, I may regain my blue ribbon: in that case, I shall pay M. de la Tour the 2500l. which I have promised him; but if I should not succeed, I will not pay him a shilling, and will revenge myself by provoking Madame de la Motte to publish the Memoirs herself.'

Art. 38. *An Address to the Public*, explaining the Motives which have hitherto delayed the Publication of the Memoirs of the Countess de Valois de la Motte; which contains a Justification of her Conduct; and exposing the various Artifices which have been used for their Suppression. 8vo. pp. 45. 2s. 6d. Ridgway. 1789.

The Countess de la Motte complains, with much earnestness and poignancy, of the loss of many months time since her arrival in England, during which she was prevented from publishing her *Justificatory Memoirs*: a delay which she apprehends, and, no doubt, with good reason, to have been very prejudicial to her interests.

Immediately on her arrival in England, after she had escaped from her imprisonment in France, the Countess had determined to lay her extraordinary case before the Public; and her advertisements, announcing this design, attracting the notice of M. de Calonne, that ex-minister entered into a negotiation with her and her husband, the Count de la Motte, for the purchase of her papers, in order, by preventing the publication, to render an acceptable service to the Q. of F. The event of this treaty, of which all the various stages and circumstances are here minutely related, proved very unfortunate to the distressed authoress. A large sum, not less than 16,000l. sterling, was to have been the consideration, as mentioned, though not accurately, in the preceding article; but it does not appear that more than 120 guineas were received, although the work was given up.—A copy, however, having been kept, the publication has since taken place: *See the succeeding article.*

The *smaller tract*, now before us, is to be considered as the harbinger of, or introduction to *the Memoirs*. In both, the character of M. de Calonne is treated with great freedom and asperity; and perhaps, by this time, that gentleman is convinced, that to fall into the hands of an exasperated female, who apprehends herself to have been ill treated, and who knows how to use her pen, is no trivial disaster to him who wishes to possess the good opinion of mankind.



Other distinguished personages are here introduced, particularly the French Ambassador, who also, as here set forth, obtained a copy of the *Memoirs*, to be transmitted to France; but which also failed of producing any beneficial consequences to the authoress, who, now, most feelingly complains of her distressful situation; though she seems to be much, and justly, consoled by the reflection that, in this free country, she is no longer within reach of the fangs of despotism.

Art. 39. *Memoirs of the Countess de Valois de la Motte*; containing a complete Justification of her Conduct, and an Explanation of the Intrigues and Artifices used against her, by her Enemies, relative to THE DIAMOND NECKLACE; also the Correspondence between the Queen and the Cardinal de Rohan.—Translated from the French, written, by herself. 8vo. pp. 289. 10s. 6d. stitched. Ridgway. 1789.

These Memoirs are given to the world, as ‘containing the vindication of *injur’d innocence*.’

‘Seated as I am,’ says the Countess, ‘in that happy kingdom, where Liberty stretches forth her hand to the distressed, and affords a welcome asylum from the vindictive terrors of oppressive tyranny, I now proceed to remove the veil which has so long obscured this mysterious transaction, and expose to public view, characters whose crimes receive additional force from their elevated situation.’

‘I flatter myself that, independent of my own vindication, these Memoirs will not prove unentertaining. The moral and philosophic reader will therein find fresh room for reflection and observation on the depravity of human nature; the courtly and political reader will probably find a satisfaction in developing the mysterious intrigues which were in agitation, at the period of the transactions; and the curious reader will, I hope, be amply gratified in finding those matters explained, which have probably much excited curiosity.’

The \*\*\*\*\* of \*\*\*\*\* stands foremost, the most striking figure in the extraordinary group here exhibited; and (if the Memoirs before us are to be depended on) her M. has a good chance of being consigned to that sort of ‘everlasting fame’ which a distinguished poet has allotted to Oliver Cromwell\*.

The next portrait, in point of importance, is the Cardinal de R———; who is, on this occasion, presented to the English nation as a character, the most contemptible,—and *something more*.

In the back-ground of the canvas, we behold Ministers of State, Courtiers, Judges, Lawyers—all, now, forced, in their turn, to feel the stroke of the executioner, and to receive the mark of the branding-iron.

We now seem to understand the obscure history of the Diamond Necklace, somewhat better than we did before; but, still, it is enveloped in mysterious circumstances. The Countess acknowledges the part which she acted in that ugly business; at the same time vindicating herself, on the principle of serving and obliging the Q. by her assistance in procuring for her M. this magnificent and enor-

\* “See Cromwell damn’d,” &c. POPE.



mously expensive toy\*, on terms, and in a mode, suitable to her limited circumstances, and those of the intriguing Cardinal, at that juncture: the unwary Countess not having, all this while, on her part, the smallest idea that she was contributing to the injury of any human Being.

The principal blame of the transaction, so far as it had, in the first intention, any appearance of fraud, is laid on the wretched C—l, and his private arrangements. *Somebody*, however (when the transaction came to light), was to be the object of punishment on this occasion; and in course, on all such occasions, where the honour of crowned heads, and the safety of powerful princes, are concerned, are we to wonder if we should see the hand of Justice tremble while it holds the scale, and, consequently, the equipoise not duly preserved? We have a homely proverb—"the weakest goes to the wall."

It is impossible for the humane reader to peruse these Memoirs without being impressed with commiseration for the hapless writer, whose interesting and well-written tale furnishes a striking moral for the intriguing retainers of a court. They will here see what consequences may be expected from improper compliances with the vices or follies of the great.

We must not omit to inform our readers, that this publication contains thirty-one letters, which are given as genuine transcripts from the originals that passed in a secret correspondence between the \*\*\* of \*\*\*\*\* and the C—l de R—n. In the conveyance of these letters, the Countess says, she was the chosen instrument; and that having opportunities of copying them, she availed herself accordingly; but, we must confess, that we are not perfectly satisfied with this assurance. Were the letters, on both sides, given to her, for conveyance, *unsealed*? We do not recollect any passage in the book, mentioning that circumstance.—She speaks of a great many other letters, of inferior account, which she committed to the flames, on the first apprehension of being taken into custody. For the authenticity, therefore, of these curious but scandalous *State-papers*, and, indeed, of the whole publication, we have only the authority and sanction † of the Countess de la Motte herself.

To conclude, we must do this unfortunate lady the justice to remark, that smarting as she ever must remain under the sense and remembrance of what she has suffered, she yet appears to regret the necessity which has impelled her to expose the secrets of her royal mistress. 'It has been my wish,' says she, 'to save the honour of

\* In one place the price seems, indirectly, to be mentioned, viz. 1,600,000 livres.

† She seems, however, extremely solicitous to gain and to merit the entire confidence of her readers. In one place she makes the following solemn appeal: 'God both sees and hears me. I in his presence take this solemn oath, that were I in my last moments, I would repeat all that I have here written as being the genuine truth; yes, in my last dying will, I would not alter a letter of this declaration, the first it has been in my power to make with freedom.'

ry way, a number of anecdotes and circumstances relative both  
Doctor and to his patrons, his associates and acquaintance,  
in the higher or lower ranks of society. If his work is not  
ly biographical, it is, however, a very entertaining *something*,  
hews that the author possesses a considerable share, not only of  
r, but, occasionally, of judgment; which are not always conco-  
.—For the information of those readers of our Journal, who,  
in remote parts of the kingdom, knew little of Dr. M. we  
tract a short paragraph from the general sketch of his character,  
hich the present performance concludes:

. Monsey had strong passions, pointed wit, and a lively ima-  
n. His curiosity was ardent, insatiable, and often trouble-  
but then his communication was rapid, copious, and interest-  
le possessed a vein of humour, rich, luxuriant, and (as is the  
of *all humour*) sometimes gross, and sometimes inelegant.

. *Original Letters of the late Rev. Laurence Sterne*; never  
e published. Crown 8vo. pp. 216. 3s. sewed. Long-  
&c. 1788.

name of Sterne is such a favourite with the Public, that we  
rested in every thing which is reported to come from his pen.  
etters now before us are to be considered as an imitation of  
folary performances, they certainly excel every former at-  
of the kind, and may even be pronounced not unworthy of  
herto unrivalled genius. We here observe a similar felicity of  
on, and delicacy of sentiment; and we meet with many of  
dmirable touches which make their way immediately and in-  
to our best and purest affections. With pleasure we add,  
e meet with none of those errors with which several of  
works are justly chargeable: no ribaldry, no passages that  
y tendency to raise a blush on the cheek of modesty. We



superb volumes, are such as entitle the work to a place in a Journal of the literary productions and polite arts of the country.

We have here proofs, if any had been wanting, of the antiquity of architecture in the East Indies, together with a representation of the present appearance of objects in a large part of Bengal, especially the towns, fortifications, places of religious worship, &c.

From the style of building, there is every reason to think that it was brought out of Persia, especially in the buildings that were erected since the time of Tamerlane: the great similarity which it bears to the Gothic architecture, is a circumstance that may serve to amuse the inquisitive antiquary; and the result of his researches may, perhaps, lead to discover the reason why the architectural taste was, at one and the same period, exactly alike at the eastern extremity of India and the western boundary of Europe, or the means by which these distant people, who adopted the same principles, had communications with each other. Mr. Hodges gives the view of a gate leading to a mosque at Chunar Gur, as a remarkable instance of the perfect similarity between the Indian and Gothic architecture, in which not only the general form of the structure, but the lesser decorations, as the lozenge filled with roses, the ornaments in the spandels of the arches, the little panneling and mouldings, are exactly similar.

The Pagodas, bearing a resemblance to the Egyptian Pyramids, in many circumstances, except in their size, may suggest an inquiry whether the Egyptians and Indians, at some very early period, might not have had connexions with each other; we say *early period*, because the pyramids, both in Egypt and India, appear to be the first or earliest buildings that occur in each country: those of the Hindoos, particularly the earliest, are formed by simply piling stone upon stone, without any other opening, or inlet for light, than the door, which is only about five feet high.

Of these views of buildings, the most remarkable for its antiquity, is the ruin of the city of *Oud*, which, Mr. Hodges says, from the authority of Dow's translation of Ferittha's history, was the capital of the country twelve hundred years before the Christian æra. To enter into a particular description of each plate would be tedious to our readers, and at the same time would convey ideas much inferior to those that might be acquired by a sight of the engravings, which, as being executed in *acqua-tinta*, are truly beautiful. The size of each plate is 19 inches by 13.

Art. 43. *A brief and poetical Declaration from a Recovering Minister to his Friends.* By the Right Hon. W. Pitt, Chancellor of the Exchequer. With Intelligence extraordinary. 4to. pp. 23. 1s. 6d. Ridgway. 1789.

A tolerable piece of burlesque, considering that it comes from the losing side, which is seldom seen to laugh. The ridicule, however, of 'the *Georgium Sidus*, after being observed for a time, rising from his chamber in the East,' is, surely, rather *mal à propos* to the general NATIONAL REJOICING, which took place within a day or two after the appearance of this scoffing piece of wit.



Letter-writer, is not so picturesque in beautiful landscapes as  
béné describes it, nor do the inhabitants merit the respectable  
character given of them by the Major.

Anna is one of the Comora islands, and is here placed in 12°  
lat. and in 44° 15' E. long. The hills in the island are cov-  
ered with wood, but are steep and difficult of access. The vallies  
contain only a miserable town, with a few irregular plantations of  
nuts: and there is not one mule or ass in all the island. The  
real natives, in number about 7000, occupy the hills, and are  
all at war with the Arabian interlopers, who established them-  
selves on the sea coast by conquest, and are about 3000 in number.  
The latter are described as poor miserable beings, who not being  
able to carry on any extensive degree of cultivation, on account of  
being exposed to the depredations of the mountaineer natives,  
live chiefly by supplying the India ships who touch there for refresh-  
ment, with a few cattle and tropical fruits. As for their ability to  
entertain moderate strangers on shore, the writer says, one day's trial will  
convince any man, that he will be much more comfortable on board  
a ship, or in a tent, than in their filthy hovels. Even in the house  
of the prince, the best decorations of the walls are sixpenny looking-  
glasses, and broken china; an old chest, or a bed, are the only seats  
found, and the passages are choaked with dirt.

15. *Hints for City Amusement*; or Bank Oratory anticipated,  
&c. 8vo. 6d. pp. 24. Harley. 1788.

A humorous anticipation of speeches expected to be made, at a  
General Court of the Proprietors of the Bank of England, in Sept.  
1788. It was first published in the Whitehall Evening Post;  
and now reprinted with corrections and additions.

Art. 47. *Alfred*; or, a Narrative of the daring and illegal Measures to suppress the [above] Pamphlet, &c. &c. 8vo. 1s. 6d. Sold as before mentioned.

We are sorry to see a writer, who certainly possesses considerable talents, employing them to such wretched purpose, as the abuse of a monarch whom every good man loves; and in whose happy recovery from his late alarming indisposition, millions of grateful hearts are now rejoicing.—Can *compliments* from such a pen as that of the Rev. Dr. Withers, the author of these literary nuisances, be acceptable to any gentleman in administration?

Art. 48. *Alfred unmask'd*; or, the New Catiline. Intended as a Pair of Spectacles for the short-sighted Politicians of 1789. 8vo. pp. 33. 1s. Faulder.

We were in hopes, last month, that the host of political railers at Mr. Pitt, and the measures of Administration respecting the intended Regency, were all passed by; but a few stragglers, we see, are yet behind; as is usual when troops are on the march.

Art. 49. *A Letter to the Author of Alfred*, and the History of the Royal Malady. By a Clergyman. 4to. 6d. Walter, &c.

A serious and judicious expostulation with Dr. Withers, on the indecency and falsehood of his publications respecting his Majesty's late indisposition. If any of Dr. W.'s readers are *approvers* of his pamphlets, we would recommend to them an impartial perusal of this Letter.

Art. 50. *An important Narrative of Facts*; in Answer to the erroneous Statement given by Dr. Withers, in his Pamphlet of *Alfred*, containing the Correspondence between Dr. Withers and J. Ridgway, on the Publication of the History of the Royal Malady, &c. and the Author's Motives for submitting this Detail to the Public. 8vo. 2s. pp. 56. Ridgway. 1789.

The motley materials of which this pamphlet is composed, are given in the form of a letter to Mr. Ridgway; signed Richard Davis, Piccadilly. The character of Dr. Withers will reap no advantage from this publication.

Art. 51. *Legal Considerations* on the Regency, as far as it regards Ireland. 8vo. pp. 26. 1s. Stockdale.

It appears that this piece was written before the Regency Bill was introduced into parliament, and at the time when we were first given to understand that the Irish meant to make the Prince of Wales *Regent of Ireland* without limitations. The legality of this design is the point here brought under consideration; and the question is determined in the negative.—The author treats his subject with due gravity, and, as we apprehend, with good judgment. He shews that the Stat. 23 Geo. III. does not apply to the subject under consideration. The words of the act are, as here quoted, "That the right claimed by the people of Ireland, to be bound only by laws enacted by his Majesty, and the Parliament of that kingdom, shall be established for ever, and shall at no time be questioned, or questionable." This law, our author contends, was not meant to restrain the Parliament of Great Britain from enacting such laws, respecting the Crown and its

imperial

Imperial authority, as shall bind the people of Ireland. For his reasoning on this head, we must refer to the pamphlet.—On the whole, he seems to have fully established his main point, which is to shew—That the late resolutions of the Irish Parliament, in appointing the P. of W. Regent, ‘are warranted neither by law nor by the constitution; and to say the least of them, are utterly void.’

Art. 52. *Reflections on the Consequences of his Majesty's Recovery from his late Indisposition.* In a Letter to the People of England. 8vo. pp. 61. 1s. 6d. Robinsons.

The date of this Letter is Feb. 16; since which time, about a month elapsed before its publication. The writer's reflections are of a nature so very serious, that they cannot but merit the candid regard of the public. His great object is to call our attention to what possibly may, but we hope never will, happen, a relapse into that disorder from which, God be praised, his Majesty is declared, on the best authority, to be happily recovered! Our author produces instances, from history, of the relapses of royal convalescents, the consequences of which have been most dreadful to their subjects;—and it is to prepare our minds, and pave the way for *provisional* measures, for our national security\*, against future contingencies of this melancholy but highly important nature, that he lays his thoughts before the public.—He writes in a style and manner that seem, as far as anonymous writers are to be credited, to indicate the worthiest intentions; and his abilities appear to be such as may, perhaps, entitle him (in the estimation of intelligent readers) to rank among our best political writers.

Art. 53. *Observations upon the late national Embarrassment, and the Proceedings in Parliament relative to the same.* By J. L. de Lolme, LL. D. 8vo. 1s. 6d. Debrett. 1789.

A second edition of a pamphlet mentioned in our last Review, entitled, *The present national Embarrassment considered.* It was then published without the author's name. As the national business has since continued in a progressive state, ‘the pamphlet is again offered to the public, with considerable alterations’ [and additions], ‘which were become necessary for rendering the subject sufficiently intelligible.’ This necessity we hinted at, in the former short notice which we took of Dr. De Lolme's [then anonymous] publication. A *Postscript* is now added, containing an ingenious explanation of the rights of the Heir Apparent; and some acute remarks on the conduct, respectively, of the contending parties, in the course of the late proceedings.

Art. 54. *The Fall of Faction; or Edmund's Vision, &c.* 4to. 2s. 6d. pp. 32. Walter in Piccadilly. 1789.

This comes from Mr. *T'other-Side*; who aims to be witty, at the expence of Mr. Burke, and the whole court of Carleton House. If, in this attempt, the author is not altogether successful, we dare say

\* This Author has, himself, hinted some remedies; but they seem, even in his own apprehension, improbable and visionary: particularly where he talks of *resignations.*



it is more his misfortune than his fault. The honest gentleman has, no doubt, *done his best*.

Art. 55. *Observations* on "A Letter to the most insolent Man alive\*." 4to. pp. 22. 1s. 6d. Walter in Piccadilly.

It was unnecessary for this unknown *Observer* to attempt a defence of the character and conduct of our popular Minister, while he acknowledges that they *need no defence*, p. 21.—Mr. Pitt may, however, hold himself, in some degree, obliged to this advocate, for his zeal and good intention, whatever may be thought of his abilities as a *writer*.

Art. 56. *The Letter to the most insolent Man alive* answered. 8vo. pp. 30. 1s. Stockdale.

A very severe attack, as we suppose, on Mr. Sheridan, under the idea that he is the author of *The Letter*, &c. The \*\*\*\*\* of \*\*\*\*\*, and the whole Opposition-party, come in for their share of this literary *bastinado*.

Art. 57. *A Letter to the Right Hon. Charles James Fox*, on the late Conduct of his Party. 8vo. 1s. 6d. pp. 53. Ridgway.

Written during his Majesty's illness, and dated Feb. 13th. The author took up the then (*as it seemed*) declining cause of the Administration, with great spirit and energy. Mr. Fox, and his-party, never had a severer lecture. Whoever the author is, he appears to be far superior to the common herd of pamphleteers, by which the nation is, at present, over-run. His Letter was published in the latter end of the last month; but did not come to our hands soon enough to be included in the long list of tracts relative to the Regency, given in the Review for February.

Art. 58. *Four pleasant Epistles*, written for the Entertainment and Gratification of Four unpleasant Characters, *viz.* A very EXALTED SUBJECT in his MAJESTY'S DOMINIONS; the most UNPATRIOTIC MAN alive!! the most ARTFUL MAN alive!! and SECOND CHILDHOOD. By *Albion*. 4to. pp. 39. 2s. 6d. Priest, in Holborn. 1789.

*Pleasant Epistles!* To whom will they be pleasant? Not to the reader;—for a display of the vices and follies of public men, whose conduct may greatly affect the welfare of the nation, can afford no gratification to a reflecting mind. Nor will these Epistles be pleasant to the persons addressed in them;—for what man will be fond of viewing his natural face in a glass, which reflects to him a bad complexion, and ugly features?—For 'pleasant,' then, read *unpleasant*.

These Letters, however, are not dull. They are written with point and spirit, and all the licentious freedom of the times; but the author frequently expresses himself with a degree of inaccuracy that disgraces his language.

The 'unpleasant characters' to whom Mr. *Albion* addresses these Epistles (beside the very EXALTED SUBJECT, whom we are sorry to see treated in so 'unpleasant' a manner) are Mr. Fox, Mr. Sheridan.

\* See our last month's Catalogue, Art. 42.

and Mr. Burke. The obloquy thrown upon gentlemen (on party-ground) may answer the end of writers on either side; but to enlarge upon it, would not suit the nature of a literary Journal.

The conduct of the *three characters* just mentioned, with respect to the late agitated question of Regency, appears to have drawn upon them the wit and vengeance of this writer, and other literary champions of Administration.

Art. 59. *An Explanation of the mistaken Principle on which the Commutation Act was founded: and the Nature of the Mischiefs that must follow from a Perseverance in it.* In a second Address to the Public from Thomas Bates Rous, Esq. 4to. pp. 22. 1s. 6d. Debrett. 1789.

Mr. Rous's first address was noticed in our Review, vol. lxxv. p. 146. In this second address, he commences with asserting 'that no tax on fixed property can be made to yield sufficient to be a substitute for revenue, drawn from articles of general consumption, without being ruinously oppressive.' He exemplifies the truth of this position by that productive source of revenue—MALT. By comparing the value of the barley from which it is produced, with the value of all the produce of all the land in England, the proportion between them will be found very small; 'and yet (he says) it yields with ease to the Exchequer, a sum that nine shillings in the pound additional tax on the land would scarcely equal.' This conclusion may be right; but the reader would have given to it a more ready assent, had the author *demonstrated* its truth. He afterward states, by the returns from the Excise Office, that the revenue derived from the beer, distillery, and malt duties, amounts, in a favourable year, to four millions sterling; and then says, 'The idea of *extravagantly multiplying* the consumption of any foreign produce, that may affect this great national support, by *throwing off the duties*, and rendering it very cheap, is perhaps as alarming as any ever entertained by a Minister.' Mr. Rous has not shewn that the malt duties have decreased since the Commutation Act took place.

Mr. R. proceeds with a number of observations on the quantities of different teas imported, the revenue thence arising, and the difficulty which the Company have in supplying the market; and he thus concludes:

'If Administration, when it had fully determined on *the policy of the measure* of altering the duties on tea, had proceeded with temper and judgment,—if instead of commuting all the duties except 12½ *per cent.* for an oppressive window tax, one half of the duties had been taken from the inferior sorts, and something more from the lowest, in which the smuggler chiefly dealt, and on which the duties were considerably higher than on fine teas, this measure would have defeated the illegal trade both in foreign and fictitious tea,—had then the same measures been steadily pursued at the East India House (under the controul of Government as the Act directs) which were adopted at the commencement of the present scheme, but soon from the overwhelming effect relinquished,—had the quick successive sales been supplied with quantities equal to the demand of every dealer, so as to prevent speculation, which might have been done without



danger of increasing the consumption of *fine* tea (which is, as I have shewn, the source of all the mischief), it would soon have been found, that the lesser duty on the extended *legal quantity* would have yielded a revenue, not only much larger than the *present duty united with the oppressive window tax*, but much larger than ever was before received from tea. From this measure no injury could have happened to the country. But if the Minister disregards the mischiefs I have described, and makes revenue his only object, by throwing off *also* half the duties from the *fine teas*, he might have obtained a large revenue indeed, and the mischiefs, though considerable, would certainly have been less than from the present measure. He would likewise have found it a more easy and effectual method of succeeding in his primary object, than by giving up all the duties but  $12\frac{1}{2}$  per cent. for a window tax. For, in forming a plan to defeat the smuggler, by lowering the duties, *especial care should be taken not to create a demand for the commodity, which cannot be permanently supplied from a legal source.* The present ill digested measure, from its enormous effects, has failed in the execution, after having, in the attempt, created an insatiable demand through the kingdom, and opened a larger field for the smuggler than ever, leaving the means of resisting him more difficult in future.\*

Such is Mr. Rous's plan for regulating the duties on this article of foreign luxury. It has every mark of plausibility; but the author's quick conceptions carry him sometimes too fast for readers who possess only ordinary perception. More demonstration would have been agreeable to many readers.

## P O E T R Y.

Art. 60. *The Regency*, a Poem. 4to. pp. 35. 2s. 6d. Stalker, &c. 1789.

An attempt to *ridicule* the Prince of Wales, and his party, in verses that are only *abusive*. The Poet's ear is so very defective, that he gives us '*idea*,' as a rhyme to '*sear*.'

Art. 61. *The Antagonists of Peter Pindar cut into Atoms*, in a furious Epistle to Peter Pindar, Esq. By Tom Plumb. 4to. pp. 20. 1s. 6d. Kearsley. 1789.

This zealous admirer and defender of Peter Pindar's sterling wit, be-rhimes and be-praises him in Birmingham base metal.

Art. 62. *Political Adoration; or, An Address to the Devil.* By the FOUL FIEND FLIBBERTIGIBBET. 4to. \* pp. 17. 1s. 6d. Ridgway. 1789.

The *Foul Fiend* directs the whole force of his wit and virulence, which is not inconsiderable, against Mr. Pitt. His manner, as exhibited in this political squib, reminds us of the spirit and turn of Swift's *Legion Club*.—It is remarkable, that, in a Christian country, the principal objection against our young *Palinurus* is, That, as yet, he makes no figure in the annals of adultery and fornication.—*Q tempora! O mores!*

\* There is a motto, *manufactured* in English Greek, to ridicule the classical erudition of Lord Belgrave.



Art. 63. *The Poet's Restrictions*; or, the Prince of Wales's Laureate; with political and literary Characters. 4to. pp. 36. 2s. Stalker. 1789.

This author, though not a Swift, a Prior, or a Peter Pindar, possesses some jocularity; and *jocularity* would, perhaps, constitute his best pretension to what he here solicits; *viz.* the office of Poet Laureate to Carlton House.

Addressing himself to the Prince, he reminds his Royal Highness of the importance of poetic praise:

\* Your stately columns tower in vain,  
Where yet no Muse has rais'd her strain.  
In vain yon architraves ascend,  
Where Pegasus was never kenn'd.  
Your tablatures in vain are hung,  
Where never Poet sweetly sung;  
Th' unsocial board is idly spread,  
Where bard ne'er shew'd a laurel'd head.  
Each glass—the tasteless wines disgrace,  
Where Lyric never found a place.

\* \* \* \*

Then make the rising pile complete,  
The Prince's—and the Poet's seat:  
So shall astonish'd Grub-street see  
No Prince like you, nor bard like me.'

The foregoing lines may serve as a specimen of the would-be Laureate's abilities:—they are far from being the worst in the poem.

Art. 64. *The Female's Meditations*; or common Occurrences spiritualized, in Verse. By Hannah Wallis. 4to. 3s. 6d. sewed. Matthews, &c. 1787.

*Specimen*,—taken from the introductory poem, entitled '*A Prayer to God for a Blessing to this Work*.'

' CORRECT this work, my God, I pray,  
Let it corrected be:  
Amend each line, when 'tis reviewed,  
Thou all its faults can see.'

There is more propriety in this request than some may imagine; for it does not seem to be in the power of any *human* Being to render *tolerable* the verses of this poor Methodist,—as we suppose her to be.—She has furnished, however, a new image for the humorous author of the *Treatise on the Bathos*, were he still living.—To his catalogue of earthly employments for the most sublime of all Beings, he would add that of A CORRECTOR OF THE PRESS.

#### A R T S.

Art. 65. *An Address to the Public, on the Polygraphic Art*; or the copying or multiplying Pictures, in Oil Colours, by a chemical and mechanical Process, the Invention of Mr. Joseph Booth, Portrait Painter. 8vo. pp. 13. 1s. Cadell, &c. 1788.

Mr. Booth possesses the art of copying (we believe, mechanically) pictures in oil colours. *The pamphlet before us is not a description*

of the method which he uses, but a display of the good effects of his invention, and an invitation to the Public to see his exhibition. We saw it with pleasure, last winter. The original pictures are placed in the middle of 20 or 30 copies of each, and we acknowledge, that it requires Lyncean eyes, with the nicest skill, to discover the original, amid the surrounding copies. Mr. Booth will, no doubt, meet with that encouragement from the discerning Public, which his ingenious invention seems to merit.

#### T H E O L O G Y.

Art. 66. *Observations sur les Ecrits de M. de Voltaire, principalement sur la Religion. Par M. E. Gibert, Ministre de la Chapelle Royale de St. James.* 12mo. 2 Vols. 7s. sewed. Payne, &c. 1788.

The pious author of these volumes acquaints us, in his preface, that, alarmed at the progress of Infidelity, he has taken up the pen, in order to guard the weak and unthinking, against the sophisms, misrepresentations, and lies (*menfonges*) so generally prevalent in the works of M. de Voltaire.—We doubt not his sincerity, and we commend his zeal. It is the duty of every good shepherd to watch continually over his flock, and to guard them, perpetually, against every attempt of the wolf. M. Gibert deserves encouragement, not only on account of the goodness of his intention, but because his work, as far as he has yet proceeded in the publication, abounds with judicious observations, and weighty arguments in defence of our religion, against the attacks of a witty and most licentious writer.—He informs us, in an advertisement, that should the present specimen be approved by the public, it is his intention to continue the work; and that the whole will be comprised in six or eight volumes. *May success, and a numerous subscription, attend him!*

We would not, however, advise M. Gibert to think too lightly of his adversary, nor affect to treat him as a *silly fellow*. Any want of liberality on the part of the Christian, may only tend to discredit his good cause, and to throw some weight into the scale of an ingenious opponent.

Art. 67. *A Charge delivered to the Clergy of the Diocese of Landaff, in June 1788. By R. Watson, D. D. F. R. S. Bishop of Landaff.* 8vo. pp. 76. 2s. 6d. sewed. Evans.

This pamphlet contains two tracts; the first of which is the charge above mentioned; the other is, an *Address to young persons* after confirmation. Concerning the latter, we are informed that it is soon to be published separately, at the price of one shilling, which we hear with pleasure, as we think it calculated to be of essential

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• *J'avoue que la maniere dont je l'attaque, dans plusieurs endroits, a quelque chose qui rejugne à ma façon de penser; car je trouve la religion un sujet trop sérieux pour qu'il convienne d'y faire intervenir l'ironie & la satire. Mais ceux qui ont lu cet auteur conviendront, peut-être, avec moi, qu'il est impossible de l'attaquer d'une autre manière, et que s'il fut jamais à propos de faire usage du conseil de Salomon, Prov. xxvi. 5, c'est dans la présente dispute.*

Preface.  
Service.

service. The Charge is, as might be expected, sensible, judicious, and replete with liberal and useful sentiments. The candour and piety, as well as the knowledge and learning of the Author, are displayed in recommending with great earnestness, to his clergy, the careful study of the evidences of Divine Revelation; and at the same time while he mentions those parts of practical truth and religious doctrine in which all Christians agree, advising, by implication at least, modesty and diffidence as to those points in which the wise and the worthy have constantly seen some cause to differ: The following is one of the directions—‘Not to narrow the foundations of faith, not to teach any doctrine as necessary to be believed, how true soever you may esteem it, which is not in Scripture expressly declared to be necessary.’—We read, with similar satisfaction, the Bishop’s remark—‘that the present Church of England, had she the power, would be as far from treading in the sanguinary footsteps of the former Church of England, as the British legislature would be now from granting her the authority of doing it, which was so superstitiously conceded to her, in an age of ignorance and ecclesiastical domination.’—We derive equal pleasure from the hint which his lordship gives, when he says, —‘The day, we trust, is not far distant, when profession of Belief in the Divine Mission of Jesus Christ, as related in the authentic records of the Bible, will be considered as a comprehensive bond of Charity, fitted to unite (which is the main thing) in mutual forbearance and good will at least, if not in community of worship, all denominations of Christians.’—But we recommend it to the reader to peruse the pamphlet himself; and we proceed to take a little farther notice of the other treatise, which is as well adapted to promote the *great* and *important* cause of *early* piety and virtue, as the former is to admonish and animate the clergy. It manifests a benevolent zeal for the best interests of youth; it has energy of diction, and strength of sentiment; and the style, we apprehend, is sufficiently plain and clear for every class, especially if they will read it with due attention.

Art. 68. *Essay on the Kingdom of Christ*. By Abraham Booth.  
12mo. 1s. Buckland. 1788.

This writer follows numbers who have well displayed the spiritual nature of Christianity. Dr. Hoadly, bishop of Winchester, ranks among the first of these, yet we conceive he would hardly have concurred with the present author in asserting that national establishments are secular kingdoms, and unworthy the name of Christian churches. ‘What,’ he asks, ‘has the policy of princes or of prelates to do in maintaining, or in extending an empire of truth and of rectitude?—They may adorn the exterior of public worship—may dignify the ministers with pompous titles,—and invest them with temporal power, &c. &c.—but the empire of *Jesus Christ* disdains them all, because they belong to the kingdoms of this world.’—Again,—‘As the laws of Christ say nothing about the admission of one or another, on account of his domestic or civil connections, nor yet for his wealth or influence, his parts or learning; so they are equally silent about pecuniary fines, or satisfactory penances, about civil disabilities and corporal punishments;—the former being quite foreign



foreign to qualifications for a spiritual kingdom, the latter must be utterly abhorrent from the laws with which it is governed, being manifestly the inventions of antichrist, and the supporters of his cruel throne. Civil penalties, in this case, are adapted to generate fear, and promote hypocrisy; to suppress truth and render Christianity itself suspicious.—Though we cannot withhold our assent from several of this writer's observations, yet, in other instances, we cannot entirely concur with him. His censures fall, in a degree, on different parties of Christians.—Any person, however, may peruse the book with advantage, although he may not always adopt the author's opinions.

Art. 69. *Considerations upon the Use and Abuse of Oaths judicially taken; particularly in respect of Perjury.* By the Rev. Robert Pool Finch, D. D. Prebendary of Westminster, and Rector of St. John the Evangelist in that City. 8vo. 6d. Rivingtons. 1788.

The sanction of an oath is the strongest hold that the law can take of the consciences of men, to bind them to adhere to their obligations, or to declare the truth when they are questioned on occasions which concern the welfare of society. The Rev. author of this well intended tract, observes, 'that both from the nature of man and the nature of things, there arises a necessity for oaths in a judicial sense, whenever the dearest privileges, interests, properties, and enjoyments of mankind are at stake, inasmuch as without this sanction, distress, and confusion of the very worst kind must ensue.' Hence he argues the great importance of administering them with solemnity, and of establishing their force and influence. The frequent imposition of them, which the various transactions in society have been thought to require, is one great cause of weakening their force; for 'oaths given and taken frequently, will be given and taken irreverently, till at last, many will regard them very little more than they do common swearing.' The author very justly imputes the guilt of perjury, to the frequency of common swearing, which destroys all reverence for a solemn appeal to the great Author of nature for the truth of our words or actions on particular occasions; the vulgar habit of disfiguring conversation with horrid expletives, ought therefore, if the general relaxation of morals will allow it, to be discouraged by all the powers vested in magistracy. The judicial mode of administering oaths to witnesses, or of taking affidavits before masters in Chancery, will not impress the parties sworn, with a becoming sense of the awful act they are about. In the former case, the oath is hurried over as fast as the words can be carelessly uttered by the clerk, the time of administering being an interval of inattention to the whole court, till it is recalled by the questions proposed to the party sworn. In the latter case, the door of a room, wherein a master in Chancery is presumed to sit (for he is not always seen), is just opened so as to admit the clerk to fill the gap, and rehearse the oath to the party standing without! Is there any thing in all this calculated to inspire men with a religious reverence for truth? Do not the parties administering such oaths consider

consider them as mere matters of form, and rest solely on the terrors of legal punishment, if falsity can be detected?

Dr. Finch thinks, on account of the enormity and fatal consequences of perjury, that the crime should be punished with death. But a man hanged for an example, is soon forgotten; the punishment is far more severe, and the example more lasting, when he is left to exist, branded with the disgrace and incapacities involved in a conviction of the crime: if he is shameless enough to remain at home, he walks about under the infamy of being a wretch unworthy of any confidence, because no obligations can bind him; if he flies his country, no one can be better spared; and should he have any compunction, he has time to repent, and recover some character elsewhere.

## SINGLE SERMONS.

- I. Preached at the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 10, 1787. By Anthony Hamilton, D. D. Archdeacon of Colchester, Chaplain in Ordinary to his Majesty, &c. &c. To which are added, Lists of the Stewards for the Feasts of the Sons of the Clergy; together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings since the Year 1721. 4to. 1s. Rivingtons. 1788.

Though this discourse is well adapted to the occasion, it contains nothing sufficiently new, or interesting, to require our particular attention.

- II. Preached before the Lords, &c. in the Abbey Church of Westminster, January 30, 1789. Being the Anniversary of King Charles's Martyrdom. By George, Lord Bishop of Lincoln. 4to. pp. 18. 1s. Cadell.

This discourse, founded on John, viii. 32. is sensible, liberal, and elegant. The Bishop has treated his subject with judgment and candour. He acknowledges that Charles I. avowed the most unconstitutional principles; that he manifested a determined contempt for the dearest rights and most valuable privileges of the people; and that he repeatedly violated his promise respecting the discouragement of popery.—He observes that 'a silent acquiescence in these exertions of lawless power must have quickly ended in the systematic establishment of absolute monarchy, and probably in the restoration of popery. It became, therefore, the duty of every individual to check the progress of the pernicious measures.'

His Lordship confesses, 'that many of those, who took a leading part in the beginning of these troubles, were actuated by the purest motives; their only wish was to save the Constitution, by restraining the King's authority within its due bounds.'

He adds, 'Whilst they were seeking redress for the illegal conduct of the King, they were promoting such an act of *injustice* and *murder* as no other history affords.' How far the transactions of that day deserve these harsh epithets, we leave to our readers to determine.

Many



Many just and pertinent observations are scattered through this discourse: one of them deserves particular notice, viz. *If both parties had acted agreeable to the principles of the Christian religion (which, as it condemns faction and rebellion, so likewise despotism and tyranny), the catastrophe of this day would not have happened.*

The Bishop adds, in conclusion, 'The recollection of the calamities and oppressions under which this kingdom groaned for the greatest part of the last century, should inspire our minds with a just sense of gratitude to the Supreme Disposer of all events, who has destined us to reap in *peace* and security the fruits of those struggles.'—'Let us be temperate in the enjoyment, and steady in the support, of true liberty. Let us not endanger it by yielding to the subtle refinements of visionary speculatists, the insidious harangues of pretended patriots, or the groundless assertions of those who dare to defend arbitrary power upon the authority of the Scriptures.—Thus will the purity of our established religion make us wise and good, equally removed from the licentious spirit of republicanism, and the degrading principles of despotism.'

III. Preached at Stonehouse Chapel, December 28, 1788. By John Bidlake, A. B. of Christ Church, Oxford; Chaplain to the Right Hon. the Earl Ferrers, and Master of the Grammar School, Plymouth. 4to. pp. 32. 1s. Printed at Plymouth, and sold in London by Law, Lowndes, &c.

So much has been written on the subject of this discourse, that nothing new can be expected, nor is at all necessary, since humanity pleads so powerfully in favour of these unhappy wretches. Their sufferings are great indeed; but we hope and believe, not so great as here represented. The author asserts that *man is by nature a savage*: an opinion to which we cannot subscribe, as it seems to cast the highest reflection on the God of nature; and indeed in some measure excuses the perpetrators of the horrid barbarities here alluded to; since, in many of them, nature has not been sufficiently corrected by education. The benevolent author, we are persuaded, did not see the doctrine in this light, as he seems very sincerely to *feel* the sufferings which he describes, and, in the removal of which, he wishes to be instrumental.

IV. *The Injustice of the African Slave Trade, proved, from Principles of natural Equality.* Preached in the Church of Charles, Plymouth, January 11, 1789. By Robert Hawker, Vicar of the Parish, and formerly of Magdalene Hall, Oxford. 4to. pp. 28. 1s. Printed at Plymouth, and sold in London by Law, &c.

Another able advocate for the poor negroes. How far the total abolition of the slave trade may be practicable or expedient, must be left to the Government to determine. As it has been carried on, it seems a most iniquitous branch of commerce, stained with cruelty and blood; at which humanity shudders, and which christianity condemns. We rejoice to hear that, in some of our plantations, laws have lately been enacted, much in favour of these unhappy beings; by which their sufferings have been greatly alleviated. We *heartily* wish success to all who plead the cause of our much-injured



fellow-creatures; and that the sale of this very sensible discourse may be fully equal to the wishes of its author, as he generously gives the profits arising from it to promote so good a design.

V. Preached in the Cathedral Church of St. Columb's, Derry, on the Commemoration of the 7th of December, 1688. By the Rev. John Hume, A. M. Dean of Derry. 4to. 21 pages. London-derry printed, 1788.

When James the Second advanced with his army against the city of Derry, where he expected to meet with considerable resistance from the *Protestants*, the citizens, conscious of the weakness of the garrison, were struck with great consternation on his near approach, and an immediate surrender was apprehended. But, as the preacher of this very commendable sermon observes, 'What the prudence of years could not attempt, the rashness of youth effected. The young men of the city, without leader, without arms, rush to the gates and shut them.' The courage of the young was then well supported by the wisdom of the more experienced:—James was repulsed, and at length obliged to abandon his enterprise; but not till the heroic inhabitants had endured all the horrors of a long siege, in which they suffered every calamity that fatigue and famine could inflict. The particulars of this memorable event were given to the Public by the Rev. Dr. Walker, who bravely headed the citizens; and who, as Mr. Dean Hume remarks, was at once their *priest* and *general*.

It is in commemoration of the day, Dec. 7. on which the apprentices, with other brave youths of the city, shut the gates against James and his well-appointed army, that this sermon was preached; and it is now published by desire of the Mayor and Corporation of Derry, who have done themselves credit by their approbation of this judicious and animated discourse against bigotry and despotism.

VI. Preached at Peckham, Surrey, on Sunday, Nov. 2, 1788, in contemplation of the then approaching Anniversary of the glorious REVOLUTION, &c. By R. Jones. 8vo. pp. 49. 1s. Dilly.

Mr. Jones justly styles the 4th of November, *a day DEAR to all good Protestants*;—and, conformably to this idea, he zealously expatiates on the blessings of liberty, civil and religious; and warmly asserts, like an able and learned advocate, 'the natural rights and just claims of men.' In brief, his discourse abounds with such pertinent observations, and animated expressions, as could not fail of exciting, in the minds of his hearers, the most fervent sentiments of gratitude to Heaven, for the inestimable privileges which were secured to us, by the glorious event commemorated in this discourse.

VII. Preached in the Church of St. Mary, Truro, at the Anniversary of Truro School-meeting, Sept. 11, 1788. By the Rev. R. Polewhele. 4to. pp. 15. 1s. Cadell, &c.

The subject of this discourse is peculiar. From Heb. x. 32. *Call to remembrance the former days*, the author directs the thoughts of his audience (which consisted of gentlemen educated at the above-mentioned school), to the simplicity, instructions, amusements, and employ-

employments of their youthful days. The representation that is given, and the remarks which are offered, are pertinent and pleasing. The moral reflections and observations have a direct tendency to cherish benevolence, and to promote the love and practice of truth and virtue.

## CORRESPONDENCE.

## To the MONTHLY REVIEWERS.

GENTLEMEN,

I Beg leave, by means of your widely circulated Journal, to advertise the readers of my *Mathematical Essays*, lately published\*, that there is a mistake in page 128, where  $\frac{EG}{EC}$  is taken instead of  $\frac{OG}{OC}$ .

In consequence of this, the numbers which express the horizontal force, towards the end of the book, are too small. These numbers, however, may be very easily corrected by means of the Algebraic Theorems given in page 132, taking  $e$  always = 3; and the Geometrical part of the same paper may be quickly corrected, by substituting the proportion here given instead of that which was used.

Having rectified this mistake in my own book, I shall be further obliged to you, if you will now permit me, through the same channel, to communicate to your mathematical readers a correction of a mistake in Emerson's Fluxions. In the 27th Example to Proposition X. he has set down an infinite series for the value of  $y$ , which is not right, the true value of  $y$  being  $xx + 4x - 1$ .

I am, GENTLEMEN,

Green's Norton, near Towcester,  
Feb. 19, 1789.

Your humble Servant,  
JOHN HELLINS.\*

\* See Rev. for August last.

\*\* An *'Impartial Observer'* is entitled to our thanks for his friendly information of an *intended* abusive attack upon us in the News-papers. Such effects of resentment are natural; and must be allowed, while they are clothed in decent language. When they are *otherwise*, they will be little regarded by the Monthly Reviewers: whose utmost wish is, to do justice to the Public, as well as the Authors (*good and bad*) whose works they are, by their plan, obliged to notice.

†\* *A. B.* of Wakefield, who, in our last month's Correspondence, mentions Dr. Ellis's "*Knowledge of Divine Things, &c.*" will soon have an opportunity of seeing some remarks on that work, in a book just ready for publication, entitled, "*Miscellanies, literary and philosophical.*" For this information, we are obliged to a Correspondent, who signs 'A CONSTANT READER.'

§\* We are obliged to our old Correspondent, Mr. James Woodhouse, for his friendly intimation, respecting two instances of inaccurate language, in our Review for October last. He is perfectly right  
in



in objecting to the mode of expression, in each of the passages; and we are sorry that his Letter was not of a date early enough to give us an opportunity of noticing those slips of the pen, in our last *Appendix*: it is now scarcely worth while to recall the attention of our readers to them.

†\*† 'A Lover of Consistency, and an Enemy to Bigotry of all forts,' is under consideration.

\* GENTLEMEN,

'As you have not corrected an error printed in your last *Appendix*, in your Review for February, give me leave to point it out, as it may have escaped your notice.

'It is in your extract from the Fulda Dispensatory, page 686, on the preparation of acid of tartar crystallised; where you mention, "Mix 10 ounces of concentrated vitriolic acid with as much pure water." In the original, it is ten ounces of concentrated vitriolic acid with ten pounds of water; which is exactly conformable to several processes I have seen for making this most useful salt, and which it is surprising was not published in the late *New Pharmacopœia*, as the preparation was well known to many of the present Physicians of the College.

I am, Gentlemen,

Your obliged, obedient Servant,

*Hermitage,*  
March 17, 1789.

THO. WILLIS.

\* Q. In what manner would you easily procure salt of tartar from the caustic vegetable alkali?

We are much obliged to Mr. Willis for the correction of so material an error. In the preceding sentence, it is said, 'Boil two pounds of cream of tartar in ten of water,' and the words '*with as much pure water*' in this sentence ought to refer to the *ten pounds* above mentioned. A parenthesis coming between the two sentences occasions the obscurity.

In answer to the *Quere*, which, we think, refers to a note in the same page of our *Appendix*, we conceive that nothing more is required to procure salt of tartar from caustic vegetable alkali, than the addition of fixed air; which may be effected by simple exposure to the atmosphere.

§1§ Our 'Friend and Well-wisher' is referred to the fourth article of Correspondence on the last page of our Review for February, relative to the *Dispensatorium Fuldense*. Gentlemen who want foreign publications, should apply to Mr. Elmley in the Strand; or the other London Bookfellers, who are importers of foreign books.

†§† A second Letter from the 'Gentleman'-like writer, who signs '*Omnes Veritas*,' has afforded us a hearty laugh; for which we are obliged to him.

\* \* The first letter from '*Tranquillus*' was received, but the writer did not inform us how to address him; there is the same omission



omission in his second epistle; and we did not choose to make a public reply. A letter, however, is *now* left for him at Mr. Becket's.

†† Our correspondent '*Monitor*' will find the satisfaction which he requires, where he ought to have looked, viz. in Henault's Abridgment of the History of France; in Voltaire's *Siècle de Louis XIV.* and in Moreri's Dictionary, article *Philippe de France, Duc d'Orléans*. This prince, son of Lewis XIII. and only brother of Lewis XIV. was, at first, styled *Duc d'Anjou*, and, in 1661, *Duc d'Orléans*. He was first married to Princess Henrietta, daughter of Charles I. of England, in 1661; and she dying in 1670, he took for his second wife, in the next year, Charlotte Elizabeth, Princess Palatine and of Bavaria, authoress of the letters whence the *Fragments* are said to be taken. Her husband was more commonly called *Monsieur*, than *Duc d'Orléans*; which title, however, was always given, after his decease, to his son, the Regent.

From '*Monitor*'s' imperfect description of Dr. Hawes's work, we cannot inform him, precisely, what is the title of it; but we suspect that this correspondent means "Address to the King and Parliament, &c. with Hints for improving the Art of restoring suspended Animation. 8vo. 2s. Dodney. 1782." See Review for March 1783 (Vol. 68.), p. 280.

\* It is become necessary for us to caution the Public against the practice of some unblushing Publishers, who, in their puffing advertisements, scruple not to insert *pretended* commendatory extracts from the Reviews, in praise of books, or pamphlets, of which the Reviewers have either not given any character at all, or of which they have spoken in terms very different from those used in such false quotations.—Such impositions on the Public are not only fraudulent, with respect to those who are thus misled, by fictitious recommendations, to become purchasers of trash; but they tend, very greatly, to injure the reputation of the Reviews:—thus subjected, without any fault of their own, to the imputation of *bearing false witness*.

☞ Several new productions, in prose and verse, have lately been transmitted to us, from *Ireland*; but as our plan does not, necessarily, include *all* the publications of that kingdom, we shall notice *only* such as we can commend, or that are of importance enough to call for CRITICAL ATTENTION.

†† Some other Letters, which arrived late in the present month, will be considered in our next number.



T H E  
M O N T H L Y R E V I E W ,

For A P R I L , 1789.

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ART. I. *Lingua Sacra*: in Three Parts. Part I. Contains a complete Hebrew Grammar, with Points, &c. &c. Part II. A complete Hebrew-English Dictionary, &c. &c. Part III. To contain all Words, both appellative and proper, &c. &c. By David Levi. In Three very large Volumes. 8vo. 2l. 16s. 6d. Boards. Parsons. 1785, 1786, 1787, 1788.

**T**HE Author of this work is a zealous advocate not merely for the antiquity, but even for the divine original, of the vowel points. He endeavours to refute the assertion of Elias Levita, that the invention of the points is to be ascribed to the Jews of Tiberias. He doubts the existence of any such set of men at the time which Elias supposes; and, even admitting this fact, thinks it highly improbable, that their invention should have been adopted by the Karite Jews, who were alike professed enemies to tradition, and to innovation of every kind. He then replies to the grand argument which is usually urged by those who contend for the late institution of the points: he attempts to prove, that the vowel points and accents are expressly mentioned in the Babylonish Talmud, and consequently prior to the date of that work. He even asserts, from the passage in the Talmud which is explanatory of Nehemiah, viii. 8. that they were actually used by Ezra, in order to make the congregation of Israel fully comprehend the true meaning of the Law. He then produces various arguments, none of which however appear to be novel, in support of their claim to a still higher antiquity; and in page 33, he concludes thus: 'For these reasons, I am clearly of opinion, that the vowel points, as well as the letters, were given by God himself.' That the man who avows this opinion should employ more than ordinary diligence in explaining the rules by which the various changes of the points are regulated, and in developing the principles on which those rules are founded, cannot be matter of surprize. Indeed our grammarian is particularly copious in this part of his work; and some of his remarks appear to be ingenious and original: though we cannot help thinking that his Grammar would have been more generally

useful, if he had directed a greater share of his attention to other subjects, which we must consider as of much higher importance.

To the author's arrangement, we cannot allow the praise either of neatness or perspicuity. He gives us, indeed, a vast mass of grammatical precepts; but we want that *lucidus ordo* which constitutes the chief merit of elementary treatises of every kind, and on which much of their utility necessarily depends. The tenth and eleventh chapters, in particular, which contain an account of the nouns, their derivations, and the various changes to which they are subject in declension, &c. must, we apprehend, be extremely obscure at least, if not perfectly unintelligible to the Hebrew student, without a previous acquaintance with the twelfth chapter; where Mr. Levi treats of the verbs, from which it is well known the nouns are almost universally derived.

In page 159, we are told that, 'there are some feminine plural nouns which end in ת, and have *Segol* before it, as שְׂבוּלַת קְטוֹרֶת and very often with two *Segols*, as, אֲדָרַת עֲטֹרֶת &c.' We know not on what authority it is asserted, that these nouns are plural; and some reasons, at least, ought to have been assigned for the assertion. We certainly have hitherto considered them as singular; and indeed the author himself, in his Lexicon, seems to have forgotten, or, perhaps, on maturer deliberation, relinquished, his former opinion. For under the root קטר we find מְלֵאָה קְטוֹרֶת full of incense, Numb. vii. 14. וּקְטוֹרֶתִי and mine incense, Ezek. xvi. 18. קְטוֹרֶת מִקְטוֹר the perfume of the incense, Exod. xxx. 1. Under שבל we have אָמַר נָא שְׂבִלָתַי Say now Shibboleth; i. e. the flood, the passage of Jordan which the Ephraimite wanted to pass, Judges, xv. 6. אֵל תִּשְׁתַּפְּנִי שְׂבִלַת מַיִם Let not the waterflood overflow me, Psal. lxi. 16. מִשְׂבַּלַת הַנָּהָר from the channel of the river, Isaiah, xxvii. 12. Under אדר we find, אֲדָרַת שְׁנַעַר a Babylonish mantle, Josh. vii. 21. אֲדָרַת אֵלִיָּהוּ the mantle of Elijah, 2 Kings, ii. 13. And under עטר זהב עֲטֹרֶת זָהָב and a crown of gold, Esther, viii. 15.

The section on the Hebrew Syntax is extremely barren and unsatisfactory, and bears no kind of proportion to the unwieldy chapters which treat of the Vowels, the Nouns, &c. Our readers will readily give us credit for this assertion, when we inform them that the whole of it is comprized in less than three pages.



The Hebrew-English Dictionary, which forms the second Part of the work, professes to contain 'all the words in the whole four-and-twenty Books of the Old Testament (being pure Hebrew), the Chaldee words in Daniel and Ezra, &c.' We have, however, observed several omissions of words of very frequent use in the Hebrew Bible. Among others are the following—Under the root אָמַר we do not find אָמַרָה 2 Sam. xxii. 31. Gen. iv. 23. Psal. cv. 19. cxlvii. 15. Isaiah, v. 24, &c. מֵאֲמַר Esther, i. 15. ii. 20. ix. 32. מֵאֲמַר Dan. iv. 14. Ezra, vi. 9.

Under אָמַן the following are wanting: אָמוֹנָה Exod. xvii. 12. Psalm xl. 11. lxxxviii. 12. Prov. xii. 22, &c. אָמְנָה Nehem. x. 1. xi. 23. אָמְנוֹת 2 Kings, xviii. 16. Under בָּרַךְ בְּיָרֵךְ is wanting, Gen. xix. 31, 33, 34, 37. Under בָּוֹ בָּוֹה Nehem. iii. 36. Under קָרַם—קָרַמִּים Judges, v. 21.

In various parts of the Dictionary, Mr. Levi has interwoven copious extracts from Rabbinical writers. For the entertainment of the English reader, we will transcribe one of these extracts, which contains a curious anecdote of the Patriarch Abraham. It is to be found under the root אָבַר at the word אַבְרָהָם

\* I cannot omit taking notice of what is related in *Medrasb Bere-sith*, concerning this Patriarch; especially, as it shews his fortitude, and firm reliance on the protection of the Supreme Being; and at the same time exhibits the rational method which he pursued in endeavouring to wean mankind from that gross idolatry and superstition into which they were plunged. Terach, the father of Abraham, was an idolater, and likewise a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of and dispose of the idols during his absence.

\* When any man came to purchase an idol, Abraham asked him his age. When the man had answered him, Abraham replied, Can it be possible, that a person of your years can be so stupid as to worship *that that was made yesterday!* The man being quite overwh. med with shame, hung down his head, and departed. In this manner he served several. At length, there came an old woman, with a measure of fine flour in her hand, which she told him she had bought as an offering to all the idols. Abraham at this was exceedingly wroth, and took a large stick and broke all the idols, except the largest, which he left whole, and put the stick in his hand.

\* When Terach returned, and perceived all the idols broken, he asked Abraham how that came to pass? Abraham informed him, that there came an old woman and brought an offering of fine flour to the idols: upon which, they immediately *fell together by the ears* for the prize, when the large one *killed* them all with the stick which he then held in his hand.

‘ Terach feeling the full force of the satire, was greatly exasperated; and immediately had Abraham before Nimrod, in order to have him punished for the contempt shewn to his Gods.

‘ Nimrod commanded him to worship the fire; but Abraham answered him, that it would be more profitable to worship the water, which extinguishes the fire. Why then, says Nimrod, worship the water. No, says Abraham, it were better to worship the clouds which sustain the water. Nimrod bid him worship them; but he told him, it would be better to worship the wind which disperses the clouds. Nimrod then bid him worship the wind. Abraham answered, it would be preferable to worship man, who was able to endure the wind. Well, says Nimrod, I see it is your intention to deride me; I must therefore tell you briefly, that I worship none but the *fire*, and if thou dost not do the same, my intention is to throw you therein; and then, I shall see, whether the God you worship will come to your relief; and immediately had him thrown into the fiery furnace.

‘ In the interim, they questioned his brother *הרן* Haran concerning his faith, who answered, if Abraham succeeds, I will be of his; but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewise; where he was presently consumed, but Abraham came out of the furnace without receiving the least injury.

‘ This agrees with the 28th verse of the 11th chapter of Genesis:

וַיָּמָת הָרָן עַל פְּנֵי תֵרַח אָבִיו בְּאַרְץ מוֹלַדְתּוֹ כְּאוֹר הַיּוֹם And Haran died in the *presence* of his father *Terah*, in the

land of his nativity, in the *fire* of the Chaldees; for it was by means of the accusation which Terah exhibited against Abraham, that Haran suffered death; so that he may justly be said to have died in the presence of his father. Here is an admirable lesson for mankind: and clearly points out the difference between those which serve the Lord in truth and sincerity, and those which are lukewarm, and easily turn to that which seems most profitable in this world. This transaction, the author of *Shalsheth Hakkabala* says, happened in the seventieth year of Abraham.

In the third Part of the work, or English-Hebrew Dictionary, the author promises us ‘ all the words, both appellative and proper, terms of art, and phrases used in the English tongue, arranged in alphabetical order, and explained in Hebrew.’ He promises us, however, much more than he has performed; and indeed, we apprehend, much more than it is in the power of any man to perform.

After we had finished our examination of the Grammar and Dictionary, it was not without the most serious concern that we perused the Address to the Public, which closes the third volume. As Critics, it was our duty impartially to appreciate the merits, and point out the defects of the work. But as men, and as scholars, we heartily sympathise with the author in his dis-  
tresses.



treffes\*. We forget the imperfections of his book, when we consider the circumstances under which it was composed; and we cannot but admire the industry and perseverance which, in spite of difficulties so stubborn, and wants so clamorous, enabled him to accomplish so much. Indeed, it is but justice to add, that, notwithstanding the objections which we have stated, his work may yet be highly useful to persons of his own religion; and even to those of every religion, who, without a knowledge of Latin, are desirous of being acquainted with the original language of the Old Testament.

\* 'When I first planned the work, my means were but few, and my circumstances much too narrow to admit of the arrangement necessary to carry on an undertaking of such magnitude and importance with success. Confined to a mechanical business, which occupied the principal part of each succeeding day, to supply the necessaries of my domestic concerns; there consequently remained but few hours beside those which I could borrow from my natural rest, to compile a work, which required at once a degree of study, perseverance, and patience, known only to such as have been employed in the arduous task of reducing to index order the substance of many volumes.'

ART. II. *Prolusiones Poeticæ*; or, A Selection of Poetical Exercises, in Greek, Latin, and English: Partly original, and partly translated. 8vo. pp. 188. 3s. Boards. Printed at Chester; and sold by Jeffery and Sael, London. 1788.

THIS Selection is dedicated to the Bishop of Chester, as the first fruits of the King's School in that city. The Rev. T. Bancroft, who, we learn, has some share in the management of the school, subscribes his name to the Dedication. The work neither deprecates criticism, as the unfinished attempt of a school-boy, nor challenges it as the production of maturer genius. But the use of the word *Exercises*, in the title-page, seems to warrant the former supposition: and we are willing to adopt it, since it calls on us to be sparing of censure, if not prodigal of praise. We cannot, indeed, insert the following specimens, without premising that, in our opinion, they reflect much honour on the seminary which produced them:

ΣΩΚΡΑΤΗΣ ἘΝ ΔΕΣΜΩΤΗΡΙΩ ΕΠΙΛΕΓΕΙ·

Κριτων, γεαζειν ε̄ γενακτα μοι δοκει.  
 Καλωσ φρονειη̄ δεινα μηδαμωσ ταδε,  
 \*Α σιμα πασχει τοιτι νυν κικρημενον  
 Χαλκευμασ\* ε̄ γαρ̄ ε̄στῑ λυμαινηριον  
 \*Αικισμα δεσμων, ωλην̄ ε̄μω̄ τω̄ θνησιμω̄.  
 Μη νεκρον̄ εν̄ υπο̄ χθον̄ κτωρυχα,  
 \*Οιον̄ παραυτικ̄ ε̄σεταῑ τιμον̄ δεμασ,



Φασκίς, λογισμῶν τῶνδε πλάσθην Σωκράτη,  
 Ἐν ἰσθῷ, ἐπειδὴν ἐκπιῶ το φαρμάκον,  
 Χαρῆς ἀπτεμαι φαῖδρος εἰς εὐδαιμόνας,  
 Ἐς τῶν δικαστῶν καὶ θεῶν ὁμιλίαν,  
 Τυτῶν, δικαστῶν ἕς κελυφῶ, ἀπάλλαγεῖς.

These sentiments are not unworthy the exalted character of the philosopher to whom they are attributed; and the author has shewn no contemptible acquaintance with the language of the Socratic school. We should willingly have transcribed the whole speech, could we have done it consistently with our design of quoting short specimens of the Latin and English compositions. From the former, we select the translation of Aikin's beautiful Winterpiece:

## CANTILENA HYEMALIS.

## I.

\* Vesper erat: campis et nix hyemosa ruebat,  
 Stridebatque Aquilo per loca mœsta situ;  
 Hæc, incerta viæ, peragrabat sola puella,  
 Infantemque premens, cœpit acerba queri.

## II.

“ Heu! pater ille ferus, natæ qui tecta negavit,  
 Et fera, quæ vidit talia, mater erat,  
 Et fera vis venti est, quæ sic mea pectora tundit,  
 At, mihi qui nummos prætulit, ille magis.

## III.

Parvule mi, taceas, gremio renovesque calorem;  
 Ah! nescit genitor, nos mala quanta premunt;  
 Si nostros sciret, durus licet, ille dolores,  
 Vix hyemem miseros lædere vellet acrem:

## IV.

Blandule væ! friges, friges; calor ossa reliquit;  
 Sufficit ex oculis fervida gutta meis!  
 Fervida gutta fluit, sed congelat aura fluentem:  
 Ah! nunc infelix, orbaque mater ego.”

## V.

Jam nive congestâ miserè prolabitur exspes,  
 Infandumque gemit, quod dolor intus agit;  
 Tum lateri natum apponens, atque oscula figens  
 Suspicit, et fleçit, morte gravata, caput.”

The following translation from Strada deserves no common share of praise:

## FIDICINIS ET PHILOMELÆ CERTAMEN.

\* Now Sol, descending from his mid-day blaze,  
 With mild effulgence shot his golden rays;  
 When Strephon took his lyre to sooth his care,  
 And pour'd its music through the silent air,  
 Where Tiber's streams in pleasing murmurs flow,  
 And the broad holm-oaks cool the vale below.

His strains the jealous Philomela move,  
 The sweetest Syren of the neighb'ring grove,  
 Behind the verdant spray she hears unseen,  
 And, envious, echos each melodious strain.  
 Keen emulation swells her little throat,  
 To try her pow'rs, and warble note for note.  
 Strephon admir'd the songster's sweet essay,  
 And strove again to wake the vocal lay ;  
 Now the full music of his lyre explores,  
 Or shews, with flying hand, a master's pow'rs:  
 In vary'd strains the bird renews her song,  
 In many a labour'd trill it flows along.  
 Thus with responding zeal her skill she proves,  
 When o'er the strings the swain his finger moves,  
 And careless seem'd his touch, the music slow ;  
 Its simple sounds in even tenor flow.  
 Instant the chords his hurrying finger plies,  
 The quicken'd tones in rapid movement rise.  
 He stops : responsive to each note she sings ;  
 With equal pow'rs she imitates his strings.  
 As one perplex'd, what other strain to chuse,  
 One plain, unvary'd tune the bird pursues ;  
 No quaver mixes in her artless note,  
 Free, like the current, issuing from her throat,  
 Now quick and light the warbled numbers move,  
 In trembling echos, through the vocal grove.  
 This Strephon heard, in transports of amaze,  
 That such a throat should utter strains like these ;  
 Again new efforts of his art he tries,  
 Through all the scale of sounds his finger flies ;  
 In concord bids the shrill and bass unite ;  
 So the loud clarion fires the soul to fight.  
 Again the Syren sings : and, whilst her tongue  
 In well-tim'd warblings thrills through all her song,  
 To louder harmony she swells the note,  
 Then rolls the deep'ning murmur in her throat ;  
 Now shrill and clear her song, now deep and low  
 So clarions urge the soldier to the foe.  
 Strephon now blush'd, with glowing ire inflam'd  
 " Or Philomel shall yield," he quick exclaim'd,  
 " Or perish this weak lyre !" he said no more,  
 But tun'd to harmony beyond her pow'r ;  
 Now loud, now shrill, now rais'd to loftier notes ;  
 On Zephyr's wing the trembling music floats.  
 Again the crowding strings the artist plies,  
 The vary'd numbers echo through the skies.  
 He stops, expectant of his rival's song ;  
 She, though her voice now roughens on her tongue,  
 To own his pow'r superior still disdains ;  
 Yet, ah ! in vain she tunes her sweetest strains ;  
 For whilst her little, simple voice essays  
 The labour'd mazes of his artful lays,



Too great th' attempt, too great her sorrows rise,  
Upon the victor's lyre she falls, and dies.\*

ART. III. *Philosophical Transactions of the Royal Society of London.*  
Vol. LXXVIII. for the Year 1788. Part II.

[Concluded from Page 148.]

PHILOSOPHICAL PAPERS.

*Description of a new Electrical Instrument capable of collecting a diffused or little condensed Quantity of Electricity.* By Tiberius Cavallo, F. R. S.

**T**HIS instrument appears to be a very valuable collector of electricity, free from the imperfections of Mr. Volta's condenser, and Mr. Bennet's doubler\*; as it retains no electricity of its own, and therefore cannot give an equivocal result. It consists of a tin plate, insulated, and fixed vertically; with two wooden frames, one on each side of it, moveable on hinges at the bottom. The plate is made to communicate both with the body from which the electricity is to be collected, and with an electrometer: the frames are turned up so as to stand parallel to it, and at the distance of about a fifth of an inch from it, while the electricity is collecting, and afterward let down horizontal when the electrometer is to be examined: their inner surface, from the middle upward, is covered with a good conducting substance, as gilt paper, or thin tin plates.

Mr. Cavallo gives some experiments respecting the use of this instrument, which clearly shew, that the tin plate can collect and retain a vast quantity of electricity when the lateral frames are contiguous to it, in comparison to what it can either collect or retain when they are removed. The principle on which its action depends, is the same as that of the electrophorus, the condenser, and many other electrical experiments; viz. that a body has a much greater capacity for holding electricity, when its surface is contiguous to a body that can easily acquire the contrary electricity, than when it does not stand in that situation. The larger the collecting plate, and the nearer it stands to the conducting surfaces, the greater is its power.

*A Description of an Instrument, which, by turning a winch, produces the two States of Electricity, without Friction or Communication with the Earth.* By Mr. William Nicholson.

This instrument consists of two metalline plates, separately insulated, and fixed in the same plane; so that another plate, made to revolve in a plane parallel to them, passes very near, but without touching them. The electricity appears to be pro-

\* See Review for October last, p. 320.



duced on the principles explained by Mr. Cavallo; but we can give no adequate idea either of the instrument itself or its effect, without the plate by which it is illustrated in the original; nor, with that assistance, could we do it in much less compass than Mr. Nicholson himself has done.

*Additional Experiments and Observations relating to the Principle of Acidity, the Decomposition of Water and Phlogiston.* By Dr. Priestley. *With Letters to him on the Subject*, by Dr. Withering, and James Keir, Esq.

The green liquor, which Dr. Priestley obtained by firing large quantities of a mixture of dephlogisticated and inflammable air, in copper vessels \*, was submitted to the examination of Dr. Withering and Mr. Keir; and the letters above mentioned give an account of the particular experiments made on it by those gentlemen. The first is the most formal, the last the most instructive; but both of them shew decisively that the liquor in question is a solution of copper in the nitrous acid.

It differs remarkably, in some of its properties, from common solutions of copper in that acid; and Mr. Keir has ascertained, very satisfactorily, the causes of those differences. The green colour he attributes to what is called phlogistication of the acid; for he finds that by a very slight degree of that quality, such as is produced by the addition of a little melted nitre, the blue solutions of copper, both in the nitrous and vitriolic acids, are changed to green.

The liquor did not redden litmus, as the acid solutions of copper do; nor did it give any cupreous tinge to a polished iron †: evaporated gently to dryness, by exposure to the air only, it did not crystallize, but left a green powder not soluble in water. These properties, he finds, arise from the saturation of the acid with the metal; and in this respect, he distinguishes three periods or stages in the combination of copper with nitrous acid. The first is, when the acid is superabundant, and produces deliquescent crystals; the second, when it is completely saturated, or perhaps supersaturated, by repeated evaporations, and redissolutions in water; in which case, no crystals are produced, but a green powder is formed: the third, when, by a farther evaporation of acid, and increase of heat, the green powder is changed into a brown or black calx. Dr. Priestley's green liquor was plainly in the second stage, and the brown powder in the third.

\* See Rev. for October last, p. 327.

† We have ourselves observed, that saturated solutions of copper are not precipitated by iron, nor saturated solutions of silver by copper, till a few drops of acid are added; on which the action begins immediately. Perhaps the same law may prevail in the other metallic solutions.

A mixture of marine acid was discovered in the liquors examined by both these gentlemen; and if this should constantly be the case, it will only be analogous, as Mr. Keir observes, to all the other known productions of nitrous acid; in which, either in the natural formation of nitre, as in Spain and India, or in the nitre beds and walls made by art, a large proportion of marine salts is constantly found to accompany the nitre.

From the quantity of acid ascertained by these experiments, Dr. Priestley computes, that dephlogisticated air, when it has been kept in contact, and has saturated itself, with water, contains about 19 parts of water to 1 of the acidifying principle; but when the air is in its driest state, he thinks the quantity of water may be no more than 18 parts in 20. He calls the other component parts, the *acidifying* principle, in compliance only with M. Lavoisier: Mr. Keir's opinion, Dr. P. says, is, that there is something in *both* the airs necessary for forming the acid; and Mr. Watt's, that the nitrous acid is contained in the inflammable air, as the vitriolic is in sulphur, and the phosphoric in phosphorus; the dephlogisticated air doing no more than to develope the acid.

The Doctor had shewn before, that water is a component part of dephlogisticated, inflammable, and fixed air; and he now discovers it to be an ingredient in nitrous air also. Iron, heated in this air, absorbs the water, becoming similar to finery cinder; and only phlogisticated air remains. The nitrous air suffers a like decomposition by being passed repeatedly through hot porous earthen tubes: the water is transmitted through the substance of the tube, and the phlogisticated air is left.

Dr. Priestley gives some additional observations in support of the phlogistic theory; but as he has now proceeded further in this enquiry, we shall soon have an opportunity of giving a connected view of the whole of his reasoning on the subject.

*On the Conversion of a Mixture of dephlogisticated and phlogisticated Air into Nitrous Acid, by the Electric Spark.* By Henry Cavendish, Esq. F. R. S.

Mr. Cavendish's curious experiment of converting these airs into nitrous acid, by passing repeated electric sparks through them\*, has been tried by some foreign gentlemen of distinguished abilities in such pursuits, without success. He has therefore thought proper to authenticate the truth of it; for which purpose, the experiment was repeated by Mr. Gilpin, clerk of the Royal Society; and some of the gentlemen most conversant with these subjects were present, both at the putting of the materials together, and at the examination of the produce. A particular detail is given of the whole process, which was repeated twice;

\* See Review, vol. lxxii. p. 241.



and the event fully justifies the former account. The failures complained of appear to have arisen, chiefly, from want of patience; for the absorption of the air goes on exceeding slowly, requiring several weeks for its completion\*. In one of the trials that were reckoned unsuccessful, by Dr. Van Marum, there seems to have been a deception: the alkaline solution, which had absorbed the acid, was judged not to be saturated, merely from the imperfect marks of deflagration, which paper dipped into it exhibited in burning; this might proceed, not from a deficiency of the nitrous acid, but from some of the mercury being dissolved, in consequence of a surplus of the acid; as was the case in one of the experiments here described.

*Experiments on the Formation of Volatile Alkali, and on the Affinities of the phlogisticated and light inflammable Airs.* By William Austin, M. D. &c.

Volatile alkali appears, from experiments of its decomposition, to consist of phlogisticated air and light inflammable air; that is, of the bases or gravitating substances of the two airs, in the proportion of about four parts by weight of the former to one of the latter. By mixing the two airs together in their elastic state, Dr. Austin has never been able to produce any volatile alkali; on account, as he apprehends, of their bases having a greater affinity to the principle of heat which gives them the aerial form, than to one another; and of their particles being thereby kept at a great distance asunder, especially those of the inflammable air, which is known to be eleven times more rare than the phlogisticated. But when the inflammable air in its nascent state, or immediately on its extrication from the bodies that produce it, was admitted either into pure phlogisticated air, or into aeriform fluids containing it (such as the air of the atmosphere, and more particularly nitrous air), he constantly found volatile alkali to be formed; distinguishable by its smell, by changing paper blued by radish juice to a green, and paper greened by solution of copper to a blue.

Many instances are to be found in chemical writings, of volatile alkali being produced in metallic solutions and precipitations, but not one in which the quantity of alkali appears so

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\* This circumstance, we think, was not sufficiently pointed out in the former paper; the author having probably been more attentive to the ultimate effect, than to the time that the materials stood together. It will be proper to observe, that this process is essentially different from that in which *inflammable* air is used instead of the phlogisticated, though electricity be the agent in both: there, the two airs are instantaneously decomposed, by combustion: here, an evolution of the acid principle is successively and slowly effected by many repeated transmissions of the electric spark.



considerable as in an experiment exhibited some years ago at Sir Joseph Banks's, which is now laid before the public, we believe for the first time: a few ounces of powdered tin are moistened with moderately strong nitrous acid; and after they have stood together a minute or two, about half an ounce of fixed alkali or quicklime is added to them: a very pungent smell of volatile alkali is immediately perceived.

In this experiment, and in many others of the same kind, the Doctor supposes that the water, as well as the nitrous acid, is decomposed; that dephlogisticated air from each of them combines with the metal; and that their other constituent parts, *viz.* the phlogisticated air of the acid, and the inflammable air of the water, being disengaged at the same instant, unite and form the volatile alkali.—This paper was read to the Society in May 1787, when the doctrine of the decomposition of water was in vogue; but we suppose the author will now permit us to differ from him in that respect, and to ascribe the origin of the inflammable air, if any was really produced, to the phlogiston of the metal.

*Experiments on the Effect of various Substances in lowering the Point of Congelation in Water.* By Charles Blagden, Sec. R. S. &c.

According to these experiments, water, by one tenth of sal ammoniac dissolved in it, has its point of congelation depressed  $11\frac{1}{2}$  degrees below 32, that is, it freezes at  $20\frac{1}{2}$  of Fahr. With the same proportion of common salt, it freezes at  $21\frac{1}{2}$ ; of nitre, at 27; of Rochelle salt, at  $29\frac{1}{2}$ ; of sal catharticus amarus, at 30; of green vitriol, at  $30\frac{1}{2}$ ; and of white vitriol, at  $31^{\circ}$ . All the salts were used in a crystallized state.

Dr. B. examines different proportions of each of these salts; and finds the depression of the freezing point to be, in all of them, nearly in the simple ratio of the quantity of the salt, or the inverse ratio of that of the water. Whence, if the freezing point of one solution (which, for distinction's sake, we shall call the standard) be known, that of any other solution of the same salt may be found by the following analogy: as the quantity of water in the given solution (calling that of the salt 1) is to the quantity of water in the standard; so is the depression of the freezing point in the standard, to its depression in the given solution. The ascertaining of this law in the salts above mentioned, and some apparent deviations from it in others, make the principal object of this paper.

The substances which seemed to deviate from the general law are, acids, alcalies, and spirit of wine; but the variations are inconsiderable, and we cannot enter into the particulars of them. We shall only mention the points at which mixtures of the  
several

Several substances with the above-mentioned proportion of water, were found to freeze; which will serve to give some idea of their comparative powers in impeding the congelation.

Oil of vitriol, whose specific gravity was 1.837, mixed with 10 times its weight of water, froze at  $24\frac{1}{2}^{\circ}$ ; smoking spirit of nitre, gravity 1.454, at  $22^{\circ}$ ; and spirit of salt, gravity not mentioned, at  $25^{\circ}$ . It is observable that this last acid, within the limits in which it was tried, viz. from about  $\frac{1}{3}$  to  $\frac{1}{10}$  of the water, accorded perfectly with the general law, which the author is disposed to attribute to its being a *very weak acid*, so that the variations were not perceptible; though it appears to have resisted congelation almost as much as the oil of vitriol. Crystallized soda, dissolved in 10 times its weight of water, froze at  $30^{\circ}$ ; salt of tartar, at  $27\frac{1}{4}$ ; and volatile salt of sal ammoniac, at 25.

As a saturated solution of one salt will, in many instances, dissolve a considerable quantity of another, the Doctor examined some compound solutions of this kind, and found the depression of the freezing point to be nearly the same as it ought to be by calculation from the quantities of the different salts separately; generally a little less, and in one instance, where three salts were dissolved together, about  $1\frac{1}{2}^{\circ}$  greater. From this last fact he was led to conclude, that greater cold would be produced with snow by a mixture of salts, than by means of either of them taken separately; which, on trial, he found to be universally the case. Common salt, mixed with snow, sunk the thermometer to 5 below zero; sal ammoniac sunk it only to 4 above; but when some of the latter salt was mixed with the former, the composition produced with snow, a cold of 12 below. On this principle, he observes, it is, that impure common salt always makes a stronger freezing mixture than the pure; the former being, in fact, a composition of salts. And the curious experiments of producing a great degree of cold by dissolving a mixture of salts in water\*, depends in part on the same principle; the water being capable of reducing more salt from a solid to a fluid state, when several kinds are employed, than it could of one of the kinds only.

*Experiments on the Production of artificial Cold.* By Mr. Richard Walker, Apothecary to the Radcliffe Infirmary at Oxford.

These are a continuation of the very curious experiments referred to at the end of the preceding article, on the production of great degrees of cold without the assistance of ice or snow. The most powerful frigorific mixture which Mr. Walker has yet discovered, is the following: Strong, smoking, spirit of nitre

\* See Review for March 1788, p. 185; and the following article.



is diluted with half its weight of water: to three parts of this liquor, when cooled to the temperature of the air, four parts of Glauber's salt, in fine powder, are added: the mixture is well stirred, and, immediately afterward, three parts and a half of nitrous ammoniac are stirred in. The salts should be procured as dry and transparent as possible, and freshly powdered. These appear to be the best proportions when the temperature of the air and ingredients is  $50^{\circ}$ ; but at higher or lower temperatures, the quantity of diluted acid requires to be proportionably diminished or increased. This mixture sunk the thermometer 52 degrees, *viz.* from 32 above zero to 20 below. Nitrous ammoniac alone, during its solution in rain water, produced a cold not much inferior, sinking the thermometer 48 or 49 degrees; *viz.* from 56 to 8 when the salt was used with its water of crystallization, and to 7 when evaporated gently to dryness.

From the obvious application of artificial frigorific mixtures to useful purposes, especially in hot climates, Mr. Walker is led to consider the easiest and most economical method of using them. He finds a mixture of equal parts of sal ammoniac and nitre, in fine powder, to be sufficient for freezing water or creams at Midsummer. In a very hot day, he poured a quarter of a pint of pump water, wine measure, on three ounces avoirdupois of the mixture previously cooled, by immersing the vessel containing it in other water, to  $50^{\circ}$ , for spring waters are nearly of that temperature at all seasons. After stirring the mixture, its temperature was found to be  $14^{\circ}$ ; and the solution being evaporated to dryness, and added to the same quantity of water, under the same circumstances as before, it sunk the thermometer again to  $14^{\circ}$ ; nor was any diminution observed in its effect, after many repeated evaporations.

Mr. W. mentions a very curious circumstance in the congelation of Glauber's salt when liquefied by heat: it did not become solid till its temperature was reduced to  $70^{\circ}$ , and then the thermometer rose immediately 18 degrees, *viz.* to  $88^{\circ}$ , the freezing point of this salt. This great quantity of heat, extricated in its congelation, seems to indicate a great capacity for heat in liquefaction; or its requiring a great quantity of heat to be combined with it for rendering it fluid; and this property, he intimates, may account, in a great measure, for the intense cold which it produces during its solution in the diluted mineral acids. He finds that alum and Rochelle salt, each of which contains nearly as much water of crystallization as Glauber's salt, produced no considerable effect during their solution in the diluted nitrous acid; neither did their temperatures increase in passing from a liquid to a solid state.

We shall just mention another interesting phenomenon, of water continuing fluid till cooled 22 degrees below its freezing point.



point. Mr. Walker filled the bulbs of two thermometers, one with rain, and the other with pump water, and boiled the water in each till one third only remained. Neither of them could be made to freeze till their temperature was lowered nearly to  $5^{\circ}$ , whether the tubes were open or sealed: but unboiled water\*, in the same situation, froze in a higher temperature.

*Abstract of a Register of the Barometer, Thermometer, and Rain at Lyndon in Rutland; with the Rain in Hampshire and Surrey, in 1787. Also some Account of the annual Growth of Trees.* By Thomas Barker, Esq.

To the common register of the weather, Mr. Barker has here added tables of the growth of the oak, ash, and elm, for upward of forty years past. There seems to be little difference in the growths of the different kinds, or at least not more than in those of different individuals of the same kind. The annual increase was about an inch in girth; some of the thriving trees increased an inch and a half, or more; and the unthriving, only about three quarters of an inch. Great trees, he observes, grow more timber in a year than small ones, the additional coat being applied over a larger circumference, and the thickness of the coat being in both cases the same.

The volume concludes with the usual List of Presents to the Society, and an Index.

\* See Dr. Blagden's experiments on this subject, page 324 of our Review for November last.

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ART. IV. *The Connexion of Life with Respiration; or, an experimental Inquiry into the Effects of Submersion, Strangulation, and several Kinds of noxious Airs, on living Animals: with an Account of the Nature of the Disease they produce; its Distinction from Death itself; and the most effectual Means of Cure.* By Edmund Goodwyn, M.D. 8vo. pp. 126. 3s. Boards. Johnson. 1788.

**T**HIS treatise was honoured with the gold medal given by the Humane Society for the best treatise on suspended animation.

The author commences his inquiry with experiments, which shew that, in drowning, a small quantity of water commonly passes into the lungs, but not sufficient to produce the changes that take place on submersion. Hence he concludes, 'that the water produces all the changes that take place in drowning, *indirectly*, by excluding the atmospheric air from the lungs.'

He proceeds with investigating the mechanical and chemical effects of the air on the lungs in respiration. We are here presented with some experiments, which clearly shew that the dephlogificated

phlogificated air is changed, by respiration, into fixed air. An hundred parts of atmospheric air, containing 80 of phlogificated, 18 of dephlogificated, and 2 of fixed air, were reduced, by passing through the lungs, to 98 parts, containing 80 of phlogificated, 5 of dephlogificated, and 13 of fixed air. The experiment was several times repeated; and the above quantities are the mean of all the results. The opinion of Dr. Priestley, that air is phlogificated by passing through the lungs, is therefore shewn, by experiment, to be erroneous. Dr. Goodwyn, however, agrees with Dr. Priestley, that the florid colour which the blood acquires in passing through the lungs, is produced by the dephlogificated air; but the most material parts of this investigation are the experiments, whence it is concluded, that the chemical change which the blood undergoes in the lungs by respiration, gives it a stimulating quality, by which it is fitted to excite the left auricle and ventricle to contraction.\*

In the fifth section, Dr. Goodwyn examines the nature of the disease produced by submerision. During the time that an animal is under water, all supply of dephlogificated air is cut off; and the small quantity of it that might be in the lungs at the time of submerision, is gradually consumed; the blood, therefore, continually becomes less and less florid, and the contractions of the heart become proportionally slower, until they entirely cease.

Having ascertained the cause of the disease, the author proceeds to ascribe to it a place in a nosological system. According to Dr. Cullen's definition of *Syncope*, viz. "*Motus cordis imminutus, vel aliquandiu quiescens;*" drowned persons would certainly come under this definition, if they were universally recoverable: but many drowned persons do not recover; and, therefore, the disease which they suffer cannot be the *Syncope* of Dr. Cullen, which only admits the *aliquandiu*. Some physicians have called the disease produced by submerision, *Asphyxia*; and the definition which Gaubius gives of it, seems to accord with it in every respect, viz. "*Deletis omnibus vitæ indicibus, accedente etiam suffocatione, mortis imaginem ita refert, ut merito dubitetur, vitæ, an mortem, prædicare fas sit.*" Dr. Goodwyn, however, gives no reason why he would not refer it to this genus; and after some satisfactory reasons why it should not be referred to apoplexy, he assigns to it a new genus, which he calls *Melanæma*, and defines to be "*impedita sanguinis venosi in arterisum conversio, cujus signa, syncope, et livor cutis.*" He adds, "This genus would afford an asylum to several nosological wanderers that have not yet found a permanent resting-place." This sarcasm might have been spared; especially as Dr. Goodwyn's definition is not conformable to the rules universally admitted by nosologists. Diseases are known only by symptoms; and the

\* *impedita*



'*impedita conversio*' is the consequence, not a symptom, or an outward visible mark, of an animal having been drowned.

The subsequent sections are employed in determining the condition of the body in this disease, the means of distinguishing it from death, and the best methods of curing it.

What Dr. Goodwyn advances concerning the cure of the disease (or, in other words, the recovery of persons apparently drowned) is founded on the opinion before delivered, viz. that the florid blood possesses the quality of irritating or stimulating the heart to action. As the florid colour of the blood is produced by dephlogisticated air, therefore, the introduction of dephlogisticated air into the lungs is recommended (in conjunction with other means usually employed for resuscitation) as the only method of changing the colour of the blood, and thereby rendering it capable of exciting the heart to motion, and of restoring life; which, in the more perfect animals, Dr. Goodwyn defines to be '*The faculty of propelling the fluids through the circulating system.*'

Heat, properly regulated, seems to be a most necessary application: by keeping the body in a due degree of heat, respiration frequently commences without any previous inflation of the lungs, either with atmospheric or dephlogisticated air; and we do not recollect that experience affords any instance of a recovery without the application of warmth, increased by slow degrees. We have been induced to make this observation, in consequence of the judicious directions which Dr. Goodwyn hath given for the application of heat in a gradual manner; as we are fully persuaded of the bad effects arising from its sudden application.

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ART. V. *An Essay on the Recovery of the apparently Dead.* By Charles Kite, Member of the Corporation of Surgeons. Being the Essay in which the Humane Society's Medal was adjudged. 8vo. pp. 274. 5s. Boards. Dilly. 1788.

**M**R. Kite begins his Dissertation with assuming the hypothesis that the absence of irritability is the only mark by which we may know a body to be absolutely and irrecoverably dead. As many eminent physiologists have entertained contrary opinions on the unequivocal signs of death, it would have been satisfactory to many readers to have seen that circumstance fully demonstrated; contenting himself, however, with taking the supposition as granted, Mr. Kite proceeds to investigate 'the internal immediate cause of death, and the manner in which this is effected, in those who die by drowning.' On this interesting subject, various have been the opinions of physiologists; and these different opinions are recited by Mr. Kite, with the arguments

that have been brought to support them, as well as the objections that have been urged against them. He adopts the opinion of death being occasioned by apoplexy, and the arguments which he uses in support of it are ingenious. No facts, we believe, can contradict this hypothesis; but what is of greater consequence, no satisfactory facts are appealed to for its confirmation.

The next section is employed in examining the probable causes of the uncertainty of recovering drowned persons. Here the Author displays much ingenuity. The doctrine of temperaments dependent on the supposed predominance of particular humours, is rejected; and a new one given, which is dependent on the state of the solids. Mr. Kite distinguishes the temperament, or constitution into, I. The *Tonic*—indicating strength, firmness, and vigour in the muscular fibres. II. The *Atonic*—denoting weakness, relaxation, and inactivity. III. The *Irritable*—exhibiting quick, lively, and impetuous motions. These temperaments are particularly described, and reasons are given why persons of an *irritable* temperament are sooner drowned, and more speedily recovered, than others.

The author next enquires, 'Whether there are any positive signs of the extinction of life?' He here more fully explains what he advanced in the introduction. He distinguishes death into two kinds or species—apparent or absolute. By the former, he means a stoppage of the circulation, respiration, and the action of the brain; the irritability, or that peculiar property of the muscular fibres which enables them to contract on being irritated, still remaining. By absolute death, he means not only a cessation of the vital, natural, and animal, functions; but also, an entire destruction of the principle of irritability. He then examines the symptoms by which the presence of irritability may be known. After refuting the opinions of former writers on the subject, and relating several experiments of his own, Mr. Kite concludes his enquiry with these words:

'From these considerations, it appears that the electrical shock is to be admitted as the test, or discriminating characteristic of any remains of animal life; and so long as that produces contractions, may the person be said to be in a recoverable state; but when that effect has ceased, there can no doubt remain of the party being absolutely and positively dead.'

In explaining the method of conducting the process of recovery, Mr. Kite recalls the attention of his readers to the state of the vital organs, when life is suspended by the stoppage of respiration. The consideration of the symptoms clearly point out two indications; *viz.* 1st, To remove the compression of the brain, and the congestion about the brain; 2d, To excite the irritability of the muscular fibres. The first may be effected by blood-letting



letting—by the imitation of natural respiration—and by proper position; the second by general and local stimulants. Mr. Kite enters into a particular detail of the several operations which he recommends, and which have been found by experience to be attended with success; for these, we must refer to the book.

The author adds some excellent observations on the suspension of the vital powers by noxious vapours, hanging, syncope, and lightning: he adds also some hints on the propriety of using the trepan in certain cases of suspended animation; and gives some useful directions for the preservation of those unborn children who survive the death of their mother.

A pocket case of instruments for the recovery of the apparently dead, made by Mr. Savigny, is described in the Appendix.

Mr. Kite's Essay gained the *silver* medal from the Humane Society.

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ART. VI. *Memoirs of Great Britain and Ireland, from the Battle off La Hogue till the Capture of the French and Spanish Fleets at Vigo.* By Sir John Dalrymple, Bart. Baron of Exchequer in Scotland. Volume Second. 4to. 300 Pages. 12s. Boards. Printed at Edinburgh, for Bell and Creech; and sold in London, by Cadell. 1788.

**H**ISTORICAL Memoirs, when written with judgment and impartiality, are justly deemed a valuable class of literary productions; for, by allowing a latitude for investigation which regular history does not admit, they give to the student who wishes to investigate (with close attention) any particular period of history, that degree of information respecting the special object of his pursuit, which he would in vain search for in any other compositions. Such Memoirs, therefore, have ever been received by the people of Great Britain with a peculiar degree of favour; when they were not evidently defective in regard to their principal characteristics.

Among the modern writers of historical memoirs, perhaps, no one has more attracted the public notice than Sir John Dalrymple. The period of history which he selected as the subject of his lucubrations, in the first volume of his Memoirs, published many years ago, was a remarkable one in the British annals. The events to which it referred were important; and many of the characters which shone forth conspicuously at that time, were viewed by a great proportion of the people as examples worthy to be followed. Human perfections, however, in most cases, admit of a great alloy, and only excite a high degree of admiration, when seen at such a distance as prevents a full view of the weaknesses, not to say the vices, to which all

mankind are subjected. Whatever, therefore, tends to remove the veil that obscured the motives and principles by which men have been actuated, tends to discover weaknesses in them that were not apparent before, and greatly diminishes the veneration with which we had been accustomed to view them. In political transactions, especially in those of great importance, we too often discover that the most flagitious vices have been disguised under the semblance of the fairest virtues. On this principle, when Sir John Dalrymple, by an accuracy of investigation that had not before been bestowed on this portion of our history, and by the help of documents that till then had been carefully concealed from the public view, appreciated the transactions of the times, it happened that many blemishes were discovered in characters that had, till then, been considered as immaculate; hence, many individuals could not help being angry at the man who had dared to impeach the integrity of their favourite heroes: and this drew on him much obloquy and unmerited abuse.

As the authorities to which Sir John had access were not within the reach of every one, some zealots did not scruple to accuse him of having forged the papers which were produced in support of the charges he had brought against their favourites. Time, however, that best friend to truth, hath effectually refuted this calumny; and many additional proofs of the same general corruption have been brought to light since he laid down his pen: yet he ingenuously confesses, that he suffered so much uneasiness at having unintentionally hurt the feelings of many persons for whom he bore the most cordial esteem, that he had resolved to leave the manuscript of the remaining part of these Memoirs unpublished; and that he was only induced to depart from this resolution by some recent events, which he thought, in a particular manner, called for the information that this work contains. We are told, however, that the volume here offered to the public, is not the whole of what is already finished, the remainder of it being still locked up in his own repository.

It will be admitted, that few things tend to throw the human mind into a more cheerless state, than to be obliged to alter our opinion of the character which we have been accustomed to reverence; and instead of contemplating it with the warm glow of admiration, to be forced to view it with disgust: but in historical investigations, *truth* ought always to be the sole object of our pursuit, and every other consideration should be disregarded. However unpleasing, therefore, such researches may appear to the youthful mind, which is constantly in ardent pursuit of ideal perfection; yet it is perhaps impossible to devise a more effectual check to the dark and secret workings of iniquity among men in exalted stations, than the full conviction, that though they should  
be



be able at the present moment so effectually to conceal their real designs, as that no one can see through them, yet that a time must come when their real characters will be exhibited to the world in their native and true colours; and that their memory will be transmitted to future ages with shame and infamy, instead of respect and admiration.

This volume begins with a review of the state of the war toward the close of the year 1692, after the sea-fight off La Hogue, where the former volume ended. In this disquisition, Sir John endeavours to shew, that in a war by land, France possessed such advantages as enabled her to resist, for a very long time, all the efforts of the powerful confederacy that had been formed against her; but that if the attacks had been made from the sea, the case would have been reversed, and she might have been thus easily and speedily reduced to a state of the most humiliating distress. The King of England, though a stranger in a great measure to naval affairs, in spite of the weak policy or the insidious advice of his counsellors, was able to perceive the advantage that might be derived from this mode of attack; and the success of the action off La Hogue confirmed him in his design against St. Maloes, and of destroying the ships then building in that port; but this design was frustrated, as we are told, by the treachery of Admiral Russel, who, under various pretexts, still delayed the attempt. The bad success of the war by land—the loss of the Smyrna fleet, in 1693—and other interruptions of trade, tended still more to confirm the King in his opinion of the necessity of reducing the naval power of France. With that view, he formed, *in his own mind*, a judicious plan for effecting his design, by one daring stroke; *viz.* by attacking Brest itself, which, in its then situation, appeared to be an enterprise that afforded a very probable prospect of success. But in this, as in many other of his best-concerted plans, he was baffled by the treachery of his servants; for his scheme was no sooner communicated to the Privy Council, than it was revealed to the court at St. Germain, by Lord Godolphin, First Lord of the Treasury, and afterward by Lord Marlborough. A similar design on Toulon was frustrated two years afterward by Lord Sunderland. Sir John thus states the conduct of France on receiving the first information of the intention to attack Brest, and the unfaithful manner in which our King's servants executed his orders:

\* The King of France no sooner heard of the intended expedition to Brest, than he instantly dispatched Marechal Vauban to repair the old, and raise new fortifications, and a large body of troops to defend them.

\* King William intended that the attempt should have been made in the spring. But Admiral Russel, by private orders from King

James, having accepted the command of the fleet, which had been taken from him the year before, and King James having given private instructions, through the hands of the Countess of Shrewsbury, to him, the Duke of Leeds, the Lords Shrewsbury, Godolphin, and Marlborough, and others, to create delays in the fitting out of the fleet\*; Lord Berkley, who commanded it, was not ready to sail till the first week of June. He carried with him twenty-nine ships of war, and a number of fire-ships and bomb-ketches, with General Talmache, twelve regiments of infantry, and two of marines. When they approached the shore, they found it lined with intrenchments and batteries, that were visible, with a great body of infantry and marines, with cavalry drawn up in regular order behind them. But when the ships advanced, three batteries opened, which till then had been concealed. Struck with the appearance, and not ashamed to own it, Talmache said, "The die is cast; we cannot, however, in honour retreat." The Marquis of Caermarthen covered the landing with equal courage, bravely fighting for that country which his father was betraying, but with a greater degree of danger than Talmache, because his ships were exposed not only to the same batteries with the troops, but to batteries from the opposite side of Brest river. Nine hundred soldiers landed in disorder, from the fears of the seamen, who are never to be trusted in steady service, or indeed in any service, out of their own ships; and their clamours mingling themselves with the regular commands of the troops, even after the landing was made good, increased the confusion; so that it was found impossible either to advance or to stand still. The French batteries and musquetry, ceasing all at one time, gave a momentary relief; but it was a fatal one: for the French dragoons were seen passing through openings in the intrenchments, previously prepared for them, and as fast as they formed, galloped down to complete the disorder on the beach. Unfortunately it was at that time the ebb of the tide, and many of the boats being a-ground, it was found difficult to get them a-float; by which accident, almost all the soldiers, and many of the seamen, exposed to a double danger, were killed, or obliged to ask quarter in the water. Four hundred seamen and one ship of war were lost; the loss of the French was only forty-five men. Talmache, wounded and dying †, pressed that the fire-ships and bomb-ketches should be carried up the river into the harbour, which he thought was probably left weak in the hurry to make the greater preparation in Cameret Bay. He had been too prudent to disclose any suspicions of treachery during the expedition. But in the agonies of death, he, who had once had private connections ‡ with the friends of the late King, was reported to have mixed in his expressions, a satisfaction of having died for his country, with complaints that he had fallen by the treachery of his countrymen.

From this specimen, it will be perceived that Sir John Dalrymple still writes with the same degree of freedom that gave so much offence in the former part of these Memoirs. It was necessary to quote authorities in support of such strong charges;

\* See a copy of these instructions in M'Pherson's State Papers, vol. i. p. 456. † Burchet, ‡ Sir John Fenwick's confession.

which



which he has taken care to do, though, on account of their length, we must omit them, and refer the curious reader to the volume for satisfaction in this respect. In one point, however, Sir John is not in danger of attack here, as in the first part of his publication, since most of the authorities to which he refers have been already published; so that he cannot be so ungenerously accused of fabricating them. The collection of papers published by Mr. M'Pherson, are the sources whence he chiefly draws his facts.

In spite, however, of this disappointment, and of the multiplied checks that every plan of government which he could devise, received from the opposition in Parliament, and the underhand workings of the various parties in England, the matchless perseverance and strong natural sense of William still overcame every difficulty; and preserved the nation from sinking under the load of its iniquities. Though unable to take Brest, his fleet ranged along the French coast, bombarded their towns, protected Spain from the annoyance of the French fleet under De Tourville, and compelled him to retire into Toulon, where he was blocked up. This gave such effectual protection to the British trade, while it equally hurt that of France, as served greatly to revive the drooping spirits of the nation. Sir J. Dalrymple, who lets slip no opportunity of exalting the character of William, inserts the following short speech of the King to his Parliament, as an instance of that manly simplicity and brevity of style, for which the compositions of this monarch were so peculiarly remarkable; and of that striking modesty, which is generally observable in dignified minds:

My Lords and Gentlemen,

I am glad to meet you here, when I can say, our affairs are in a better posture, both by sea and land, than when we parted last.

The enemy has not been in a condition to oppose our fleet in these seas; and our sending so great a force into the Mediterranean has disappointed their designs, and leaves us a prospect of further success. With respect to the war by land, I think I may say, that this year a stop has been put to the progress of the French arms.

At a time when this simplicity of style seems to be but little in fashion, we are glad to give to the opinion of the author of these Memoirs, respecting the beauty of this kind of composition, all the support which it can derive from our approbation.—It seems not more strange that our language should be improved, in respect to purity and force, by a foreigner, than that the purity of its idiom should be corrupted by the overstrained efforts of some of our countrymen, whose names stand high at present in the republic of letters. To similar exertions of men who grasped at a temporary fame, we now trace the corruption of the manly language of ancient Rome. We hope that

the good sense of this nation will be able to resist the power of this too infectious malady.

With the same freedom of disquisition, this spirited author lays open the other corruptions that so generally prevailed in the nation at this period of his history—the conduct of Parliament; the intrigues with France and the abdicated King; and the management of the war, till the peace of Ryswic. On each of these heads many observations occur, which our limits will not allow us to particularize. We shall only remark, that, among the political regulations of those times, the judicious measures adopted for reforming the current coin, by Mr. Montague, have obtained from Sir John the very high degree of applause which they justly merited; and the steps that were taken for effecting this purpose, are here very fully displayed.

But among all the transactions of those times, no one is described with so much energy as the enterprizes of Paterfon, the Scotch adventurer, and the establishment, and final overthrow, of the Settlement at Darien. Those who wish for a clear account of this bold but ill-fated project, will here receive the information which they desire; though it will tend to impress their minds with a deep sense of the mischievous tendency of that principle of jealousy in respect to trade, which so strongly characterises the people of every mercantile nation. Never was any thing more cruel, unjust, and impolitic, than the conduct of England on that occasion; and never was William obliged to act a part less suited to the character of a man of candour, and firm consistency of conduct, than with respect to the affair of Darien. We shall transcribe the author's reflections on that occasion:

' Thus ended the colony of Darien.—Men look into the works of poets for subjects of satire; but they are more often to be found in the records of history. The application of the Dutch to King William against the Darien Company, affords the surest of all proofs, that it was the interest of the British islands to support it. England, by the imprudence of ruining that settlement, lost the opportunity of gaining and continuing to herself the greatest commercial empire that probably ever will be upon earth. Had she treated with Scotland, in the hour of the distress of the company, for a joint possession of the settlement; or adopted the union of kingdoms, which the Sovereign of both proposed to them, that possession could certainly have been obtained. Had she treated with Spain to relinquish an imaginary right, or at least to give a passage across the isthmus, upon receiving duties so high as to overbalance all the chance of loss by a contraband trade, she had probably obtained either the one or the other. Had she broke with Spain, for the sake of gaining by force one of those favours, she would have lost far less than she afterwards did, by carrying a war into that country for many years, to force a King upon the Spaniards against their will. Even a rupture with Spain, for Darien, if it had proved successful, would have knit the two nations together by the most solid of ties, their mutual interest:

for



for the English must then have depended upon Spain for the safety of their caravans by land, and the Spaniards upon England for the safety of their fleets by sea. Spain and England would have been bound together as Portugal and England have long been; and the Spanish treasures have sailed, under the wings of English navies, from the Spanish main to Cadiz, in the same manner as the treasures of Portugal have sailed under the same protection, sacred, and untouched, from the Brazilles to Lisbon.

Sir John thinks it is still possible for Great Britain to obtain the settlement of Darien, and he deeply regrets, that, considering the predilection which the present King of Spain has for Gibraltar, our ministers have neglected to try to obtain this important settlement in exchange for that expensive fortress.

‘But,’ says he, ‘if neither Britain singly, nor the maritime parts of Europe jointly, will treat with Spain for a passage across Darien, it requires no great gift of prophecy to foresee, that the period is not very distant, when, in order to procure the precious metals at once, instead of waiting for them in the slow returns of trade, the States of America, who were able to defy the fleets of England, and the armies of England and Germany, will seize the pass of Darien, and with ease, by violence from the feeble dominion of Spain.’

This last passage strongly marks that decisiveness so peculiarly characteristic of Sir J. Dalrymple. What he means by obtaining the treasures by any other way than commerce, we do not fully comprehend. It never was, we think, suspected that any of the precious metals could be found in the Isthmus itself.

We cannot follow the author in his account of the conduct of the new Parliament, called by William in 1700, and the acts employed by the King to draw them in to approve of the war of the succession, the settlement of the Protestant succession, the affairs in Scotland and Ireland, the death of James, and the proclamation of his son in France, the measures for bringing about the Grand Alliance, and other transactions that happened before the death of King William, in March 1701. But a tolerably just notion may be formed of the manner in which he represents these transactions, by the following observations on the death of the King:

‘Some maliciously observed upon his death, that the horse from which he fell, had been formerly the charger of the unfortunate Sir John Fenwick, for whose death the King had been blamed. But the more generous remembered, and recounted then, or since, “That to King William, the first act of toleration, known in the history of England, is due, and which was not followed by a second, till the reign of his present Majesty, and the administration of Lord North: that it was he who erected the Bank of England; he who gave wings to the public credit of England; he who established the East India Company of England on a firm basis; he who settled the family of Hanover on the throne of England, although he knew well (of which I have seen certain evidence) that the first of that family, whom he destined to the succession, the Electress Sophia, was no friend to

him;

him; he who, receiving much bad usage from the nation which he had saved, bore it all, steady to the great general good, unfeeling only to the injuries done to himself; he who, when obliged to injure the relations of nature, in order to save liberty, the Protestant religion, England, Holland, and all Europe, except France, endeavoured to repair that injury by intended kindnesses to King James's Queen, and to King James's son\*; he who, of the only three free nations then on earth, the Swiss, Dutch, and English, saved the liberties of two; he, in fine, to whom mankind owe the singular spectacle of a monarchy, in which the monarch derives a degree of greatness and security from the freedom of his people, which treasures and arms cannot bestow on other princes; and that at a time when military governments are extending their strides over every other part of Europe, there is still one country left, in which it is worth the while of a man to wish to live." And, attending to events which immediately preceded the close of his life, they observed, "That the last treaty which he signed, was the second Grand Alliance: that the last appointment which he made of a General and Ambassador to conduct that alliance, was of the Earl of Marlborough, because he knew the superiority of his talents for war and negotiation, though he liked not the man, and had received deep injuries from him: that the last charter which he was to have signed, and which was signed by his successor, immediately after his death, was the charter uniting the two East India Companies into the present great one: that the last act of Parliament which he passed, completed the security of the Hanover succession, often pressed for by him before: that the last message which he sent to Parliament, when he was in a manner expiring, five days before his death, was to recommend an union, twice recommended by him to Parliament before, between the two parts of the island, which doubled the strength of both, by disabling their enemies to make advantage of their dissensions; and that his last speech to Parliament was one of the noblest that ever was spoke by a British Prince."

From this speech some passages are transcribed; but these we must, reluctantly, omit.

The only defect which Sir John is willing to admit, in the political conduct of William, was his bestowing too small a degree of attention on the navy, and engaging too keenly in continental wars; for which, however, he, in some measure, apologises, by stating the ignorance of his counsellors in maritime affairs, and the little success which he had experienced in some of his greatest exertions in this line, owing to the negligence and perfidy of his commanders. He ascribes the success of Queen Anne, in her military operations, during the first years of her reign, chiefly to the preparations that had been made by William.

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\* This alludes to his proposal of settling 50,000*l.* *per annum*, as a dowry, on the Queen; and to nominate for his heir, James's son, provided he was educated in England, in the Protestant religion.



Nothing peculiarly interesting occurs in the succeeding part of the narrative, excepting the unfortunate fate of the gallant Admiral Benbow, and the unsuccessful expedition against Cadiz, which are described with the writer's usual energy. The work ends with the accidental destruction of the French and Spanish fleets at Vigo, in the year 1702, as the title-page expresses.

From the specimens already produced, our readers will be able to perceive, that Sir John Dalrymple has not checked the freedom of his pen, from a fear of again provoking those who had been so highly offended by his former strictures. His style is lively, concise, and animated; his conceptions are quick, his conclusions are bold, and clearly enounced; though many will be disposed to demur at admitting, on all occasions, that they are strictly just, and indisputably well founded. The glow of his imagination, and the energetic force of his style, render him peculiarly happy in introducing anecdotes of persons of eminence during this period. The following are a few, selected from a great number in this collection, which we are persuaded our readers will not think tedious.

In narrating the progress of a bill in Parliament, in the year 1695, for amending the laws concerning treason, he observes, that,

\* Among other articles introduced by the bill in favour of the prisoner, he was to be allowed the aid of council. Lord Shaftesbury, the first person who, since the days of Plato and Cicero, combined in his writings philosophy and eloquence, had prepared a speech in favour of the article. But, struck with the sight and attention of his audience, he lost his memory and usual powers of his mind, hesitated and stopped in the middle of his speech; when, by a happiness of genius which always accompanies the tender heart, a start of nature burst from his confusion, more powerful than all the figures of art. "If I," said he, "who only rise to give an opinion in a matter in which I have no interest, and can be under no fear, am so abashed with the fear of this public audience, as not to be able to say what I came prepared to say; what must be the condition of that person in defending himself without the aid of council, who is a prisoner, suspected, under accusation of the highest crime that the law knows, unprepared against arguments and evidence that may be brought against him, and struggling for his life, fortune, and fame?"

This pleasing story is not here told for the first time; but the argument is so forcible and so generally interesting, that it ought to be universally known.

The following anecdote of the great Lord Stair is quite characteristic of the man, and is, we believe, now first communicated to the public:

† When all his offices and honours were taken from him by Sir Robert Walpole, for voting in Parliament against the excise scheme, he retired to Scotland, and put his estate into the hands of trustees, to pay bills drawn by him in his magnificent embassy at Paris, which  
admi-

administration had refused to accept, reserving only a hundred pounds a month for himself. During this period, he was often seen holding the plough three or four hours at a time. Yet on receiving visits of ceremony, he could put on the great man and the great style of living; for he was fond of adorning a fine person with graceful dress; and two French horns and a French cook had refused to quit his service when he retired. When the messenger brought the late King's letter for him to take the command of the army, he had only ten pounds in the house. He sent expresses for the gentlemen of his own family, shewed the King's letter, and desired them to find money to carry him to London. They asked how much he wanted, and when they should bring it; his answer was, "The more the better, and the sooner the better." They brought him three thousand guineas. The circumstance came to the late King's ears, who expressed to his ministers the uneasiness he felt at Lord Stair's difficulties in money matters. One proposed that the King should make him a present of a sum of money when he arrived. Another said, "If he was offered money, he would run back to his own country, and they should lose their general." A third suggested, that to shew his delicacy, the King should give him six commissions of cornet, which he might afterwards dispose of, which, at that time, sold for a thousand pounds a piece. The King liked this idea best, and gave the commissions blank to Lord Stair, saying, they were intended to pay for his journey and equipage. But in going from court to his own house, he gave all the six away.'

The following anecdote is now also first made public—It relates to the affair of Darien, a subject of which our author will not easily lose sight; and it tends, in his opinion, to render it probable that there was a struggle in the King's breast, between the part which he was obliged to act to please his English and Dutch subjects, and his own feelings.

A provision ship of the first colony [of Darien] in which were thirty gentlemen passengers, and some of them of noble birth, having been shipwrecked at Carthagea, the Spaniards believing, or pretending to believe that they were smugglers, cast them into a dungeon, and threatened them with death. The Company deputed Lord Basil Hamilton, from Scotland, to implore King William's protection for the prisoners. The King at first refused to see him, because he had not appeared at court when he was last in London; but when that difficulty was removed by explanation, an expression fell from the King, which shewed his sense of the generous conduct of another, although, influenced by the English and Dutch East India Companies, he could not resolve to imitate it in his own. For Lord Basil's audience having been put off from time to time, but at last fixed to be in the council chamber after a council was over, the King, who had forgot the appointment, was passing into another room, when Lord Basil placed himself in the passage, and said, "That he came, commissioned by a great body of his Majesty's subjects to lay their misfortunes at his feet, *that he had a right to be heard, and would be heard.*" The King returned, listened with patience, gave instant orders to apply to Spain for redress, and then turning



turning to those near him, said, "This young man is too bold, *if any man can be too bold in his country's cause.*" I had this anecdote from the present Earl of Selkirk, grandson to Lord Basil \*.

To these Memoirs, Sir John has added an Appendix, containing, 1st, A very long account of an intended expedition into the South Seas by private persons in the late war. The plan, it appears, was originally suggested by Sir John himself. The armament, instead of going round Cape Horn, was proposed to take the usual route to the East Indies, till they passed the Cape of Good Hope, and thence to steer eastward, touching only at some of the newly discovered islands to refresh; by which course they would fall on the Spanish settlements by surprise before they could have had any certain information of their destination. The enterprise seems to have been well conceived, and appears to offer a reasonable prospect of success; but few will be able to agree with the author in his sanguine expectations, and many will doubtless smile at his confidence in the great benefits that would accrue to this expedition from the use of carronades, carrying balls of a hundred pounds weight, though it is by no means as yet fairly proved that they can be conveniently, or even safely worked on ship-board: and as to vessels constructed with double bottoms, it is a speculation which never has been successfully carried into practice, and which, we are sorry to say, there is too much reason to believe never can be successfully adopted †. Yet Sir John reasons on these projects, not as hypothetical, but as clear, demonstrable, and to be relied on with as much certainty as any proposition in Euclid. It is not, however, on such enterprises as these, that doubtful and hazardous experiments are to

\* Sir J. Dalrymple laconically and forcibly describes the final fate of Paterfon, the projector of the Darien expedition, in whose hard fortune every humane mind will be deeply interested.

† Paterfon survived many years in Scotland, pitied, respected, but neglected. After the union of the two kingdoms, he claimed reparation of his losses from the equivalent-money given by England to the Darien Company, but got nothing; because a grant to him from a public fund, would have been only *an act of humanity, not a political job.*

† We are by no means desirous of discouraging any project that has the most distant tendency to advance the general prosperity of our country, especially to augment her naval power;—and we have the greatest respect for Mr. Millar, a gentleman mentioned in terms of the warmest applause by Sir John Dalrymple, for his efforts to bring to perfection this kind of double vessels. But, unfortunately, Sir John does not seem to know, that this is not a new invention; and probably never heard that Sir William Petty, after many experiments, about a hundred years ago, was obliged to abandon the project as altogether impracticable with regard to large ships, though it might be made to answer some useful purposes in small vessels.

be tried; nor is it on such information as the following, which Sir John delivers with great seeming seriousness, that men must depend when they set about military expeditions.

\* In the South Seas, their dominions [*i. e.* the dominions of Spain] were, at the beginning of this century, in the same condition which they are at this hour; because, from causes natural and political, their condition continues always the same. For, of the few fortifications they have there, most were built of mud walls, partly from indolence, and partly because in some provinces no stone is to be found; their guns honeycombed from the hot and dry nature of the air in some places, in which no showers of rain are ever to be seen\*. The shot and shells cracked, rusted, or wadded, *from the same cause*, so as to be of little effect by the windage to which those defects give an opening; the carriages of many of the guns split or rotten, from the heat of the weather, and the difficulty of procuring proper wood to repair or replace them, in some places where no wood grows; the muskets and their balls in the same condition; and the powder weakened in its quality by the length of the passage from Europe, and the alternate succession of extreme heat and extreme dews; two or three ships of war stationed off Lima; two or three thousand soldiers scattered along a sea coast four thousand miles in length; and the inhabitants of the whole empire as weak and as fearful as women, from the relaxing nature of their climate, and because they never heard the sound of war.†

Such rhapsodies as the above may do very well for spiring up a whole people to second the exertions of their chiefs, when they have determined deliberately on some military expedition; but woe be to that nation, whose rulers shall be influenced by such vague considerations in projecting their warlike achievements. In this way, it is probable, that the Emperor of Germany reasoned when he projected his attack on the Ottoman powers; for such, and worse if possible, is the light in which the Baron de Tott has so lately exhibited the Turkish forces and fortifications. What the consequence has been, all Europe knows. That there are abuses in the Spanish provinces, nobody will doubt; but that these are as universal as is here represented, few will believe. But Sir John Dalrymple, like many other men who have never had the direction of military operations, is a sanguine projector, in whose eyes, no difficulties, that are worth consideration, appear.

The second paper in the Appendix is a project of an expedition to the coast of Yucatan and of Honduras; and the third, a description of the weakness of the river La Plata. Of these projects, as not being ourselves qualified men, we are unable to judge. They may serve as hints to those who are capable of deciding in matters of this nature to make the enquiries which

\* Has there ever been an experiment to prove that such a temperature of air has a tendency to honeycomb guns? Is it probable?



are necessary, before any one can determine either for or against their practicability, or the forces that would be necessary for such expeditions. It is however sufficiently obvious that our author was not in possession of this necessary information.

The next article in the Appendix contains observations on the practicability of an incorporated union with Ireland, and of a federal union with America; both of which, we presume, will be reckoned by most readers, at present, as somewhat of the Utopian cast. But we must refer to the work itself those who wish to enter more fully into this question.

The last article in the Appendix will be read with much satisfaction by those who have entered deeply into speculations concerning government; as it affords an opportunity of contrasting speculative opinions with real facts. It is a very ingenious paper by Mr. Fletcher of Salton, pointing out what he apprehended would be the effects of the union upon Scotland; written in the year 1707. Mr. Fletcher is well known to have a man of great parts, natural and acquired. It is therefore the finest satire on the human powers that can be conceived; and shows the necessity of being humble in respect to the stretch of our own comprehension with regard to political events, and doubtful of the conclusions which we are too apt to draw when we look toward futurity.

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ART. VII. *Memoirs of the Reign of Bossa Abádee*, King of Dahomy, an inland Country of Guiney. To which are added, the Author's Journey to Abomey, the Capital; and a short Account of the African Slave Trade. By Robert Norris. Illustrated with a new Map. 8vo. pp. 184. 4s. Boards. Lowndes. 1789.

AS the present writer deems it necessary, in his previous address to his editor, to apologize for applying the terms *King*, *General*, and *palace*, to the persons and places mentioned in these memoirs, in order to be intelligible to the English reader; the like apologies appear due for the general style of the narrative, where the European terms usually employed in political or martial transactions, are used to dress up the savage excesses of the most brutal beings that wear the human form! 'I may hope (says he) it will be deemed a very excusable burlesque, to dignify a brutal barbarian with the title of King; or his place of habitation, which is little superior to a dog-kennel, with the splendid name of a palace.'

In a country where 'the stupidity of the natives is an insuperable barrier against the inquirer's information;' where 'it is criminal in the natives to discourse on politics, or to make any remarks upon the administration of public affairs;' where 'the remembrance of the most interesting occurrences generally dies

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with

with those concerned in them; a history compiled from such authorities must be as much the writer's own work as it is possible for any narration to be.

The kingdom of Dahomy, which lies behind the maritime coast of Whydah, received its name from Tacoodonou, a Chief of the Foy nation, early in the last century, who reduced Da, King of Abomey; and in consequence of a vow made during the siege of Abomey, ripped open the belly of Da, and placed the body under the foundation of a palace that he built in his new acquisition, as a memorial of his conquest. This he called Dahomy, from *Da*, the name of this unfortunate victim, and *Homy*, his belly; that is, a house built in Da's belly!

Bossa Ahádee, the hero of this volume, succeeded his father Guadja Trudo, in 1732. The two prime ministers of this kingdom exercise, it seems, a right of choosing their future monarch from among the sons of their deceased Kings. On this occasion, they preferred Bossa to his elder brother, Zingah; who, preparing to assert his prior claim, was seized; and it not being lawful to shed royal blood, he was sewed up in a hammock, and thrown into the sea. One of the first edicts of the new King was, that every man of the name of Bossa, throughout his dominions, should be put to death; as he thought it an insult to majesty, that a subject should bear the same name with his sovereign. It is degrading history to trace such a barbarian through the wanton slaughter of his own subjects, and his ambitious inroads on his neighbours. One instance more may sufficiently illustrate the character of this Negro prince. When his father reduced the Whydahs, the greater part of the conquered nation deserted their country, and settled in a neighbouring swamp, where they frequently harassed the Dahomans. These refugees continued under a King; and on a dispute between two brothers for the supreme power, Bossa Ahádee, to improve the division, patronized the younger, who engaged to become his tributary; and as a test of his fidelity, Bossa required him, on the murder of his brother, to devour his heart: it is added that this unnatural condition was fulfilled!

These Memoirs have no continued chain of events to pursue, but relate a series of hasty unconnected outrages and slaughter, such as may easily be imagined to occur among different tribes of lawless savages: beings whose situation in their own countries, and under their own chiefs, is such, that the advocates for the slave trade, and among them the author of these Memoirs, plead, that the Negroes are gainers, in comfort and security, by being carried to work in our plantations. The shedding of human blood is indeed but too common in the histories of all countries; but the historiographer of a Negro Chief has few other materials with which he can diversify his Memoirs,  
but



but the various modes of human butchery. In his several visits to the monarch of Dahomy, Mr. Norris saw every day fresh bodies and heads, the customary victims of his savage power; and relates, that the court before his bed-chamber was hung round with human jaw-bones, and paved with the skulls of neighbouring kings, and other persons of eminence who had the ill fate to become his prisoners: they were thus disposed of, that he might literally enjoy the satisfaction of trampling on the heads of his enemies whenever he pleased!

The *Short Account of the African Slave Trade* annexed, termed the second edition, with additions, is a sensible, judicious, and candid representation, in answer to those who have been so vehement (however laudable their well-meant zeal) in opposition to, and so active for the suppression of, the slave trade.

On the whole, the work certainly affords much (and much wanted) information concerning African manners and customs.

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ART. VIII. *The Present State of the Empire of Morocco*; its Animals, Products, Climate, Soil, Cities, Ports, Provinces, Coins, Weights, and Measures; with the Language, Religion, Laws, Manners, Customs, and Character, of the Moors; the History of the Dynasties since Edris; the Naval Force and Commerce of Morocco; and the Character, Conduct, and Views, Political and Commercial, of the Reigning Emperor. Translated from the French of M. Chenier. 8vo. 2 Vols. 10s. 6d. Boards. Robinsons. 1788.

MOROCCO, with its dependencies, though of little importance to Europe, when considered in a merely political light, are yet perhaps, in a commercial view, not unworthy of attention: the products of the country, it is true, are at this time far from considerable; but this is to be attributed to a want of industry in the people, and not to any particular sterility in the soil, or unhappiness in the climate.

M. Chenier\* was appointed French consul in 1767, and resided in Morocco many years. He presents to our view a melancholy picture of its inhabitants, descanting at the same time, with suitable energy, on their inactive and barbarian state. But however indolent, however savage, the present race of Moors may be represented (and it is acknowledged on all hands that they merit such a character), they were apparently less so in the

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\* 'The following translation (says the editor in his preface) is only a part of the *Recherches Historiques sur les Maures*, by M. Chenier: but, it is presumed, it is that part which alone was wanting. His two first volumes relate to the ancient history of Mauritania, the Arabs under the caliphs, and the conquest of Spain by the Mahometans: on this subject there are already many histories, which include information equally full, at least with that contained in the former part of the work.'

earlier times. The Egyptians are supposed to have peopled a part of the ancient Mauritania; this, indeed, has hitherto been held by many as conjecture; but when we advert to particular circumstances, this conjecture is considerably strengthened, if not confirmed. It is recorded, then, by Marmol, that *Tut*, an African, settled with his followers in Tingitania\*, and that the people of that particular region were distinguished by the appellation of *Tuteii*: now there is every reason to imagine, that this *Tut* was the *inventor of letters*, the *regulator of language*; in a word, the person to whom, and on that account, the Egyptians paid divine honours; and who is known, among historians and philologers, by the name of TEUTH. Hence, we presume, the *Tuteii*, i. e. followers of Tut or Teuth, and lovers of learning; and who probably inhabited the province or district in which the *Tetuan* of the moderns is found †.

Thus much have we remarked, in order to shew that the Moors in former ages were distinguished, if not by their actual abilities, at least by their fondness for letters and the arts. During the government of the caliphs too, as we gather from several writers, science was encouraged in Mauritania, and even held in the highest honour; while the soil, which was productive of the most abundant harvests and the richest fruits, was cultivated with particular care. This indeed was in the time that the Arabs and the Moors were allies, and when they carried their arms, and even their arts, into Spain: but the Arabs have since retired to the mountains, where they lead the ancient pastoral life, maintaining their freedom against their present enemies, the native Moors.

When a state, possessing considerable advantages from nature, is nearly sunk in negligence and supineness (and such a state is to be seen in Europe), when it proceeds slowly and timorously toward improvement either in arts or manners, we feel a kind of displeasure, and we censure it for its want of spirit: but when a nation, which had once been great and flourishing, becomes in the course of a few ages almost depopulated and ruined (and such is the present state of the empire of Morocco), and this from no external or adventitious circumstances, but entirely from its own depravity, our emotions are heightened to absolute contempt, while pity is perhaps induced occasionally to drop a tear at the weakness and wretchedness of our fellow-mortals. But, quitting such uncomfortable reflections, we proceed to bring our readers

\* The ancient Tingitania is that part of the empire which comprehends the kingdoms of Fez and Morocco, according to the present maps.

† It is worthy of observation, that the Moors at this day residing in Tetuan are much more civilized than those of any other city throughout the empire.



acquainted with the principal materials of which M. Chenier's work is composed.

The author begins with an account of the situation and extent of the empire of Morocco, its cities, its rivers, and its harbours.

' I shall not confine myself to a mere description of the towns and ports of Morocco; to render my observations more useful, I shall subjoin some remarks relative to the navigation of the coast; the convenience of the rivers, ports, and roads; and the trade which may be carried on with the country.'

This is extremely judicious; as such information (supposing a reasonable emperor at the head of the Moors) may one day be particularly useful to the commercial world. The maritime provinces of the empire are circumstantially, and, we doubt not, accurately, described; those of the interior country must necessarily be less so, as the jealousy and prejudices of the people, who are little accustomed to the sight of Europeans, induce them to prohibit their visits, whenever such prohibition can be laid.

Having touched on the probable advantages which might be derived to and from Morocco, by an established and regular traffic with it; we will extract the writer's account of the natural productions of the country, and which are reared with little art: the many benefits which would arise from labour, and a proper culture, are therefore easily to be seen.

' The empire of Morocco might supply itself with all necessaries, as well from the abundance and nature of its products, as from the few natural or artificial wants of the Moors, occasioned by climate or education. Its wealth consists in the fruitfulness of its soil; its corn, fruits, flax, salt, gums, and wax, would not only supply its necessities, but yield a superflux which might become an object of immense trade and barter with other nations; such numerous exports might return an inexhaustible treasure, were its government fixed and secure, and did subjects enjoy the fruits of their labour and their property in safety.

' The increase of corn in Morocco is often as sixty to one, and thirty is held to be but an indifferent harvest.'—' The Moors, naturally indolent, take little care of the culture of their fruits; oranges, lemons, and thick-skinned fruits, the trees of which require little nurture, grow in the open fields, and there are very large plantations of them found, which they take the trouble to water to increase their product. Their vines, which yield excellent grapes, are planted as far as the thirty-third degree, as in our southern provinces, and are equally vigorous with ours.'—

' The olive is every where found along the coast, but particularly to the south; the trees are planted in rows, which form alleys, the more agreeable because the trees are large, round, and high in proportion; they take care to water them, the better to preserve the fruit: oil of olives might here be plentifully extracted, were taxation fixed and moderate; but such has been the variation it has undergone, that the culture of olives is so neglected, as scarcely to produce oil sufficient for internal consumption. In 1768 and 1769, there were

near forty thousand quintals of oil exported from Mogodor and Santa-Cruz to Marseilles; and ten years after, it cost fifteen pence *per* pound. Thus do the vices of Government expose nations to dearth and famine, who live in the very bosom of abundance.—

‘ In the province of Duquella is found the tree which produces gum fandarac, also that which yields the transparent gum; but the latter is most productive, and affords the best gum the farther we proceed southward, where the heat and night dews may perhaps render the vegetable secretion more pure and copious.—

‘ On the coast of Salee and Mamora there are forests of oak, which produce acorns near two inches long; they taste like chestnuts, and are eat raw and roasted: this fruit is called *bellote*, and is sent to Cadiz, where the Spanish ladies hold it in great estimation. The empire of Morocco also produces much wax, but since it has been subjected by the emperor to the payment of additional duties, the country people have very much neglected the care of their hives. Salt abounds in the empire, and, in some places on the coast, requires only the trouble of gathering: independent of the salt-pits formed by the evaporation of the soft water, there are pits and lakes in the country, whence great quantities are obtained.—

‘ The Moors cultivate their lands only in proportion to their wants; hence two thirds of the empire, at least, lie waste. Here the Doum, that is, the fan or wild palm tree, grows in abundance; and from which these people, when necessity renders them industrious, find great advantage: the shepherds, mule-drivers, camel-drivers, and travellers, gather the leaves, of which they make mats, fringes, baskets, hats, *sboaris* or large wallets to carry corn, twine, ropes, girths, and covers for their pack-saddles: this plant, with which also they heat their ovens, produces a mild and resinous fruit that ripens in September and October; it is in form like the raisin, contains a kernel, and is astringent, and very proper to temper and counteract the effects of the watery and laxative fruits, of which these people in summer make an immoderate use: that Power, which is ever provident for all, has spread this wild plant over their deserts, to supply an infinity of wants that would otherwise heavily burden a people so poor.

‘ Unacquainted with the sources of wealth of which their ancestors were possessed, the Moors pretend there are gold and silver mines in the empire, which the emperors will not permit to be worked, lest their subjects should thus find means to shake off their yoke: it is not improbable but that the mountains of Atlas may contain unexplored riches, but there is no good proof that they have ever yielded gold and silver. There are known iron mines in the south, but the working of them has been found so expensive, that the natives would rather use imported iron, notwithstanding the heavy duty it pays, by which its price is doubled. There are copper mines in the neighbourhood of Santa-Cruz, which are not only sufficient for the small consumption of the empire, where copper is little used, but are also an object of exportation, and would become much more so, were the duties less immoderate: taxation every where imposes shackles destructive to the industry of man and the prosperity of nations.—

‘ It is afflictive (says our author in another place) to behold climates of rich and fertile lands, which lie waste; while men are obliged



to conquer the obstacles of nature, to gain subsistence among the mountains of Europe.'

This is undoubtedly afflictive to the man of refinement, but the degeneracy which has occasioned it is, we think, to be attributed entirely to moral, and not to physical, causes; as M. Chenier seems to imagine, when he tells us that 'the Moors, like all the other nations of hot climates, are more disposed to submit to slavery than the inhabitants of the north\* ; the fewness of their wants, and the fertility of their lands, render them little addicted to labour, therefore have they little vigour, little of that characteristic energy in which noble ideas originate, which gives birth to great crimes or great virtues.'

This notion respecting the influence of climate on the manners of a people, and which he appears to have adopted from Montesquieu, is surely erroneous: men, in all ages and in all countries, have been and are by nature nearly the same; we are therefore to look for courage or pusillanimity, not as those men may be placed in a northern or a southern situation on the globe, but from the influence of the government under which they may happen to live. The battles of Alexander, and indeed the whole of the Indian history, will sufficiently prove to us, that enervity, either of mind or body, is not the certain consequence of a residence on a burning soil; nay, the very people of whom we are speaking, are represented by Sallust, as having been highly serviceable in the Jugurthine war; the Carthaginians too, it may be remembered, had always some bodies of Mauritanian forces in their pay: this was in the time of the free-born Moors, and when they were governed by their own particular laws. Numerous tribes of independent Arabs are still to be found in Africa.—How then can the warmth of climate be said to operate in the case of slavery? we must clearly refer it to the despot, and his pernicious mode of government.

This account of the empire of Morocco appears to be the result of a diligent and attentive survey: the writer's description, both of the country and the people, is comprehensive and entertaining; but we are at the same time obliged to remark, that as his reasoning concerning the power of climate over the manners of mankind, is far from philosophical or just; so is he greatly mistaken in asserting, that 'arts and sciences flourish only in freedom, and find not the least encouragement under governments wholly despotic: ' this is far from being a fact, inasmuch as it regards the fine arts; which, as an eminent writer of our

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\* We may here take occasion to observe, that the inhabitants of some of the northern regions of Europe are as much enslaved as any which are to be met with in the torrid zone.

own time has justly observed, are naturally attendant on power and luxury; and which he instances in the persons of Dante, Ariosto, Tasso, Michael Angelo, Rafaele, and Julio Romano, all of whom were members of despotic states. We may likewise adduce, in support of that writer, the history of the reign of Louis the Fourteenth of France, so justly denominated the reign of genius and the arts. It is not then from the despotism, but the absolute barbarism in which the Moors are at this day plunged (with the exception of the inhabitants of a single town or two), that science is wholly uncultivated among them. In the time of the first establishment of their kings, when arbitrary power was at its height, but when the people, comparatively speaking, were in a state of civilization, Morocco was the seat of glory and of commerce:—the change is terrible indeed! But we will now present our readers with M. Chenier's account of the *State of Knowledge among the Moors*.

The Moors have no conception of the speculative sciences; in this resembling the ancient Arabs: those among them who can read (and the number is exceedingly small) seldom read any thing but their books of religion. Education consists merely in learning to read and write; and as the revenues of the learned are derived from these talents, the priests and talbes among them are the sole depositories of this much knowledge: the children of the Moors are taught in their schools to read and repeat some sixty lessons, selected from the koran, which, for the sake of œconomy, are written upon small boards; these lessons being once learned, the scholar is supposed to have obtained sufficient knowledge to leave school; on this occasion he rides on horseback through the city, followed by his comrades, who sing his praises; this to him is a day of triumph, to the scholars an incitement to emulation, a festival for the master, and a day of expence for the parents; for in all countries wherever there are festivals and processions, there also are eating and drinking. The Moors are also in the habit of rhyming and singing the history of any extraordinary event: some have supposed that this custom has been introduced, among polished nations, from political motives, to amuse the people and make them laugh, when they might otherwise become too serious; but it is much more natural to conjecture that, originally, the end of such rhymes was information, and the preserving of historical events in the memory of a multitude of citizens, who had not learned to read. The Moors, who happen to be somewhat more learned than common, amuse themselves by proposing the solution of enigmas that are tolerably versified; he who divines the meaning, must use the same rhymes as those in which the enigma was composed, as if it were an answer to a question.

M. Chenier's Account of the Manners, Customs, Character, &c. of the Inhabitants of Morocco, is, as we have already observed, full and particular; yet, as it differs not materially from the descriptions of former writers, we shall not encumber our pages with the relation of matters which are sufficiently known;  
but



but confine ourselves to the selection of some few passages from that part of this performance which touches on the views and dispositions, political and commercial, of the reigning emperor, Sidi Mahomet; a man who, when set in opposition to his barbarous, his truly inhuman predecessors, is less deserving of our censure or our hatred.

¶ The empire having been so long disturbed by revolutions under the reign of Muley Abdallah, the distant provinces lived in a kind of independence. The governors had usurped more authority, and the treasury had been exhausted by the avidity of the soldiers, and the capricious manner in which money was squandered by that emperor. Sidi Mahomet, ripened by age and experience when he ascended the throne, applied himself to find means of quickly re-establishing the finances, and supplying the state treasury, and with the care of making arbitrary power respected throughout the provinces, which power had been somewhat enfeebled by the concussions of the late troublesome reign.

¶ The information he had acquired, concerning commerce and taxation, occasioned the emperor to perceive that, of all political advantages, that which tended to revive commerce in a nation could alone augment its revenues, and repair its losses. The profits arising from piracy, an occupation which was exposed to real losses and uncertain gains, might, on the one part, provoke the resentment of nations, the maritime forces of which were daily augmenting; while, on the other, the barter of the productions of the empire would ascertain to him those more abundant resources of wealth which accrue from agriculture.

¶ Reflexions like these determined Sidi Mahomet to make peace with the powers of Europe. After confirming that already made between Morocco, England, and Holland, he, in the beginning of his reign, concluded treaties with Denmark and Sweden successively; and, in the following years, with the republic of Venice, France, Spain, and Portugal. In 1782, the Emperor and the Grand Duke of Tuscany made peace, and the other powers of Italy enjoy a kind of truce with the empire of Morocco.

¶ Before the reign of Sidi Mahomet, the nations of Europe had formed commercial connexions on the coast of Morocco, and those who were not at peace with the empire still enjoyed the safety of asylum. True it is, that the instability of the government somewhat diminished the confidence of nations; and the little security the roads of Morocco afforded in winter, was an obstacle to the increase of navigation: at that time there were only a few safe ports on the coast of the empire; they were dangerous from the impediments of bars, and the ignorance, avarice, or evil intentions, of the pilots.

¶ In order to aid commerce, and increase the glory of his reign, Sidi Mahomet caused the town of Mogodor to be built in the south part of his empire, where nature had formed a port accessible in all seasons. The Emperor encouraged foreign merchants to erect houses in this new city, by giving them to suppose the duties of the customs should be lessened. The Moors, and the Jews also, built houses there

to please their master; and Mogodor, as I have before observed, is built with more regularity than any other city of the empire.

‘ After having thus founded Mogodor, the principal expence of which was supported by foreign commerce, the Emperor, who began to take delight in building, ordered the fortresses of Laracha and Rabat to be repaired, embellished each of these cities with some edifices and public markets, and, at the same time, made additions to his palace at Morocco, for which he has a degree of predilection. After he had extended the circumference of this palace, he caused new pavilions to be added, built with taste by European masons.

‘ In 1773, Sidi Mahomet commanded the foundation of the town of Fedale to be laid, which was then begun, but which has never been finished. These undertakings have been neglected, pursued, or again abandoned, according to the temporary change of circumstances, or, perhaps, because the revenues of the Emperor are insufficient to support such expences. Neither do cities seem so necessary in these temperate climates, where the people are habituated to a solitary country life, as they are in latitudes less mild.

‘ The confidence which the regulations, political views, and personal character, of Sidi Mahomet, inspired among foreign nations, at first multiplied mercantile establishments on the coast of Morocco: merchants settled at Santa-Cruz, Mogodor, Saffi, Rabat, Laracha, and Tetuan; there were even too many, and their purposes were subverted by their own eagerness: the Emperor successively increased the duties, hoping thereby to augment his revenues; but this oppression, however, produced an effect the very reverse—shackled thus by taxation, commerce grew languid.

‘ The Emperor, pretending to give it new animation, became a merchant himself; and this did but increase the evil, for it did but increase restraint. Obligated to sell their wares, and to purchase the country products, at such prices as the despot pleased to fix, merchants became merely his factors, and were constrained to remove from port to port in his empire, wherever he chose to indicate, as best suited his convenience, or to those to which he gave the preference.

‘ By this means the channel of trade was interrupted. The farmer and the foreign trader, reaping no fruit from the labours of their industry, and unable to resist the current of authority, are wholly discouraged; the fields lie waste, the markets are deserted, and, of all the mercantile houses dispersed over the coast of Morocco, there scarcely remain six. United at Mogodor, and accustomed to the variations of the government, they have to struggle against the extortions excited by the spirit of interest, and which, at one moment increased, at the next relaxed, are never certain.’

*The History of the different Dynasties, from the Foundation of the Kingdom of Fez, to the Succession of the Sharifs of the reigning Family, exhibits that train of cruelty and oppression, so common to countries in which the lives and possessions of men are not secured by particular laws, and where the names of honour and justice are scarcely remembered.—Cæde madentes terras Africa reliquit.*



ART. IX. *Philotoxi Ardenæ*; The Woodmen of Arden; a Latin Poem: by John Morfitt, Esq. Barrister at Law. With a Translation in Blank Verse, another in Rhyme; attempted in the Manner of Dryden, and dedicated (by Permission) to the Right Hon. the Countess of Aylesford; and an Essay on the Superiority of Dryden's Versification over that of Pope and of the Moderns. By Joseph Weston. 4to. 52 Pages. 2s. 6d. Printed at Birmingham, and sold in London by Robinfons. 1789.

THIS poem is introduced to the reader by the following prefatory advertisement:

'The following lines were written merely for the amusement of a private circle; but, an ingenious friend having honoured them with a double version, I hereby submit them to the eye of the public, in hopes that any languor in the original will be atoned for by the spirit of the translations, and the judicious criticism contained in the manly essay that accompanies them.

'Should they tend, in the least degree, to promote the truly British exercise of ARCHERY, the author's most sanguine expectations will be answered. The landscape described in the opening shews that they were written in a summer month, and the scene is laid in the FOREST OF ARDEN, near PACKINGTON HALL, the seat of the Right Hon. the EARL OF AYLESFORD.

J. Morfitt. *Birmingham, Dec. 15, 1788.*'

This Latin poem celebrates the Warwickshire heroes and heroines of the bow and arrow. It contains about fourscore verses in long and short metre, not inelegantly written; but, as the author acknowledges, more adapted to the amusement of a private circle, than calculated for general publication. The translator however, with double diligence, has swelled them into an half-crown pamphlet by two different versions; the last accompanied with an essay in praise and vindication of Dryden. These translations have each their merit and defects. There are some stiffnesses in the blank verse, and no very happy imitation of the manner of Dryden in the rhyme, though otherwise not void of spirit.

'*Ulmea stat series,*' ———  
is rendered

'There stands an *elmy* row,'  
meaning a row of *elms*; but we do not believe that there is such a word as *elmy* in the English language; yet if the next line had not added

'Which may protect me by abundant shade,'  
we should have supposed

'*Quæ magna PROTEGAT umbra,*'  
to be an error of the press; and we still think the verse would have been more neat and elegant with *protegit* in the indicative; and certainly more agreeable to the '*cicada CREPAT,*' in the pentameter following. This Latin distich takes up four lines

of rhyme; and we cannot hold the two last as very like Dryden, or very close to the line of the original.

‘*Languida dum nimio sole cicada crepat.*’

‘While the parch’d grasshopper, his little throat

‘Distending, chirps his plaint with feeble note.’

In page 6 of the rhyme are two lines, equally inferior in spirit and expression to the original Latin (p. 8.)

‘*Fallor? an auriculis modo stridet arundo volucris?*

‘*Ferret opus; ferret dulcis honoris amor.*’

‘Do I then bear—or only seem to bear—

‘The flying arrow whizzing in my ear?’

We do not admire Mr. Weston’s modern dashes either in verse or prose, nor the multitude of italics. *Hear* and *ear* are scarcely legitimate rhymes. They are, we may say, the same word; *nullum simile est idem*.

In this *essay*, which appears to be a needless vindication of Dryden, and as groundless an attack on Pope and Johnson, who have both warmly acknowledged the poet’s transcendent merit, he considers Pope and his imitators as enemies to the use of *Alexandrines*. But the fact is otherwise, Pope only censures the mechanical use of them:

“A NEEDLESS *Alexandrine ends the song.*”

Mr. Weston, intending, as we suppose, to imitate Dryden, closes almost every section (if we may so call it, speaking of a poem) with an *Alexandrine*, many of which are *needless*, and

“*Like a wounded snake, drag their slow length along.*”

*Exempli gratiâ:*

‘And books, which *Attic* honey plenteously distil:’

or what is better,

‘With dignity enjoy’d, while copying from his KING!’

and then a *roaring* couplet,

‘TAME—who, of *triple* augmentation proud,

‘Rolls his united streams, and roars his joy aloud.’

And then,

‘Exulting YORK, distinguish’d from the rest,

‘Displays the *corneous* glory on his verdant vest.’

The *corneous* glory, unintelligible in English, signifies a *horn spoon*, assigned to the shooter of the arrow within the *target*, but farthest from the center. In Latin it is not ill expressed,

‘*Cornea dum viridi gloria veste nitet.*’

But Dryden would not so have translated it into English; and, what is whimsical, the present poet in his *Miltonics*, familiarly writes, and nearer his original,

‘Firm is the footstep of exulting York,

‘While on his green vest shines the SPOON of HORN.’

‘*Yorkius exultans firmat vestigia gressu,*

‘*Cornea dum viridi gloria veste nitet.*’

Not to fatigue the reader with more of these *needless Alexandrines*, we shall only cite one other passage from the poem and the translations.



The victor archer is thus elegantly described in the Latin poem :

- \* *Multâ laude sedens victor dat jura, bibendi*  
 \* *Arbiter, et Græco pocula more regit.*  
 \* Aloft the conqueror fits, with glory crown'd !  
 \* Lord of the feast, he deals the goblet round ;  
 \* His charge with ev'n a Grecian strictness plies,  
 \* And who rejects the sparkling beverage—flies.

We do not much admire the *sparkling beverage*, nor perfectly collect the *Grecian strictness* ; and looking back to our days of vivacity, cannot recognise the expression of *flies*, applied by the *toast master*, whom Mr. Morfitt properly styles *bibendi arbiter*. Here is Mr. Weston *lord of the feast*, and used to issue his commands in such terms ?

We shall now take leave of all this Latin and English, this private and public poem, by allowing considerable merit to the original and to the translations ; and hoping our readers will not think that the Latin and English are both *Greek* to them.

R. X. *Sonnets and Miscellaneous Poems*. By the late Thomas Ruffel, Fellow of New College, Oxford. 4to. 62 pages. 3s. Livingston, &c. 1789.

THESE elegant trifles are the production of a muse evidently blessed with genius and taste ; and the plaintive language which breaks forth in most of them, proves that the author (as hath been too often the case with other poets) was

“ A man of many sorrows.”

In this collection, are several translations from the Greek, Italian, and Portuguese : indeed the original pieces are strongly flavored with the poetry of the Italian school.

We expected to have seen some verses in this collection, bearing

- \* To a friend so sincere, a companion so gay,  
 \* Who brought cares on himself, to drive our's away :

which Mr. Ruffel was said to have been the author.

After perusing these poems, we venture to pronounce, that, with few exceptions, they possess the elegiac softness, and harmonious sounds of Gray, without his tendency to obscurity and fustian. As a specimen, we will select the tenth sonnet :

- \* Could then the babes from yon unshelter'd cot  
 Implore thy passing charity in vain ?  
 Too thoughtless youth ! what tho' thy happier lot  
 Insult their life of poverty and pain !  
 What tho' their Maker doom'd them thus forlorn  
 To brook the mockery of the taunting throng,  
 Beneath th' oppressor's iron scourge to mourn,  
 To mourn, but not to murmur at his wrong !  
 Yet when their last late evening shall decline,  
 Their evening cheerful, though their day distress,

A hope

A hope perhaps more heavenly bright than thine;  
 A grace by thee unfought, and unpossess'd,  
 A faith more fix'd, a rapture more divine,  
 Shall gild their passage to eternal rest.\*

The editor's short account of the author, informs us that he  
 \* Was the son of an eminent attorney at Bridport\* in Dorsetshire.  
 After spending some years at a grammar-school in that county, he  
 was removed to Winchester, and in 1780 elected fellow of New  
 College, Oxford. In this situation he was eminently distinguished by  
 his classical knowledge, and an extensive acquaintance with the best  
 authors in the French, Italian, Spanish, Portuguese, and German  
 languages. But his progress in literature was checked by a linger-  
 ing illness, which terminated in a consumption of the lungs.\*

He died at Bristol, July 31, 1788, in the 26th year of his  
 age.

ART. XI. *Arundel*. By the Author of the Observer, 12mo. 2 Vols.  
 5s. sewed. Dilly. 1789.

IT is well known that the author of the Observer is Mr. Cum-  
 berland, who has given several dramatic and other perform-  
 ances to the world; and to whom, although he has not always  
 succeeded in his endeavours to please, we must on the whole  
 acknowledge ourselves indebted for no inconsiderable portion of  
 entertainment. *Arundel*, if we mistake not, is his *coup d'essai* as  
 a novelist. We cannot compliment him on its *positive excellence*;  
 but if we compare it with the *equivocals* which have lately, and  
 in such prodigious numbers, started into existence—an insect  
 kind of existence occasioned by the beams emitted from the  
 eye of beauty, and which, when that eye hath withdrawn its in-  
 fluence, presently return to their original nothingness,—in such a  
 comparison, we say, the writer of the present work will appear to  
 considerable advantage. But still the production before us pos-  
 sesses not the requisites of a *legitimate* novel. The characters  
 (with the exception of *Arundel*) are only faint and imperfect  
 sketches, and such as we have long been accustomed to see.  
 The sentiments which are put into the mouths of the principal  
 personages, it must be owned, are often manly and spirited,  
 tender and pathetic; they manifest a considerable knowledge of  
 the human heart, yet what we have to complain of is, that these  
 personages are not sufficiently drawn out or called into action.  
 They talk about virtue and vice, and they describe the effects of  
 the passions sometimes with considerable energy: but in per-  
 formances in this line of writing, which considerably partakes  
 of the nature of the drama, we expect to see the characters

\* We are informed that Beamister, in that county, was the place  
 of his birth.



forward in a bold and spirited manner: we expect to virtuous or wicked, as different circumstances may on their different inclinations and tempers; and we expect to be left, for the most part, to our own reflection on the matter. This is what we are desirous of seeing; it is to be neglected, the novel loses its distinguishing feature, and becomes didactic.—It instructs by *precept* instead of

Arundel, the gentle yet magnanimous Arundel, we must read or two. He is represented as a man of genius, and consequently in some sort dependant, yet possessing at the same time that nice sense of honour, that just and laudable pride which spurns at the least indignity that is offered to him out of his situation in life: for it is an undoubted truth, that indignity ever *is*, we had almost said that it ever *must* be, to the unfortunate.—Man of virtue! enquire not *why* you *must necessarily be*; the problem is not to be resolved here. Such being the character of Mr. Cumberland's hero, we shall be continually involved in difficulties which the more numerous and the more *complaisant* among mankind will certainly avoid. Placed by his father, who is of a mean and groveling disposition, as private secretary to a man in power, he receives, from the paternal roof, the following truly humiliating

‘Always ready at the call, nay at the very nod of your princely nod, my looks so as to anticipate, if possible, his wishes, and give them utterance. Make friends with all that are of consequence or connections: none are to be neglected by you, not even your inferiors, for they have much to say, and many opportunities to do so. His lordship, you well know, is of a lofty nature, high in station, high in honours, and replete with power, authority and wealth. His humour therefore must be your law, and in all things you must conform to it: if you thwart it, you are undone: if you comply with it, your fortune is made.’

‘As he answers, in the language of a Christian, ‘The humility which you are pleased to bestow upon me, I will endeavour to profit by.’ At the same time adding, ‘But I do not think it reasonable to find Lord G. *too noble to demand those abject afflictions which would degrade my character, and reflect no honour upon me.*’ An admirable observation; and originating in so refined and so generous a principle, that we hope it may operate, in some degree, upon the moneyed upstarts of the day; so that by awakening a *sense of nobleness* in their bosoms, or, failing in that, a *sense of shame* they may be deterred from insulting, in any gross manner, the man of talents who may be in want; and who, being necessarily deserted by the world: we say in any *gross* manner, when we reflect on the general depravity among mankind,

kind \*, it cannot be expected that such behaviour should entirely cease. Farther, we hope that the wealthy in general will collect from it, that they should at no time employ as a lacquey, or in any base and servile way (as is much too commonly seen), the person on whom they may have conferred an obligation; but carefully keep in remembrance, that it is not the favour received, but the manner in which that favour is granted and continued to him, that can bind in the ties of gratitude the sensible, feeling, *well-judging* man.

The following remark is *pointed*; and we recommend it to the attention of *all whom it may concern* :

‘ — What are you, gentlemen politicians, more than the rest of mankind, that you alone should be exempted from going through your degrees, and start up at once doctors and professors of the untaught mysteries of government? Happy inspiration, if it were so! miserable people, to be governed by upstarts and empirics, if it be not so!’

The story of this novel is conducted with some degree of art. The language is, for the most part, clear and perspicuous, though occasionally sullied by vulgarisms †. We are surprised at finding the following expressions in letters supposed to be written by well-educated people. ‘ That *fetch* would not save me’—‘ It was to be apprehended certain names would be used that I was determined should not *get out* if I could avoid [hinder] it’—‘ My impatient brother *opened* upon me’—‘ Mr. A. is of a sudden become heir,’ &c.—‘ He called *upon* my uncle and began to *round him* with fine speeches’—‘ I must give him a flat refusal the very next time he *baits me* with his addresses’—‘ His whole frame trembled, and if he had not *squatted* down upon the steps’—‘ Sir G. Revel, whom all the ladies think so *great a catch*,’ &c. &c. These, perhaps, will be considered by many as petty blemishes. They are, however, such as ought by no means to fall from the pen of Mr. Cumberland.

The little pieces of poetry which are scattered through these volumes, are of a superior kind. We will transcribe a stanza or two from the ‘ *Address to Solitude*.’—

‘ Thou, Solitude, art Contemplation’s friend,  
On thee the rational delights attend;  
No gilded chariot haunts thy door,  
No flambeaux blaze, no drunkards roar,  
No rattling dice, no clashing swords,  
No squand’ring fool, no wretch that hoards,  
No lordly beggars, and no beggar’d lords.’

\* “ Dans l’adversité de nos meilleurs amis, nous trouvons toujours quelque chose qui ne nous deplait pas.” LA ROCHEFOUCAULT.—How disgraceful to our nature! and yet how certainly true!

† Near the conclusion, also, in particular, it is somewhat reprehensible on the score of voluptuousness, and even *indelicacy*.



' Nobility! thou empty, borrow'd name!  
 I leave thee for substantial, self-earn'd fame;  
 And ye that on the painted wing  
 Flutter awhile, then fix the sting,  
 Ye insect tribe of pleasures gay,  
 I brush your flimsy forms away,—  
 Be gone, impertinents! you've had your day.'  
 ' And, O deceitful world! too well I know,  
 How little worth is all thou can'st bestow,  
 The reputation of a day,  
 Which the next morning takes away,  
 The flattery that beguiles the ear,  
 The hypocrite's fictitious tear,  
 These thou can'st give, this semblance thou can'st wear.'

Mr. Cumberland has been styled by a late ingenious writer,  
 " The Terence of England, the mender of hearts ;"

and we think him highly deserving the commendation. His compositions have ever had for their object the establishment of moral goodness, by inculcating its principles and perfections with unwearied assiduity and care.

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ART. XII. *An Account of the Advantages and Method of watering Meadows by Art, as practised in the County of Gloucester.* By the Rev. T. Wright. Small 8vo. 14 Pages. 1s. 6d. Scatcherd and Co. 1789.

IN the Correspondence, at p. 671 of our lxxviiiith volume, we printed a letter from Mr. Wright, correcting a small mistake into which we had fallen on the subject of watering meadows, with a short note, inviting the writer to publish an account of that improvement as practised in Gloucestershire, which we are glad to find has been in some measure instrumental in producing the present pamphlet: a publication which, we have no doubt, will prove very beneficial to many parts of the country, where water is suffered, at present, to run entirely to waste.

The ingenious writer of this small performance divides the subject into three parts; *viz.* The advantages of watering—the method—directions in each month—and answers to objections.

Those persons who have never had an opportunity of seeing the effects of water properly distributed on grass-land, will be disposed to think that Mr. Wright has somewhat exaggerated under the first head, when he says that land, by watering, whatever be its kind and quality, is increased to double or treble its former value—that land under this management does not require dung, but is itself a constant source of manure to other fields—that it sives grass in the spring a full month sooner than the same fields could otherwise be made to yield it—that the spring feed is worth at least a guinea per acre—that it will yield of hay, beside the spring feed and aftermath, two tons per acre—and that the lat-

ter math is always worth a pound, &c. &c. But we, who have ourselves seen and experienced the effects of this improvement, have no doubt of the facts; and therefore warmly recommend this subject to the attention of our agricultural readers.

The directions in this treatise are plain and concise; but the author is right in advising those who are not at a great distance from Gloucestershire, to get some persons from that county, who are acquainted with the operation, to teach them the practice; a slight idea of which may be obtained from the few following hints:

‘The fall of the ground in every meadow ought to be about half an inch in a foot [but great diversity in this respect is admissible]. The water ought never to flow more than two inches deep upon the surface of the land. When the grass is two inches high, the water ought never to show itself except in the various ditches.’ - - - ‘Every meadow, before it is well watered, must be brought into a form something resembling a ground that has been left by the plough in a ridged state.’

He advises the water to be turned on the field in the beginning of November, after a shower, *when the water is thick and muddy*. In this month, he adds, the water contains much more salt and richness than later in winter. This last position is disputable, and many practical waterers will be of opinion that the muddiness of the water is of little consequence.

In December and January, the chief care consists in keeping the land sheltered by the water, from the severity of the frosty nights. In February, if you suffer the water to remain for many days, a white scum arises that is very destructive to the grass: and if you now expose the land, without the covering of the water, to a severe frosty night, the greatest part of the grass will be killed. The only way to avoid both these injuries is, to take the water off [in the morning] and turn it over at night. ‘At the beginning of May, when the spring feed is eaten off, the water is used for a few days, and again when the hay is carried off.’

In other districts where watering has been used, the practice varies from that described in this essay, in several respects; and we hope the public will soon be favoured with distinct accounts of this improvement as it is practised in Hampshire, Herefordshire, and other places. It is probable that useful hints may thus be obtained from their different modes of practice, which may tend to the advantage of each.

The public are much indebted to Mr. Wright for this treatise, which we beg leave to recommend to the perusal of all our country readers. Could gentlemen be induced thus to publish distinct accounts of particular useful practices in agriculture, unsophisticated by theoretical glosses, they would confer a great and *lasting* benefit on the community.



ART. XIII. *The Botanic Garden*. Containing, *The Loves of the Plants*; a Poem: with Philosophical Notes. 4to. pp. 184. 12s. Boards. Printed at Litchfield; and sold in London by Johnson. 1789.

THE general design of this very singular work is (according to the advertisement prefixed to it) 'to inflit Imagination under the banner of Science, and to lead her votaries from the looser analogies, which dress out the imagery of poetry, to the stricter ones, which form the ratiocination of philosophy. The particular design is, to induce the ingenious to cultivate the knowledge of BOTANY; by introducing them to the vestibule of that delightful science, and recommending to their attention the immortal works of the celebrated Swedish naturalist, LINNEUS.'

The whole work consists of two parts, but only the second is now published; in which 'the sexual system of Linneus is explained, with the remarkable properties of many particular plants.' The first part is entitled, the *Economy of Vegetation*, and in this the *physiology* of plants is delivered, with the operation of the elements, so far as they may be supposed to affect the growth of vegetables: but the publication of this part is deferred to another year, for the purpose of repeating some experiments on vegetation.

By way of preface, the author gives a general view of the sexual system; and in the poetical exhibition of each particular plant, he has distinguished its place in the system, by printing the name or number of the class, or order, in *Italics*. Thus, *Two* brother swains—*Five* sister nymphs—*One* house contains them—*Secret* or *clandestine* loves.

Previous to the opening of the poem, he invites the reader, if perfectly at leisure for such trifling amusement, to walk in, and view the wonders of his INCHANTED GARDEN.

'Whereas P. Ovidius Naso, a great necromancer in the famous court of Augustus Cæsar, did, by art poetic, transmute men, women, and even gods and goddesses, into trees and flowers; I have undertaken by similar art to restore some of them to their original animality, after having remained prisoners so long in their respective vegetable mansions; and have here exhibited them before thee: which thou mayst contemplate as divers little pictures suspended over the chimney of a lady's-dressing room, *connected only by a slight festoon of ribbons*: and which, though thou mayst not be acquainted with the originals, may amuse thee by the beauty of their persons, their graceful attitudes, or the brilliancy of their dress.'

We have accordingly walked in, and viewed the whole exhibition; and we have received from it so much pleasure and instruction, that we give our readers a warm invitation to follow us, and do not hesitate to enroll the author among the dis-

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tinguished

tinguished favorites, as well of the Muses, as of Minerva. Though the different objects are connected, as he acknowledges, but by *sight* festoons, they are rendered interesting by high poetic imagery, and many beautiful allusions, both to classic fable, and to modern persons, manners, and inventions. The versification is, in general, harmonious and elegant; but we will transcribe the exordium, and let our readers judge for themselves:

‘ Descend, ye hovering Sylphs! aerial quires,  
 And sweep with little hands your silver lyres;  
 With fairy footsteps print your grassy rings,  
 Ye Gnomes! accordant to the tinkling strings;  
 While in soft notes I tune to oaten reed  
 Gay hopes, and amorous sorrows, of the mead.  
 From giant Oaks, that wave their branches dark,  
 To the dwarf Moss, that clings upon their bark,  
 What beaux and beauties crowd the gaudy groves,  
 And woo and win their vegetable loves;  
 How Snow-drops cold, and blue-eyed Harebells blend  
 Their tender tears, as o’er the stream they bend;  
 The love-sick Violet, and the Primrose pale  
 Bow their sweet heads, and whisper to the gale;  
 With secret sighs the virgin Lily droops,  
 And jealous Cowslips hang their tawny cups.  
 How the young Rose, in beauty’s damask pride  
 Drinks the warm blushes of his bashful bride;  
 With honey’d lips enamour’d Woodbines meet,  
 Clasp with fond arms, and mix their kisses sweet.  
 Stay thy soft-murmuring waters, gentle Rill;  
 Hush, whispering Winds; ye rustling Leaves, be still;  
 Rest, silver Butterflies, your quivering wings;  
 Alight, ye Beetles, from your airy rings;  
 Ye painted Moths, your gold-eyed plumage furl,  
 Bow your wide horns, your spiral trunks uncurl;  
 Glitter, ye Glow-worms, on your mossy beds;  
 Descend, ye Spiders, on your lengthen’d threads;  
 Slide here, ye horned Snails, with varnish’d shells;  
 Ye Bee-nymphs, listen in your waxen cells.—’

The BOTANIC MUSE is then invoked, to

‘ Say, on each leaf, how tiny Graces dwell;  
 How laugh the Pleasures in a blossom’s bell;  
 How insect-Loves arise on cobweb wings,  
 Aim their light shafts, and point their little stings.’

The plants which the poet has selected for his exhibition, are chiefly those which have some peculiarities in their own œconomy and process of fecundation, or some remarkable properties, beneficial or injurious, to man or other animals. By judiciously availing himself of these circumstances, he has produced a most pleasing variety in his poetic descriptions, and made every plant an entire new object. We shall cite one or two of the shortest examples:



\* The fair OSMUNDA \* seeks the silent dell,  
The ivy canopy, and dripping cell;  
There hid in shades, *clandestine* rites approves,  
Till the green progeny betrays her loves.

Five sister-nymphs to join Diana's train  
With thee, fair LYCHNIS † ! vow,—but vow in vain;  
Beneath one roof resides the virgin band,  
Flies the fond swain, and scorns his offer'd hand;  
But when soft hours on breezy pinions move,  
And smiling May attunes her lute to love,  
Each wanton beauty, trick'd in all her grace,  
Shakes the bright dew-drops from her blushing face;  
In gay undress displays her rivals charms,  
And calls her wondering lovers to her arms.

The fell SILENE † and her sisters fair,  
Skill'd in destruction, spread the viscous snare.  
The harlot-band *ten* lofty bravo's screen,  
And frowning guard the magic nets, unscen.—  
Haste, glittering nations, tenants of the air,  
Oh, steer from hence your viewless course afar!  
If with soft words, sweet blushes, nods, and smiles,  
The *three* dread Syrens lure you to their toils,  
Lim'd with their art, in vain you point your stings;  
In vain the efforts of your whirring wings!—  
Go, seek your gilded mates and infant hives,  
Nor taste the honey purchas'd with your lives!

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\* \* This plant grows on moist rocks; the parts of its flower or its seeds are scarce discernible; whence Linneus has given the name of *clandestine marriage* to this class. The younger plants are of a beautiful vivid green.

† † The flowers, which contain the five females, and those which contain the ten males, are found on different plants; and often at a great distance from each other. When the females arrive at their maturity, they rise above the petals, as if looking abroad for their distant husbands; the scarlet ones contribute much to the beauty of our meadows in May and June.

† † Silene, Catchfly—The viscous material which surrounds the stalks under the flowers of this plant, and of the Cucubulus Orites, is a curious contrivance to prevent various insects from plundering the honey, or devouring the seed. In the *Dionæa Muscipula* there is a still more wonderful contrivance to prevent the depredations of insects: the leaves are armed with long teeth, like the antennæ of insects, and lie spread upon the ground round the stem; and are so irritable, that when an insect creeps upon them, they fold up, and crush or pierce it to death.—The flower of the *Arum muscivorum* has the smell of carrion; by which the flies are invited to lay their eggs in the chamber of the flower, but in vain endeavour to escape, being prevented by the hairs pointing inwards; and thus perish in the flower, whence its name of Fly-eater.

Though this bard professes to have counteracted the spells of Ovid, yet on some occasions he takes up the very wand of that great enchanter; and how skilfully he can manage it, the following transmutation will shew:

‘ On Dove’s green brink the fair TREMELLA \* stood,  
And viewed her playful image in the flood;  
To each rude rock, lone dell, and echoing grove,  
Sung the sweet sorrows of her *secret* love.—  
“ Oh, stay!—return!”—along the sounding shore  
Cried the sad Naiads,—she return’d no more!—  
Now, girt with clouds, the sullen Evening frown’d,  
And withering Eurus swept along the ground;  
The misty Moon withdrew her horned light,  
And sunk with Hesper in the skirt of Night;  
No dim electric streams (the northern dawn)  
With meek effulgence quiver’d o’er the lawn;  
No star benignant shot one transient ray,  
To guide or light the wanderer on her way.  
Round the dark craggs the murmuring whirlwinds blow,  
Woods groan above, and waters roar below;  
As o’er the steeps with pausing foot she moves,  
The pitying Dryads shriek amid their groves;

\* —‘ I have frequently observed fungusses of this genus on old rails and on the ground, to become a transparent jelly, after they had been frozen in autumnal mornings; which is a curious property, and distinguishes them from some other vegetable mucilage; for I have observed that the paste, made by boiling wheat-flour in water, ceases to be adhesive after having been frozen. I suspected that the Tremella *nostoc*, or star-jelly, also had been thus produced; but have since been well informed, that the Tremella *nostoc* is a mucilage voided by Herons after they have eaten frogs; hence it has the appearance of having been pressed through a hole; and limbs of frogs are said sometimes to be found amongst it; it is always seen upon plains, or by the sides of water, places which Herons generally frequent.’

It may here be proper to add, from a note in a different part of the book (p. 166.), what the author says of another vegetable mucilage, bird lime, made from the bark of hollies; *viz.* that ‘ it seems to be a very similar material to the elastic gum, or Indian rubber as it is called.’ This intimation may probably give rise to further inquiries, which will doubtless prove interesting to science, if they should not be productive of any immediate utility in arts.

Some of the funguses are so acrid, that a drop of their juice blisters the tongue; others intoxicate those who eat them. The Ostiachs in Siberia use them for the latter purpose; one fungus, of the species *agaricus muscarum*, eaten raw, or the decoction of three of them, produces intoxication for 12 or 16 hours.—As all acrid plants become less so if exposed to a boiling heat, it is probable the common mushroom may sometimes disagree from being not sufficiently stewed. The Ostiachs blister their skin by a fungus found on birch trees, and use the officinal *agaricus* for soap.’



She flies,—she stops,—she pants,—she looks behind,  
 And hears a demon howl in every wind.  
 —As the bleak blast unfurls her fluttering vest,  
 Cold beats the snow upon her shuddering breast;  
 Through her numb'd limbs the chill sensations dart,  
 And the keen ice-bolt trembles at her heart.  
 “ I sink, I fall! oh, help me, help!”—she cries,  
 Her stiffening tongue the unfinish'd sound denies;  
 Tear after tear adown her cheek succeeds,  
 And pearls of ice bestrew the glittering meads;  
 Congealing snows her lingering feet surround,  
 Arrest her flight, and root her to the ground;  
 With suppliant arms she pours the silent prayer,  
 Her suppliant arms hang crystal in the air;  
 Pellucid films her shivering neck o'erspread,  
 Seal her mute lips, and silver o'er her head,  
 Veil her pale bosom, glaze her lifted hands,  
 And shined in ice the beauteous statue stands.—

The reader will, by this time, have observed, that though the *Loves of the Plants* be the ground-work of the poem, a great variety of collateral poetic ornaments very naturally branch out; and we shall give a specimen of one or two of those that can be the best detached from the subjects that gave rise to them—

‘ Fair CISTA, - - - - -  
 Hail'd with rude melody the new-born MAY,  
 As cradled yet in April's lap she lay.

## I.

“ Born in yon blaze of orient sky,  
 Sweet May! thy radiant form unfold;  
 Unclose thy blue voluptuous eye,  
 And wave thy shadowy locks of gold.

## II.

For thee the fragrant zephyrs blow,  
 For thee descends the sunny shower;  
 The rills in softer murmurs flow,  
 And brighter blossoms gem the bower.

## III.

Light Graces dress'd in flowery wreaths  
 And tiptoe Joys their hands combine;  
 And Love his sweet contagion breathes,  
 And laughing dances round thy shrine.

## IV.

Warm with new life, the glittering throngs,  
 On quivering fin, and rustling wing,  
 Delighted join their votive songs,  
 And hail thee, goddess of the Spring.”

The account of a medicinal plant introduces Hygeia,—Contagion,—BENEVOLENCE,—and an Encomium on Mr. Howard, as just as it is poetic:

\* From realm to realm, with cross or crescent crown'd,  
 Where'er Mankind and Misery are found,  
 O'er burning sands, deep waves, or wilds of snow,  
 Thy HOWARD journeying seeks the house of woe.  
 Down many a winding step to dungeons dank,  
 Where anguish wails aloud, and fetters clank;  
 To caves bestrewed with many a mouldering bone,  
 And cells, whose echoes only learn to groan;  
 Where no kind bars a whispering friend disclose,  
 No sunbeam enters, and no zephyr blows,  
 He treads, inemulous of fame or wealth,  
 Profuse of toil, and prodigal of health;  
 With soft assuasive eloquence expands  
 Power's rigid heart, and opes his clenching hands;  
 Leads stern-ey'd Justice to the dark domains,  
 If not to sever, to relax the chains;  
 Or guides awaken'd Mercy through the gloom,  
 And shews the prison, sister to the tomb!—  
 Gives to her babes the self-devoted wife,  
 To her fond husband liberty and life!—  
 ————— Disease and Death retire,  
 And murmuring Demons hate him, and admire.'

The circumstance of Cassia 'trusting her tawny children to the floods,' and of the fruits of some other American trees being conveyed by currents to the coasts of Norway, frequently in so recent a state as to vegetate, produces, by way of simile, a highly pathetic episode of the preservation of Moses, in the cradle of Lotus leaves, on the Nile. But the poet does not stop at the preservation of the *infant*;—he sketches out, in glowing colours, the first great act of the *adult*;

————— 'majestic from his lone abode,  
 Ambassador of Heaven, the prophet trod;  
 Wrench'd the red scourge from proud OPPRESSION'S hands,  
 And broke, curst SLAVERY! thy iron bands.'

It is not to be expected that the warm imagination, and the benevolent heart, of our philosophic poet, could quit this idea without some animated touches on the present slavery of the Africans; which he concludes with an address to the British senate:

\* Ye bands of Senators! whose suffrage sways  
 Britannia's realms,—whom either Ind obeys;—  
 Who right the injur'd, and reward the brave;  
 Stretch your strong arm, for ye have power to save!  
 Stern Conscience - - - - -  
 With still small voice the plots of GUILT alarms,  
 Lights his dark mind, his lifted hand disarms;  
 But wrap'd in night with terrors all his own,  
 He speaks in thunder when the deed is done.  
 Hear him, ye Senates! hear this truth sublime,  
 " HE, WHO ALLOWS OPPRESSION, SHARES THE CRIME."



The poem is divided into four Cantos, and between them are prose *interludes*, in the form of dialogues betwixt the poet and his bookfeller; in which various literary subjects are critically discussed, and placed in a new and, we think, a just light; such as, the *essential difference* between poetry and prose; the degree of *analogy* requisite in similes; the relationship between poetry and painting; the suitability of allegoric figures for the former, and their unsuitableness for the latter; an affinity between poetry and music, respecting their measure or time; some advantages of the English language for poetical composition, above those of Rome or Greece, &c. &c. But we have already made such large extracts from the poem itself, that our limits will not admit of any more particular account, either of the interludes, or of the notes; and we shall only add, that the notes have great merit, and that science is not less indebted to the philosopher, than classic taste is to the poet.

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ART. XIV. *Bell's Classical Arrangement of Fugitive Poetry.* The first Three Vols. 12mo. 9s. sewed\*. Bell. 1789.

**I**N our Review for August 1788, we paid a just tribute of approbation to Mr. Bell's edition of Shakespeare, and now we have before us another specimen of the elegant productions of the press, under his direction.

The plan of this new undertaking is, to give to the public a selection of detached pieces of English poetry of acknowledged merit, formerly printed separately, or in prior collections; and here republished, under a 'classical arrangement:' a circumstance that will, probably, for the most obvious reasons, recommend the undertaking to most of its readers. Dodsley's *Miscellany*, and others of the kind, will, no doubt, contribute much toward the accomplishment of this design. The three volumes already published, which are more beautiful than bulky, contain the classes of 'Ethic Epistles,'—'Epistles Familiar and Humorous,'—and 'Epistles Critical and Didactic.' The periods of publication are *monthly*. The first volume appeared in February last, and the whole collection, as we gather from the advertisements on the covers, will be comprised in about twenty volumes, at 3s. each.

The collector (as far as we can venture to pronounce, from the volumes before us) has manifested no deficiency of taste, either in the choice of his subjects, or in respect of the merit of those pieces that he has selected: but as *taste* has no *standard*, we must leave the public to judge for themselves on this point.

In the 1st volume (containing the *Ethic Epistles*) we distinguish Soame Jenyns's Essay on Virtue,—Melmoth's Poem on

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\* About 180 pages in each volume.

Active and Retired Life,—Brown's Epistles to Lord Londale, on Honour,—Hor. Walpole's Lines from Florence,—Dalton's Epistle to Lord Beauchamp,—Nugent's ditto to Lord Cornbury,—with several other pieces by the same ingenious writer. Beside the above, we have Poems by Mr. Ed. Rolle, Paul Whitehead, Lord Hervey, Lord Melcombe, Dr. Sneyd Davies, Dr. T. Taylor, and a small poetic epistle from the K. of Prussia to Voltaire, with a translation by our old friend Gil. Cooper.

Vol. II. which contains the *Epistles Familiar and Humorous*, affords us Soame Jenyns to Lord Lovelace,—Lady Mary W. Montague to Lord Bathurst,—Dr. Dalton to the Countess of Hertford,—Green's famous Poem on the *Spleen*; and many smaller pieces by Lords Melcombe and Chesterfield, Mr. Isaac Hawkins Brown, Mr. Keate, Drs. Hoadley, Lisle, &c. &c.

In Vol. III. [*Epistles Critical and Didactic*] we have Parnel on the Different Styles of Poetry,—Whitehead's Danger of Writing Verse,—Dalacourt's Prospect of Poetry,—Lord Melcombe to Mr. R. Bentley,—Webster's Epistle to Addison on the Stage,—Lloyd's Actor,—and Hor. Walpole's 'Beauties;' with other pieces, by Mess. Rolle, Harte, Spence, &c. &c.

To each volume, the editor has added, by way of appendix, notes, anecdotes, and remarks critical and explanatory, relative to the several poems and their authors; which additions cannot fail of proving very acceptable to many readers, especially to those who are not possessed of the modern biographical collections.

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#### ARREAR ACCOUNT OF LAW-BOOKS, No. II.

(See Rev. March, p. 245.)

ART. XV. *A System of Law of Marine Insurances*; with three Chapters on Bottomry, on Insurances on Lives, and on Insurances against Fire. By James Allan Park, Esq. of Lincoln's Inn, Barrister at Law. 8vo. 640 Pages. 10s. 6d. Boards. Whieldon. 1787.

**I**N the preface to this work, the author cites a passage from Blackstone's Commentaries, in which that elegant and judicious writer observes, that "the learning relating to marine insurances has, of late years, been greatly improved by a series of judicial decisions, which have now established the law in such a variety of cases, that (if well and judiciously collected) they would form a very complete title in a code of commercial jurisprudence." Urged by these motives, Mr. Park informs us, he was induced to undertake the work which he now presents to the public.

His



His introductory discourse contains a succinct, but pointed, historical deduction of the practice and law of insurance, which he defines to be a 'contract by which the insurer undertakes, in consideration of a premium equivalent to the hazard run, to indemnify the person insured, against perils or losses, or against some particular event.' He observes, that the utility of this species of contract is obvious, as it gives security to the fortunes of private people; and, by dividing among many that loss which would ruin an individual, makes it fall easy and light on the whole society. He inquires into the origin of it; and, after discussing, at some length, the facts which are generally adduced to prove that the law of insurance obtained a place in most of the ancient codes of jurisprudence, he concludes, that insurances were in those days wholly unknown\*; or that, if they were known, the smallest proofs of the existence of such a custom have not come down to the present times; an opinion which, he says, is expressly maintained both by Grotius and Bynkershoek. He supposes the Lombards were the first inventors of this kind of contract; and, he says, it is agreed, that, if they were not the inventors, they were at least the first who brought the contract of insurance to perfection, and who introduced it to the world.

He then adverts to the different maritime codes. In our lxxivth vol. page 563, we noticed Mr. Schomberg's excellent treatise on the Maritime Laws of Rhodes. Of the Amalfitan Code, the *Consolato del Mare*, the Laws of Oleron, and the Laws of Wisbuy, Mr. Park gives the following account:

\* To the people of *Amalfi*, we are indebted, as well for the first code of modern sea-laws, as for the invention of the compass. We learn from *Anderson*, that the city of *Amalfi*, so long ago as the year 1020, was so famous for its merchants and ships, that its inhabitants at that time obtained from the caliph of *Egypt*, a safe conduct to enable them to trade freely in all his dominions; and they also received from him several other distinguished privileges. It was towards the close of that century, that they promulgated their system of marine law, which, from the place of its compilation, received the denomination of *Tabula Amalfitana*: this table superseded, in a great measure, the ancient *Jus Rhodianum*, and its authority was acknowledged by all the states of *Italy* for some centuries. But as trade increased very rapidly in other cities on the coast of the *Mediterranean* sea, they became unwilling to receive laws from a neighbouring state, which they now equalled, if not surpassed, in the extent of their naval establishments: every one, therefore, began to erect a tribunal, in order to decide all controverted points according to laws peculiar to itself; but still referring, in matters of higher moment, to the former rule of action, the *Amalfitan* code. From such a variety of

\* See the opinion of M. de Pauw on this head, p. 630 of our last Appendix.

laws, as must necessarily be the consequence of each of the *Italian* states becoming its own legislator, so much disorder and confusion arose, that general convenience at last compelled them to do that, which jealousy of each other's power and growing commerce would for ever have prevented them from effecting; and, at a general assembly, it was agreed to digest the laws of all the separate communities into one body. Every regulation, therefore, which was thought to be founded in justice, either in the laws of *Marseilles*, *Pisa*, *Genoa*, *Venice*, or *Barcelona*, was collected into one mass, and published in the 14th century, under the title of *Consolato del Mare*:—'it is a work of considerable merit, the decisions it contains are founded on the laws of nations; it has been received, and allowed to have the force of law, in every part of *Italy*; and it is the source from whence the people of that country, as well as those of *Spain* and *France*, have been said to derive many of their best marine regulations.—

\* About the year 1194, *Richard* the First, king of *England*, on his return from his wild expedition to the *Holy Land*, having staid to repose himself for some time at the isle of *Oleron*, in the *Bay of Biscay*, an island which he inherited in right of his mother, whose portion it was in marriage with his father *Henry* the Second, gave orders for the compilation of a maritime code:—the regulations made in pursuance of these orders are called the *Laws of Oleron*: 'they were so much esteemed, that they have been the model on which all modern sea-laws have been founded; and two distinguished nations have contended for the honour of their production;—*France*, jealous of the lustre which the *English* justly derive from the production of this code, with much anxiety claims this honour to herself, and very distinguished authors have stood forth the champions of her claim; the substance of their arguments is, that *Eleanor*, wife of *Henry* II. king of *England*, and duchess of *Guyenne*, returning from the *Holy Land*, and having seen the beneficial effects of the *Consolato del Mare*, ordered the first draughts of the judgments or laws of *Oleron* to be made; that her son, *Richard* the First, returning from the same expedition, enlarged and improved what his mother had begun; that they were certainly intended for the use of the *French* merely, because they are written in the old *Gascon French*, without any mixture of the *Norman* or *English* languages; that they constantly refer, for examples of voyages, to *Bourdeaux*, *St. Mala*, and other sea-ports in *France*; never to the *Thames*, or to any port of *England* or *Ireland*; and that they were made by a duchess and duke of *Guyenne*, for *Guyenne*, and not for their kingdom of *England*. One of these learned writers adds a reason, which he thinks very conclusive, to prove that these laws were of *French* extraction, namely, that, from their first appearance, their decisions have been treated with extreme respect in the courts of *France*.—

\* But while we pay due respect and veneration to those maritime regulations, which distinguished the *Southern* and *Western* parts of *Europe*, it would be improper silently to pass over the laws, which were ordained by an industrious and respectable body of people who inhabited the city of *Wisbuy*, famous for its commerce, and renowned on the shores of the *Baltic*. The merchants of this city carried on so extensive a trade, and gave themselves up so entirely to commerce,  
that



that they must doubtless have found a great inconvenience in having no maritime code, to which they could refer to decide their disputes. To such a cause we are probably indebted for those laws and marine ordinances which bear the name of *Wisbuy*, which were received by the *Swedes*, at the time they were composed, as a just and equitable rule of action; and which were long respected (and, for aught I know, are to this day observed) by the *Germans*, *Swedes*, *Danes*, and by all the northern nations; although the city in which they received their origin has long dwindled into insignificance and contempt.

After this, the author judiciously observes, that it would be improper for him entirely to pass over the French nation, the maritime strength of which has of late years considerably increased; and whose writers, on commercial affairs, would reflect honour on any country. After stating, shortly, the successful labours of Colbert, to restore the navy and commerce of France, he says; 'That minister completed all his services, by the publication of that excellent body of sea-laws, known by the name of the ordinances of Lewis the XIVth; which comprehend every thing relating to naval or commercial jurisprudence; it had the good fortune to meet with an able commentator in Valin.' But of all the sources from which modern French legislators could derive the most essential information, the famous treatise called "*Le Guidon*" was the chief: this tract 'was published by Cleirac, who pays a due compliment to its merits, in his work upon the usages and customs of the sea; and although in its style it certainly favours of the rust of antiquity, yet it contains the true principles of naval jurisprudence.' Mr. Park then notices, in terms of great commendation, the treatises on Insurance, of M. Pothier and M. Emerigon.

The most ancient case on Insurances, which the author has been able to discover in our law, is of so late a date as the 30th and 31st of Elizabeth. The nature of the case clearly shews, that this kind of contract could then have been but little known: but, in this reign, the legislature began to think the regulation of matters of assurance, an object worthy their most serious attention. Mr. Park informs us, that, in the 43d year of this reign, a statute was passed, the purpose of which was, to erect a particular court for the trial of causes relative to the policies of insurance, in a summary way; for which the statute ordained, that a commission should issue yearly, directed to the judge of the admiralty, the recorder of London, two doctors of the civil law, two common lawyers, and eight merchants, empowering any five of them to hear and determine all such causes arising in London; and it also gave an appeal from their decision, by way of bill, to the court of chancery: but the court fell into disuse.

'This (says Mr. Park) is, perhaps, one of the strongest arguments that can be adduced to prove, that such a judicature is not congenial

to the spirit and disposition of *Britons*, nor well adapted for the purposes of its institution. It is universally agreed by all writers upon jurisprudence, that nothing tends so much to the elucidation of truth, and the detection of fraud, as the open *viva voce* examination of witnesses, in the presence of all mankind, before judges who, from their knowledge of books and men, acquired by long study and experience, are well qualified to discriminate and decide between right and wrong; and before twelve upright citizens, who have an opportunity of observing the appearance, countenance, inclination, and deportment, of those who are thus examined upon oath. Besides, the subjects of those states which have established these equitable tribunals, sensible of the superior advantages of the *English* institution; feeling that, in great mercantile questions, the greatest attention is paid to the eternal and immutable principles of reason; and that all men, whether natives or foreigners, here meet with an equal measure in the administration of justice, fly to this country to make their contracts of insurance, that, in case of dispute, they may have the benefit of the laws. Did it fall within the compass of this inquiry, I could relate many cases, of the truth of which I have not the smallest reason to doubt, which would serve to shew the idea entertained by foreigners of our mercantile jurisprudence, and the high repute and estimation in which our judges are justly held by the *European* nations.<sup>9</sup>

After this very masterly introduction, the work itself immediately follows. Under the article *Illegal Voyages*, the author discusses two very important questions—the legality of trading with an enemy—and the legality of insuring an enemy's property, in time of actual war: the latter question is also discussed in the first chapter of the work. The different arguments on these questions are stated by Mr. Park, with force and perspicuity; he concludes by observing that—

<sup>4</sup> However impolitic the measure may be, general trading with an enemy, for the mutual benefit of both countries, seems by no means to have been declared to be contrary to law; and insurances of an enemy's property certainly are not: but insurances upon a voyage generally prohibited, such as to an enemy's garrison, or upon a voyage directly contrary to an express act of parliament, or to royal proclamation in time of war, are absolutely null and void.<sup>9</sup>

We are sorry that the limits of our work oblige us here to finish our review of this important and instructive book. The passages which we have cited from it will convince the reader of the judgment and perspicuity with which it is written: in every part of it he will find equal marks of ability and industry; and, we make no doubt, but he will join with us in hoping, that, as the author has so successfully begun, he will prosecute his inquiry on commercial subjects, till he has presented to the public that great desideratum of English law, a complete system of commercial jurisprudence.

☞ For sundry other Law-books, see our Catalogue for the present month. Also the article next ensuing.



ART. XVI. *A candid Review of the Facts in the Litigation between Peter Barfoot, Esq. and Richard Bergus and others, with the Bishop of Winchester, concerning the Right of Fareham Quay; decided by the final Award of Robert Pope Blachford, Esq. of Osborne in the Isle of Wight.* 8vo. pp. 200. 4s. Boards. Green and Co. 1788.

IT is an advantage of no small importance in the proceedings of the courts of law, that decisions by a jury, if they do not afford complete satisfaction to both parties, are seldom the subjects of appeal to the public on the score of injustice or partiality. Of determinations by arbitration, a mode sometimes recommended in preference, so much cannot be said; and the present work is an instance of the truth of our observation. In widening the road at the town of Fareham, the commissioners of the turnpike are here charged with taking in some of the land of Mr. Barfoot, without giving him any satisfaction. After some negotiations, that gentleman had recourse to law for redress; and the judge before whom the matter in dispute was brought, unwilling that, by the event of a verdict, the public should lose the benefit of the road, and desirous at the same time that right should be done to all parties, recommended the matter in dispute to be referred to a gentleman whose character, it is but justice to remark, some of the witnesses testified on oath, stood so high in the county of Southampton, that they did not believe him capable of prejudice or partiality; but whose award is here examined by the losing party with great freedom, and censured with much asperity. To the public at large, the circumstances of this narrative will not be very interesting. The author's sentiments, however, on the value of trials by jury, are manly, and worthy of an Englishman; and, therefore, we think they ought to be universally known.

The following case [he says] shews the danger of submitting the decision of hereditary right to the whim or caprice of any one person, however high in public esteem, or deep in ability. The legislature have wisely provided against this evil by the establishment of juries; and I am convinced, that whoever seeks redress in a more summary way, is not only an enemy to himself, but to the community at large, by encouraging a mode, not very consistent with the spirit of our laws, and in many cases productive of fresh animosity and litigation.

Were it possible to derive impartial justice from the breast of one man, a verdict might with much more facility pass from the judge, who has greatly the superiority of a jury in point of legal knowledge. But experience convinces us, that strict impartiality is not an ingredient of the human heart. Few men exist who are not the dupes of some partial bias, which stimulates their actions, and blinds their judgment. By this they form a favourite opinion of their own, and steadfastly adhere to it, in spite of reason, of argument, or of facts.

\* But

‘ But when a matter is left to the determination of twelve indifferent persons, this local prejudice loses its effect. The caprice of one private opinion is balanced by that of another. Each man feels a diffidence of his own discernment; he dreads the shame of being detected in a partial design, and readily embraces that one, uniform, deliberate opinion, which results from the evidence immediately before them, and forms the purest and most impartial adjudication that any human systems have yet been able to produce.

‘ Reference to a sole arbitrator is precisely the same as trying a cause without a jury, and if the number of arbitrators be increased to three or five, the objection still remains, since one person eventually determines for the whole. To convince the public of the danger of trusting to arbitrations under any form, and to recommend them, upon every arduous occasion, to abide the issue of a trial by their peers, is the object of the present publication.’

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## MONTHLY CATALOGUE,

For APRIL, 1789.

### NEGRO-SLAVERY.

Art. 17. *A short Essay on the Subject of Negro-Slavery*, with a particular Reference to the Island of Barbadoes. By the Rev. H. E. Holder, of that Place. 8vo. pp. 45. 1s. Dilly, 1788.

**T**ESTIMONIES relative to this interesting and much contraverted subject, on either side of the great and leading question, delivered by persons who draw their conclusions from *experience*, are entitled to our particular attention;—and such is the information communicated by the author of this moderate and judicious essay.

Mr. H. sets out with a general discussion of the nature and lawfulness of slavery; and he appeals to Scripture for proof that ‘ it is one of those gradations of rank and condition which God has been pleased to establish in this world.’ He then proceeds to shew that the Negroes are actually slaves in their own country; and that their condition, in general, is not changed for the worse by their removal to the West Indies, &c. Hence, and from the importance of those islands to this country, he infers that the slave-trade should be tolerated; but he would have it carried on under certain limitations and restrictions, calculated for the accommodation of the slaves, in their passage from Africa. He next considers the condition and treatment of the poor ‘ emigrants,’ after their arrival in the West Indies; and he informs us, that within the last 20 years, they experience much more humanity and tenderness than was generally the case in preceding times: especially in Barbadoes, where the author was an eye-witness of their general treatment.—And, as much has been said in regard to the Christian conversion of the Blacks, Mr. H. offers some judicious remarks on this difficult and delicate topic. He seems almost to despair of any considerable progress being made in that respect; but he would however try every proper means; and among others, he recommends *Sunday schools*, as being likely to work  
some



some gradual and beneficial effect.—His last chapter treats on the manumission of the Negroe slaves; a measure which he seems to consider as visionary, and impracticable; or, if attempted, as of ruinous tendency, both to the Blacks and to their masters; and totally subversive of our vast interest in the sugar colonies, &c.—For particulars, we must refer to the pamphlet.

**Art. 18.** *Letters on Slavery*, by William Dickson, formerly private Secretary to the late Hon. Ed. Hay, Governor of Barbadoes. 8vo. 3s. 6d. Boards. Philips, &c. 1789.

Mr. Dickson is a strenuous advocate for the *gradual* abolition of the African slave-trade. Indeed, he is an enemy to slavery, 'both in its consummately absurd principle, and in its too general practice;' he pleads strongly for the natural equality of mankind; and he earnestly contends that the capacities of the Africans are by no means inferior to those of the Europeans. On this point, he seems to speak much from observation and experience; and he recites various instances of the *virtues* of the Negroes, as well as of their *abilities*. In short, he seems to have been so thoroughly convinced of their natural and indefeasible claim to the common privileges of mankind, and of the wickedness, injustice, and cruelty of our depriving them of those natural rights, that he declares, for his own part, that when he had it in his power, during his residence in Barbadoes, he 'never did enslave, or contribute to enslave, a fellow-creature.'—This, we conceive, must have been a rare instance of conscientious adherence to PRINCIPLE, on *this subject*, and in *that part of the world*; and it must be admitted as a proof of his sincerity, when he urges, as he warmly does, the laudable motives of humanity and benevolence, in our conduct toward our fellow-creatures, of whatever country, or of whatever colour.

The usual arguments in favour of the West Indian Negroe-slavery are here brought under consideration; and the sentiments of Messrs. Ramsay, Clarkson, and other writers on the subject, are appealed to, in aid of our author's sentiments. The principal publications on the other side of the question are likewise, occasionally, alluded to; and there is every appearance of candour and fairness in Mr. Dickson's manner of discussing the several points of argument that fall under his consideration.—But the most valuable parts of his performance are those which come recommended to us under the sanction of his own personal knowledge of facts; particularly with respect to the present state of slavery in the island of Barbadoes, which, allowing for some local difference in circumstances, may, we imagine, be considered as a fair specimen, with respect to the state of slavery in the West Indies, in general.

#### P O L I T I C A L.

**Art. 19.** *Free Thoughts on his Majesty's Recovery*, and Resumption of the Royal Powers. 8vo. pp. 54. 1s. 6d. Kearsley.

The author, who will be styled, by people who think not as he thinks, a *political croaker*, apprehends great danger from what he terms, the premature resumption and exercise of the royal powers. He talks much of what *may* happen: of relapses, of his Majesty's  
going

going abroad; and of evils which, we trust, are not likely to befall us. He seems to dread the ambition and influence of Mr. Pitt.—Speaking of the late abortive Regency Bill, he prophesies that it would have proved, had it taken place, ‘the most infamous precedent that ever disgraced the parliamentary records:’ alluding, we presume, to the *restrictions* of the intended Regent.—But, however doleful and ill boding may be the train of thinking into which the author has fallen, he writes well; and does not appear to us merely in the light of a partizan of Opposition; we would rather give him credit for intentions truly patriotic; and we cannot refuse our testimony to his political abilities.

Art. 20. *The Death and Dissolution, Funeral Procession and Will of Mrs. REGENCY.* With a Variety of New Characters, Burlesque Dirges, &c. &c. 8vo. pp. 55. 1s. 6d. Walter, Piccadilly, &c. 1789.

A laugh at “the Party,” on account of their disappointment, in consequence of his Majesty’s recovery, and the miscarriage of the *Regency Bill*. There is a good share of wit and satire in this whimsical medley of jocular verse and prose.

Art. 21. *Political Reformation, on a large Scale: or a Plan of an House of Commons.* Being Plan the First, of a Series of Plans, comprehending a blest System of virtuous Policy, founded on the natural and Christian Principles of universal Equity, Benevolence, and Liberty. With an Address to the People; containing Arguments in support of the Plan, and recommending the Establishment of Parochial Associations, forming a National Convention for the Purpose of carrying it into Execution. To the whole is subjoined a Word of Postscript respecting Ireland. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Essex. 8vo. pp. 76. 2s. Kearsley. 1789.

Following up the ideas of Major Cartwright, Sir William Jones, and other patriotic assertors of liberty, the present reformer stands forth, the zealous advocate for annual parliaments, and the natural rights of representation, election, &c. &c. and he stands forth at *this time* because (though he thinks no season improper for the great work of purifying our political constitution) he has some expectation that the premature death of a septennial parliament is not very distant.

His proposal consists of twenty-one articles, of which we shall select the *first, second, fourth, eighth, ninth, eleventh, and thirteenth*, as sufficient to give our readers a general idea of the grand outline of his plan.

1. ‘Let not men, who hold offices or emoluments, civil or judicial, mediately or immediately, from the crown, be at the same time members of the House of Commons; and let every member cease to be such, on his acceptance of such office or emolument, and be declared incapable of re-election into the said house, as long as he holds it.

2. ‘Let all men of 18 years of age, and upwards, Romanists, men of every denomination of religion, and as well aliens as natives, be invested with the exercise of their natural right of suffrage at the election



of members of the House of Commons, those who hold offices or emoluments, civil or judicial, mediately or immediately, shall be crown exempted.

Let the kingdom be distributed by a county division, into 558 districts, the amount of the members of the House of Commons; each district comprising as equal a number of electors as possible—each elector having but one vote, and each district choosing but one representative.

Let the election of the members of the House of Commons be held, or holden once in every year, and oftener, if need be.

Let the members of the House of Commons be entitled to receive one guinea per day each, from the constituents of their respective districts, to defray the expences of their personal attendance on their respective duty.

Let no man be permitted to offer himself a candidate to represent a district in the House of Commons; let the nomination of candidates be by the electors, and the practice of canvassing the electors for votes, both in person and by agency, be altogether abolished; let the man who shall be convicted of canvassing, or influencing, in person or by agency, the electors in their votes, by threats, intreaties, promises, or bribes, incur the penalty of the forfeiture of his right of election and representation, for one year in the first instance of offence, for three years in the second, for six years in the third, and so on in a trinal arithmetic progression to perpetuity.

Let the general annual election be holden, in the 558 districts, on some stated day in July; commence at sun-rise, and shall be closed at sun-set of the same day.

The author has a distinct, explanatory chapter, consisting of articles and reflections on the subject of each article; shewing the rational ground of each point of regulation, and obviating objections, &c.

On this most important subject, he writes with great earnestness and energy; but, sometimes, perhaps, with rather too great an access of heat, and too much in the strain of a declaimer. We do not exclude all spirit and animation from proposals of this kind addressed to the public; but would not cool reasoning, aided by a thorough knowledge of the world *as we find it*, be more generally attended with conviction and success?—Mr. Stone is, however, so thoroughly convinced of the utility, importance, and necessity of his plan, or some other of a similar kind, that he urges his proposed reformation in a tone of authority, and with expressions of such high cannot fail of impressing the mind of every public speaker: and we scruple not to add, that, in our opinion, his merits deserve the serious attention of the public.

*Postscript*, relating to Ireland, is founded on the news-papers of a bill being brought into the Irish House of Commons, for the exclusion of placemen and pensioners from their branch of the legislature; which, he doubts not, will be carried through both Houses of their parliament, by incorrupt, independent majorities.—

With this patriotic idea, he thus warily apostrophises the nation of Great Britain:

April, 1789.

A a

‘ Biush,

‘Blush, then, my countrymen! at the fact of your sister Ireland outstripping you in this necessary point of radical parliamentary reform. But if, what I am unwilling to suppose, deaf to the monitory voice of your affectionate addresser, you be sunk, past rousing, in a torpid political lethargy, I mean not to become an eye-witness of the slavish consequences of your spirit of drowsiness, but to endeavour to break the chain which holds me to my native soil, and seek an asylum in that island which justly glories in those truly-patriotic heroes, Messrs. Grattan, Corry, and Forbes, Leinster’s duke, and Charlemont’s earl, and their worthy colleagues.

‘There at least I may hope that the preceding plan, and other plans which I have in petto for the universal benefit of mankind, will meet a cordial welcome and adoption, and their author, with his wife and young family, an hospitable reception and friendly establishment.’

If our author has no other reason for removing, with his family, into Ireland, than that which he has expressed in the foregoing quotation, there seems to be no present occasion for old England to fear the loss of this zealous defender of her liberties; for we now learn that the Irish pension-bill was lost in the *House of Lords* of that kingdom.

Art. 22. *An Answer to the “Country Gentleman’s Letters to a Member of Parliament;”* with a Review of the Characters of the Dukes of Norfolk, Portland, and Northumberland; the Houses of Devonshire and Russell; Lords Thurlow, Camden, Loughborough, Kenyon, and North; to which are added, those of Mr. Pitt, Mr. Fox, Mr. Burke, and Mr. Sheridan; Dukes of Richmond and Leeds, and the Marquis of Buckingham; Lords Chatham, Sydney, and Hawkesbury; Sir George Yonge, and Mr. Dundas. 8vo. pp. 80. 2s. Kearsley.

The *Letter from a Country Gentleman*, &c. was noticed in our Review for February. We thought it a pamphlet of considerable merit and consequence, and in the same light it must have appeared to the writer of these strictures upon it; for otherwise he certainly would not have entered so seriously into a controversy with the author. *Serious*, indeed, and *spirited*, is the attack of this opponent to the *Country Gentleman*; and skilfully does he handle his weapons.

In brief, the masters are well matched, and

“When Greek meets Greek, then comes the tug of war.”

The answerer is no less zealous, as the champion of the opposition party, than was the country letter-writer, as an advocate on the ministerial side of the question; but he does not express himself with all that appearance of moderation and candour which his antagonist so well knows how, occasionally, to *assume*, if he does not actually *possess* those qualities, so rarely seen in controversial writings. The author now before us too frequently sinks into a strain of virulence and personal acrimony; and even in his *Address to the King*, which concludes the present performance, his freedom seems to carry him rather too near the borders of familiarity, particularly in p. 75, where we observed an expression or two, which, with all due deference, we would advise him to reconsider, in his next edition.

Art.



Art. 23. *A retrospective View of the late political Emergency*; with Remarks on the Conduct of the principal Managers, both in and out of Office. In a Letter addressed to the Right. Hon. C. J. Fox, &c. 8vo. pp. 23. 6d. Bourne.

Under the character of a mere Tyro in constitutional learning, the writer pleasantly rallies Mess. Fox, Burke, Sheridan, &c. He affects to be puzzled by the ambiguity of conduct lately manifested by some political chiefs: for, says he, if Whig and Tory are titles alternately interchangeable, and there is no determinate principle of action to characterize the difference of profession, but the *one is the other*, as occasion requires, how is it possible to know a real Whig from a real Tory?—*Answer*, “By their fruits ye shall know them.”

Art. 24. *The Royal Interview*: a Fragment. By the Author of a Letter from a Country Gentleman to a Member of Parliament. 8vo. 2s. pp. 61. Walter, Piccadilly. 1789.

In this well-imagined conference, the weight of argument is all thrown into the regal scale. The King, with great dignity, energy, and propriety of expression, expostulates with the Heir Apparent, on account of his party connections, and his questionable conduct during his royal father's late dangerous indisposition: not forgetting some other indiscretions, with which he has been charged. The replies of his R. H. in defence of himself, are but feeble efforts; and, in short, it happens in this, as in most argumentative dialogues on paper, the victory is pre-determined: a man of straw is set up, merely to be run through and through at pleasure.—But, whatever political bias may be imputed to the author, by those who differ from him in their sentiments, on the points here debated, the candid and judicious, of all parties, must, we think, acknowledge that he has, in this performance, as in his *Letter from a Country Gentleman*\*, proved himself an able politician, and a good writer.

Art. 25. *Strictures on the late Removal of Two Noble Personages from their respective Employments*: with an Appendix, containing a Speech made by John Duke of Argyle, in the seventh Session of the first Parliament of George II. in opposition to a Motion for an Address, praying to know who had advised the Removals of the Duke of Bolton and the Lord Viscount Cobham from their respective Regiments. 8vo. pp. 28. 1s. Walter, Piccadilly. 1789.

A sensible vindication, if any vindication was necessary, of the late exercise of the royal prerogative in the removals alluded to in the title-page, and in the following very concise description: ‘The one was in an office whose duties would be perfectly conveyed by giving it the denomination of the place of state-footman; the other was colonel of that regiment, which, from its being particularly employed in the defence of the royal person, is emphatically styled the regiment of life guards.’ Now, continues the author, ‘what man would chuse for his footman or his guard, those who, upon his being seized with a temporary derangement of intellect, seemed more

\* See Review for February, p. 175.

anxious to see his son in possession of all his property than to provide for the safety of his person, and the restoration, in due time, of his estate. . . . This requires no comment.

Art. 26. *An Answer to M. De Lolme's Observations on the late National Embarrassment.* By Neptune. 8vo. pp. 44. 1s. 6d. Stockdale.

The trident of Neptune, we perceive, is not to be considered merely as an ensign of authority, but is also to be regarded as a weapon, offensive and defensive; and a very formidable weapon too, we suppose, it will be thought by Mr. de Lolme; who may not, perhaps, soon recover from the consequences of the severe chastisement that he has received from it. . . . account of the part which he unfortunately took in the late . . . . . Catalogue.

Art. 27. *A Letter to the P. . . . . at Britain and Ireland, on the expected Addresses to his . . . . . on his Recovery. To which are added some new Remarks . . . . . the Regency Bill. By a Gentleman.* 8vo. pp. 32. 1s. 6d. . . . . arlsley.

The author appears to have . . . . . extremely solicitous, that his countrymen should not, in . . . . . congratulations to their sovereign, afford the remotest idea of . . . . . approbation of those limitations, which convey so direct an . . . . . on the character of his Royal Highness, or give the slightest sanction to those measures so injurious to his patriotic inclinations, and which can only be justified by the unjust supposition of his ever having been deserving of them.'

#### REPEAL of the TEST ACT.

Art. 28. *A Letter to the Bishops, on the Application of the Protestant Dissenters, to Parliament, for a Repeal of the Corporation and Test Acts.* Including Strictures on some Passages in the Bishop of Gloucester's Sermon on Jan. 30, 1788. 8vo. pp. 45. 1s. Johnson. 1789.

This sensible and manly address to the Right Rev. Bench is written with a truly liberal and catholic spirit: it is respectful, but not fawning. The author seems really concerned for the honour of the sacred college.—Speaking of the Corinthians' abuse of the Lord's supper, he adds,

'There was not, my Lords, a circumstance censurable in *their* conduct, which hath not its counterpart in *this* application of the Lord's supper, as a *test*. The Corinthians did not distinguish between the Lord's supper and a common banquet: the test law placeth it on a footing with any civil ceremonial, by which men are invested with any secular office. *They*, through their misapprehensions of its nature, converted it into an occasion of disorder and intemperance: the *test law* makes it subservient to the purposes of avarice and ambition. *They*, at the feast of love, gave way to schisms, strife, and debate: the *test law* makes the bond of love the instrument of partial distinctions; turning it into a political tool, and an engine of state. How similar is the guilt! similar in nature, but not, I conceive, in degree.'



The author's strictures on the Bishop of Gloucester's sermon are free and spirited, but in no respect illiberal.

Art. 29. *A Letter to Edward Jefferies, Esq.* Chairman of the Committee of Protestant Dissenters, for applying to Parliament for a Repeal of the Corporation and Test Acts, so far as they concern Protestant Dissenters. By the Rev. David Bradberry. 4to. pp 17. 1s. Walker. 1789.

Another able advocate in this important cause. This very sensible epistle breathes the spirit of candour, benevolence, and true religion, in every line. The author tells us, it is very far from his intention, that any thing indecent or disrespectful should escape his pen on this occasion; that he should be sorry to give the smallest just cause of offence to any man on earth except the man of sin: and he has no doubt that *his Majesty's ministers will on this occasion recollect, that in the multitude of people is the King's honour, that he is the common father of his people; and that while with paternal fondness, he dandles one son upon his right knee, he will condescend to embrace and sustain another, who, without envying his brother, leans with filial confidence upon the left.*

## E D U C A T I O N .

Art. 30. *Initia Homerica, sive Excerpta ex Iliade Homeri, cum Locorum omnium Græca Metaphrasi, ex Codicibus Bodleianis et Novi Collegii MSS. majorem in Partem nunc primum edita. Edidit Thomas Burges, A. M. Collegii Corporis Christi Socius.* 8vo. 2s. 6d. Elmsley, &c. 1788.

These *Excerpta* are intended for the use of schools, or the younger scholars, at the universities, to whom they will prove very serviceable, in teaching them, at an early period, the leading distinctions between the styles of prose and poetry, in the Greek language.

The selection of the passages has been made with singular judgment, as they are such as, from their natures, may be understood without reference either to the preceding or subsequent lines.

The first part of the work consists of *similies* collected from different parts of the Iliad, and the *description of the Shield of Achilles*, with a Greek prose *Metaphrasis* on the page opposite to that which contains the original text, with short notes principally from Clarke.

Then follows the third book of the Iliad, with a *metaphrasis prosaica, cum adnotatione Clarkii et Ernesti*, printed in the same manner.—This *Metaphrasis* had been published before by Villoison.

The remaining part of the book is occupied by a passage from the first Iliad, accompanied by a *paraphrasis*, and *metaphrasis* from MSS. in the Bodleian library, and *Platonica ejusdem loci enarratio*. To these are added an *Excerptum* from the allegorical exposition of Tzetzes, *versibus politicis*, in which the same passage of Homer is illustrated.

These *Initia* conclude with further extracts from the inedited *Expositio* of Tzetzes;—first, the intire *Proemium* to the work, then his narrations of the Judgment of Paris, and some other events previous to the Trojan war, and during its continuance; and, finally, a *metaphrasis* of the third Iliad, by the same Author.

Such are the contents of this little volume, which, in our opinion, will prove an excellent assistant to youthful students of Greek, and impress on their minds the true and exact meaning of many of the *Particles*, and teach them in what the Homeric language differs from that of the latter ages. It will also enable them to acquire a stock of vocables, with much less expence of time and labour than they could expect to do, if they were only habituated to render the Greek words by their correspondent Latin or English words in their translations.

#### ASTRONOMY.

Art. 31. *The Preface to a Specimen of a general Astronomical Catalogue arranged in Zones of North Polar Distance, and adapted to Jan. 1, 1790, giving an Account of the Work which is now in the Press, and what may be expected in it.* By Francis Wollaston, F. R. S. 8vo. 39 Pages. 1s. 6d. Wilkie. 1789.

The classing of the fixed stars into constellations was of ancient origin; and the forming catalogues on that classification followed as natural consequence. This method, Mr. Wollaston thinks, is liable to great inconvenience, especially in the circumstance of having two stars, which are next to each other in the heavens, in very distant parts of the catalogue. The proposed arrangement is to bring every star into its respective zone, according to the several degrees of north polar distance, ranking them in the order of their right ascension in each zone. The catalogue is adapted to the mean position of the stars on Jan. 1, 1790, and is to comprehend 'every thing that can reasonably be desired by the *practical* astronomer.'

Mr. Wollaston's plan is undoubtedly praise-worthy. The classification of the fixed stars in constellations is certainly liable to much objection. We think also that there are objections to Mr. Wollaston's classification. These are, 1st, That the right ascension of the stars varies unequally in different stars; 2d, That the north polar distance varies not only unequally but in contrary directions; for instance, the eye of the constellation Peacock, marked  $\alpha$  in Bayer's Catalogue, increases near five seconds of time in right ascension, annually; while the star in the oars of the ship Argo, marked  $\beta$ , increases, annually, only three quarters of a second; and  $\beta$  in Andromeda's Girdle decreases in north polar distance  $1\frac{1}{2}$  seconds of space, while  $\beta$  in the Lion's tail increases 20 seconds annually. Hence the classification in zones of polar distance made for any certain epoch will be continually subjected to change, and require frequent corrections, to adapt it to any future period. The fixed stars suffer no change in their latitude, and the change in their longitude is uniformly  $50\frac{1}{2}$  seconds annually in all. Would it not therefore have been better to have classed the fixed stars in zones of latitude which do not vary, ranking them in the order of their longitude, whose increase is uniform? Perhaps, in Mr. Wollaston's work, which he says is now in the press, and will be published in the course of the summer, these objections will be obviated. We shall expect it with a degree of impatience, as, from Mr. Wollaston's known abilities and accuracy, we hope to see a Catalogue of the fixed stars more perfect, and their places more exactly determined, than hath hitherto been communicated to the public.



## A N A T O M Y.

Art. 32. *Anatomical Tables*, with Explanations, and an Abridgment of the Practice of Midwifery, with a View to illustrate a Treatise on that Subject, and a Collection of Cases. By William Smellie, M. D. A new Edition, carefully revised, with Illustrations adapted to the present improved Method of Practice. By A. Hamilton, M. D. F. R. S. Ed. and Professor of Midwifery at Edinburgh. Royal Folio. 21. 5s. Boards. Edinburgh, Creech; Robinsons, London. 1787.

This is the genuine edition of Smellie's plates, with the figures as large as life, by Dr. Hamilton. The edition noticed in our review for Sept. 1787, p. 240, was spurious. Mr. Creech, we were informed, had bought the original plates and got them repaired; he also requested Dr. Hamilton to inspect them, and make such additions as the improved state of the art required. With these corrections, the plates are republished, with additional figures of new or more approved forceps, scissars, &c.

Smellie's plates, the excellence of which we noticed in the article above referred to, were become extremely scarce. The obstetrical students, therefore, are much obliged to Dr. Hamilton and Mr. Creech for the present edition: more especially as it is enriched with notes of reference to various authors beside Smellie, and with some new practical observations which experience had suggested. The curved forceps in the last additional plate has certainly many advantages over those that are straight, especially in the hands of a skilful and cautious operator.

## L A W.

Art. 33. *Pleader's Assistant*; containing a select Collection of Precedents of modern Pleadings, in the Courts of King's Bench and Common Pleas, &c. viz. Declarations, Avowries, Pleas, Replikations, Rejoinders, Demurrers, &c. in a Variety of Actions: including the most usual, as well as more special Matters; with Forms of Writs in several Cases; interspersed with cursory Observations and Instructions. The whole drawn and settled by the most eminent Counsel of the Time. 8vo. 520 Pages. 6s. Boards. Brooke. 1786.

The scarcity of information of this kind, previous to the appearance of the compilement before us, occasioned the present publication, which, we are informed, was 'originally made by a gentleman of considerable knowledge and experience at the bar, for his own more immediate use.' Mr. Morgan has a later collection of forms and precedents in the third volume of his *Attorney's Vade Mecum*, which is in good repute.

Art. 34. *The Trial of Mr. W. Atkinson*, Linen-draper of Cheap-side, for Criminal Conversation with Mrs. Conner, Wife of Mr. Conner, late of the *Mitre* at *Barnet*. Tried in Hilary Term 1789, in the King's Bench, before Lord Kenyon. 8vo. 1s. 6d. Symonds. 1789.

Verdict for the plaintiff, with one thousand pounds damages.

Art. 35. *A Treatise on the Law of Elections*, in all its Branches. By John Simeon, Esq. of Lincoln's Inn, Barrister at Law. 8vo. 7s. 6d. Boards. Payne, &c. 1789.

The object of this treatise is, to diffuse a more general knowledge of the Law of Elections. For this purpose the author professes to have collected, in a compendious register, the acts of parliament, and determinations, respecting the right of elections. He seems to have executed his work with ability, but he has by no means exhausted his subject.

Art. 36. *Domesday-Book Illustrated*. Containing an Account of that ancient Record; as also of the Tenants in Capite, or Serjeanty, therein mentioned; and a Translation of the difficult Passages, with occasional Notes; an Explanation of the Terms, Abbreviations, and Names of Foreign Countries contained in that Survey. By Robert Kelham, of Lincoln's Inn, Author of the Norman Dictionary. 8vo. 5s. Boards. Brooke. 1782.

The public, particularly the Antiquaries, are much indebted to this work, and his Norman Dictionary\*, prove, that he has no small share of antiquarian knowledge.

Art. 37. *Reports of Cases argued and determined in the Court of Common Pleas, in Easter and Trinity Terms, in the 28th Year of Geo. 3.* 1788. Part I. By Henry Blackstone, Esq. of the Middle Temple. Folio. 5s. Whieldon. 1783.

The success of Mr. Durnford's and Mr. East's Term Reports of Cases, determined in the Court of King's Bench †, has excited another gentleman to engage in a similar publication of cases determined in the Court of Common Pleas. He seems properly qualified for the undertaking, and we sincerely wish him success in it. The second part of this work is advertised for publication.

Art. 38. *The Attorney's Vade Mecum, and Client's Instructor*. Treating of Actions (such as are now most in use); of prosecuting and defending them; of the Pleadings and Law; also of Hue and Cry. By John Morgan, of the Inner Temple, Barrister at Law. 3 Vols. 8vo. 19s. Boards. Cadell. 1787.

Art. 39. *Essays upon*, I. The Law of Evidence.—II. New Trials.—III. Special Verdicts.—IV. Trials at Bar.—And, V. Repleaders. By John Morgan of the Inner Temple, Barrister at Law. 3 Vols. 8vo. 18s. Boards. Johnson. 1789.

Both these publications are evidently the works of a gentleman, who has studied the theory, and is thoroughly conversant with the practice, of the branches of law on which he writes. To the second volume of the Attorney's Vade Mecum is added, an appendix containing some copies of complete records. The third volume contains several precedents of pleadings, adapted to the two former volumes.

\* See Rev. vol. lxi. p. 78.

† See our last Rev. p. 246.



## MISCELLANEOUS.

Art. 40. *A Review of the Memoirs of the Protectoral House of Cromwell*, by the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming in Kent. In which the numerous Errors of those Memoirs are pointed out, &c. By William Richards. 8vo. 2s. 6d. Printed at Lynn, and sold by Cadell in London. 1787.

Our readers will find an account of Mr. Noble's work in the 73d vol. of our Review, page 22. Mr. Richards was unwilling to attack the first edition of the Memoirs, thinking that its errors might be corrected in a subsequent impression. He found, however, that the second edition came into the world with all the original sin which he saw in the first; though it is said to have been improved by the contributions of friends, &c. In the list of these, the name of Lord Sandwich, to whom the second edition is dedicated, holds the first place.

The principal points in which he differs from Mr. Noble, are, the learning and civilization of the Welch, before and after the conquest,—the religious and political sentiments of the Baptists,—and some particulars relative to Cromwell's posterity.

Mr. R. seems warm in his defence of the Welch, and of the descendants of Cromwell; and anxious to wipe off the stains which Mr. Noble has impressed on their characters.—N. B. We have not seen the second edition of Mr. Noble's work.

Art. 41. *Detection*; or, a Scourge for Calonne: containing the Reply of the Countess De Valois de la Motte, to the Calumnies propagated by that daring Fugitive, and the most authentic and irrefragable Proofs of his Falschood and despicable Duplicity. 8vo. pp. 119. 3s. Ridgway. 1789.

For the calumnies alluded to in this detection, we are referred to M. de Calonne's address to the public, printed in some of the morning papers in the beginning of February. M. de Calonne there complained to the public, that Madame De la Motte had libelled him in her publications, by mixing, with some misrepresented facts, a number of imaginary circumstances and absurd suppositions: see article 37, 38, and 39, of our last month's review.—In reply to this complaint, the Countess goes again over the old ground, renewing her former accusations, and strengthening them by additional strictures, in order to detect the falsehoods, and refute the charges brought against her and her husband,—in M. de Calonne's cautionary address, as printed in the daily papers: and, in arguing the several points with him (which she does with great acuteness and spirit) she fails not to introduce many new circumstances, in order to corroborate her former allegations, and throw further light on those transactions which (according to *her* account) are misrepresented or falsified in *his* address. She has, likewise, in this tract, inserted some letters which she sent, in January last, to the Marquis de la Luzerne, the French Ambassador at our court, relative to the impending publication of her memoirs, and her proposed transmission of them to the court of France; but for these, and the other particulars, which, for want of room, we have briefly mentioned, we must refer to the lady's present performance,

Art.

Art. 42. *A Narrative of the Expedition to Botany Bay; with an Account of New South Wales, its Productions, Inhabitants, &c. To which is subjoined a List of the Civil and Military Establishments at Port Jackson.* By Captain Watkin Tench, of the Marines. 8vo. pp. 146. 3s. 6d. sewed. Debrett. 1789.

Captain Tench has here given a very satisfactory general account of the voyage of the fleet appointed for the conveyance of the convicts to Botany Bay.—On their arrival there, finding no eligible spot for the intended settlement, they proceeded to Port Jackson, only a few hours sail northward from the bay, and where they found an excellent harbour. Here they fixed, and here, perhaps, has been laid the foundation of a great and flourishing state.—This interesting narrative is written in a very proper style; and is considerably enlivened by the incidental descriptions of the places at which the fleet touched, in the course of the voyage, viz. Teneriffe, Rio de Janeiro, and the Cape of Good Hope.

Art. 43. *An authentic Journal of the Expedition under Commodore Phillips, to Botany Bay, &c. &c.* 8vo. pp. 54. 2s. 6d. Forster. 1789.

That part of this pamphlet which contains the *Journal of the Expedition*, seems chiefly extracted from Captain Tench's work; followed by a letter from that gentleman, which was first printed in the paper called *The World*. To these is added *An Historical Narrative of the Discovery of New Holland*, illustrated by a neat general chart of New Holland, and another of Botany Bay, first published in 1786, by Mr. Fielding; see Rev. for December 1786. Vol. lxxv. p. 474.

Art. 44. *An authentic Narrative of the Expedition to Botany Bay, &c. &c.* 12mo. pp. 44. 6d. Symonds. 1789.

A catchpenny compilation from the news-papers, &c. accompanied with a few observations and reflections which are not altogether unworthy of notice.

Art. 45. *Imperfect Hints towards a new Edition of Shakspeare.* Part II. and last. 4to. pp. 173, besides a Preface of 21 pages. 6s. sewed. Robson and Clarke. 1788.

In the last volume of our Review, p. 81, we gave a brief account of the first part of this production; observing that the author's chief design was to furnish *hints* to the undertakers of Mr. Boydell's edition; the time being now at hand, 'when Shakspeare's works will receive every embellishment of grateful art; when a temple will be erected to his memory; and where the productions of the British artists will receive an eternal asylum;' as the author expresses it, in his prefatory advertisement.

In his FIRST part, the author exhibited his choice of subjects, proper for *designs*, from the following plays: *Titus Andronicus—Coriolanus—Taming of the Shrew—Merchant of Venice—Love's Labour Lost—All's Well that Ends Well—Comedy of Errors—Troilus and Cressida—*and *Midsummer Night's Dream*. In this SECOND part, the subjects are taken from *King John—Henry V.—Romeo and Juliet—*and *Cymbeline*.

The author seems to have been happy in most, if not all, of his selections. He is, moreover, well acquainted with every thing that hath



hath been done from time to time, by the painter and the engraver, for the embellishment of the numerous editions of his favourite bard, or for the enrichment of Mr. Boydell's picture gallery; and, in his occasional remarks on the portraits, prints, &c. he has manifested his judgment and taste in this branch of the polite arts. If his zeal for the glory of Shakespeare appears to be, in any measure, enthusiastic, it is a laudable enthusiasm:—such as tends to improve, not to bewilder the human mind.

In these tracts, the reader who is fond of the English drama, will, exclusive of what immediately relates to the scenes, characters, and circumstances, as Shakespeare drew them, likewise here meet with a variety of entertainment, in the author's anecdotes relative to the engravings that accompany the various editions of Shakespeare's plays: and also in his observations on the performances of those actors who have figured in the principal characters drawn by this most admirable poet.

Art. 46. *Tractatus varii Latini a Crevier, Brotier, Auger, aliisque clarissimis Viris conscripti: et ad rem cum criticam, tum antiquariam, pertinentes.* Several Latin Tracts, both of the critical and the antiquarian Kind, selected from Crevier, Brotier, Auger, and other distinguished Authors. 8vo. 6s. Boards. White, &c. 1788.

This Latin collection will prove acceptable to those who enquire into ancient history and literature, and especially to such as cannot have easy access to the originals. The extracts are generally short. We cannot, perhaps, convey an idea of the work in a more proper manner than by giving, in English, a list of many of the titles; which are as follow: Weights, money, measures, often mentioned by Livy: Tributes and taxes of the Roman empire: Treasury of the Roman people: Their luxury: Nero's golden house: Standard-bearers: Military men: Suicide: Secular Games: Letters invented by Claudius: Census and Lustration: Precinct, magnitude, number of inhabitants of the city of Rome: Pestilence: Paphian Venus: Number and names of the legions: The capitol: Ditto, restored by Vespasian and Domitian: Miracles of Vespasian: The god Serapis: Trajan's bridge over the Danube: Trajan's column: Trajan's ship: Laws of succession among the Germans: Roman Congiaria, public largesses or liberal benefactions, &c. To these and other curious subjects are added a series of Brotier's Notes on the book of Tacitus concerning the manners of the Germans: these, though amusing and instructive, cannot appear to so much advantage as in their immediate connection with the passages to which they originally belong, but may prove of some service to those who use different editions of Tacitus. Beside these, the volume has a second part, which contains a dissertation by Nic. Rigaltius on the Satires of Juvenal, and on satire in general: a treatise on ancient devices, plays, theatres, scenes, actors, &c. collected from the best authors: Index of manuscripts, different editions, and also various readings of Juvenal's Satires: Discourse of H. Casaubon on Persius: Critical observations on the emendation of ancient writings: Tracts on the metre of Horace.—The editor does not appear to have bestowed all the attention which

he might have done on this volume: throughout the first part, the pages are not numbered, neither are the distinct articles; and when a valuation is made of sums of money, which is frequently done, it is according to the Gallic standard: we think as it was thought proper to publish this collection here, a valuation should have been added in the notes according to the English mode.—Notwithstanding these objections, we are persuaded, the selection will be generally acceptable to the learned and the curious, and may also prove *serviceable* to many readers.

## NOVELS.

Art. 47. *Emilia de St. Aubigne*. L. Author of *Ela*\*. 12mo. 3s. sewed. Elliot and Fry. 1788.

This author, apparently without ending it, is an advocate, or a political, for vice. *Charlotte* and *Right Honourable lover*, who have transgressed against the laws of religion and virtue, should not be dismissed with a kind of applause only to the votaries and followers of *both*. The story comes within the line of probability; but the sentiments arising from situations of the several personages, are sometimes forcible and

Art. 48. *Gli Affari del Giovane Werter* &c. i. e. *The Sorrows of Werter*, translated from the original German into Italian, by Conrad Ludger. 12mo. 2 Vols. 6s. sewed. Hookham. 1788.

Mr. Ludger professes to have translated this work carefully, from the original; we cannot, however, recommend it as a very faithful or very elegant copy. In some instances, indeed, it expresses Werter's meaning more fully than the French translation, or the English, which is avowedly borrowed from it, and may therefore be agreeable to those who cannot read German.

## D R A M A T I C.

Art. 49. *The Works of Mr. Congreve*. A new Edition; ornamented with Copper-plates. To which is prefixed, a Life of the Author. 12mo. 2 Vols. 6s. sewed. Lowndes, &c. 1788.

This edition will be rendered the more acceptable to its purchasers, by its having the Life of the Author prefixed. The account of Mr. Congreve, with the remarks on his writings, are chiefly taken from Dr. Johnson's Lives of the Poets.—The *Poems on several Occasions* are added to the *Plays*.—What more can we say, in respect of the works of an author so well known in the poetic world?

Art. 50. *The Impostors*: A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esq. 8vo. 1s. 6d. Dilly. 1789.

This play is, in most respects, so much inferior to the other productions of the same author, that we can hardly believe our eyes, when we see the respectable name of Richard Cumberland, Esquire, in the title. It would be the extreme of cruelty to extend such an

\* See Rev. vol. lxxviii p. 166.



infirm body on the rack of criticism ; and charity obliges us to give the *coup de grace* at once.

Art. 51. *The Hymeneal Party ; or, the Generous Friends.* A Comedy. By a Young Gentleman. 8vo. 2s. Stalker. 1789.

In the prologue to this comedy, the author—

‘ Hopes you’ll be candid, and not too severe,  
With one who’s only in his *nineteenth* year.’

In the epilogue—

‘ With grateful heart he feels for favours past ;’

and alludes, as he tells us, ‘ to some kindnesses shewn the author, in endeavouring to get *it* [the comedy, he must mean] on the stage.’—The kindnesses, we should have supposed, were in preventing its exhibition ; and it would have been equal kindness to have prevented its publication. We think that the author is too old to be *whipped*, and yet rather too young for any severer or more serious correction ; we shall, therefore, spare him for this time, if he will promise for the future to be a good boy, and *do se no more*.

Art. 52. *The Pannel.* An Entertainment of three Acts. 8vo. 1s. Stalker. 1789.

The editor informs us, that this entertainment is merely an abridgment, *with some trivial additions*, of Bickerstaffe’s comedy of “ ‘*Tis well it’s no worse* ;” a title which the editor thought ineligible ; but since he chose to discard it, we think he should have adopted that of — ‘*Tis pity it’s no better*.

## P O E T R Y.

Art. 53. *Pieces of Familiar Poetry*, by Florifer. 8vo. pp. 68. 1s. 6d. sewed. Printed at Birmingham, and sold in London by Baldwin. 1789.

## SPECIMEN.

‘ A Frenchman, whom a fricasee  
At dinner suited to a T,  
Up to the highest pitch of *praise*  
The cook’s nice art began to *praise*.’

Surely this is the first *poet* who ever made a word stand as a rhyme to itself !—perhaps, however, he bore in mind the well known line—

“ None but himself can be his parallel ;”

and recollecting that the excellence of a rhyme consists in the *perfect similarity* of sound, wisely concluded, that no two different words could produce so *admirable* an effect as the same word repeated. We can hardly suppose this to have been a *lapsus pennæ*, as the following *tags* are nearly of the same complexion :

‘ My mind the while—what strange *reverse* !  
To things it lik’d becomes *averse*.’

\* \* \* \* \*

‘ When perchance I am *sick*, or to study *averse*,  
To give ease to my mind I *apply* to my *verse*.’

If *our* counsel could have any weight (though we acknowledge that it would proceed from interested motives), we should advise this bard to abstain from such *fruitless applications*.

Att.

Art. 54. *The Garland*; a Collection of Poems. 4to. 2s. 6d. Oxford, printed; and sold by Robson, &c. in London.

Snow-drops, crocuses, violets, cowslips, &c. entwined by some young bard (as we suppose) to adorn the brows of his matchless Laura, and his divine Sophy.—Aye, time was, when even we deemed it mighty pretty to weave such garlands for the Lauras and Sophys of former days, and pour out the *dulcet strain* to—

“ —Lillies and roses,  
And eyes, lips, and noses,  
Or tip of an ear —.”

As *Bumper Squire Jones* hath it: but those were “other times!”—yet we remember them without repining, for, as this poet singeth—

‘ Life still has joys, if not, like youth’s, elate  
With transports high,—yet constant and serene.’

Which couplet we leave with our readers, as a specimen of the author’s poetry; reserving our praise for his next production, should it haply rise above that mediocrity, which marks the character of these gentle *sonnets* and *love-verses*; most of which were originally printed in the *Gentleman’s Magazine*, whence they are now collected, with some additional pieces.

Art. 55. *The Sick Laureat*; or, Parnassus in Confusion. A Poem. In which the Merits and Defects of some of our principal Modern Poets are examined and ascertained. 4to. pp. 29. 2s. Kearsley. 1789.

The famous *Session of the Poets* furnished the plan on which this poem has been constructed; together with many other pieces of the kind.

The laureat is supposed to have been reported sick, or dead; on which—

‘ The hundred pounds a year, and butt of sack,  
Drew in full cry the yelping, scribbling pack;  
To Sal’sbury’s villa one and all repair —.’

The Lord Chamberlain sits as judge of their several pretensions and talents—each bard sets up his claim—and some of the characters, as poets, are tolerably hit off.—At length, in the midst of the contention, in rushes Warton, and the disappointed candidates vanish.

The original *thought*, which, we believe, was Sir John Suckling’s, and which has produced so many imitations, must surely have been regarded as a master-piece of wit, or it would not have been so frequently followed as a model. For us, we never much admired either the parent work, or the generality of its numerous offspring: though it must be acknowledged, that there was merit in *The Diaboliad*; and we *did* acknowledge it in our account of that very severe satire (see Rev. vol. lvi. and lvii.). The present performance is not destitute of wit, humour, or poetry.

Art. 56. *The Royal Astronomer*; shewing as how a Star-gazer cannot smell the Rose of Beauty, and con the blue Star-book, at one and the same Time. By Tom Plumb. 4to. 2s. Kearsley. 1789.

Tom Plumb, like his favourite model, Peter Pindar, who was sometimes very unhappy in his choice of subjects for his satire, has  
here



here unluckily stumbled on a most improper object for ridicule, viz. the very meritorious and inoffensive Dr. Herschel; whom he laughs at, and treats as a mere star-gazer—a Partridge, or a Gadbury—busy-ing himself o' nights in peeping at the heavens, through his vast telescope, instead of remaining in bed *with his wife*. On this last circumstance, all the wit of the poem turns;—but surely this is too poor for a grave and formal censure!

Art. 57. *Adversity; or, The Tears of Britannia.* A Poem. By a Lady. With a beautiful emblematical Etching of a celebrated Poet on Horseback. 4to. pp. 36. 2s. Kirby. 1789.

Surely this lady's time might be more usefully spent than in following the "*idle trade*" of verse-making, as Pope styled it:—is there no employment for the needle, in the family to which she belongs?—No doubt there is; and we cordially advise her to apply to it with industry, in compensation for the hours mis-spent in fruitless attempts at poetry. This advice may seem harsh at present, but it is meant for her real advantage; and hereafter perhaps, if not just now, it may be so accepted—*such things have been.*

Art. 58. *Begum B—rke to Begum Bow.* A Poetical Rhapsody on Cotemporary Characters. With a Dedication to Lord George Gordon, in Newgate. 4to. pp. 20. 1s. 6d. Thornton.

It has been observed, that "*wit is of no party.*" Perhaps this has been inferred from her being occasionally found in *every party*. At present she is, certainly, with the court; and has chosen to aim her shafts at Mr. Burke. He is here supposed, in the ferment of a '*long heated brain,*' to feel himself transmigrated into a *Begum*\*; and, under this impression, he addresses this poetic rant to the *Begum Bow*, as to a sister: opening to her all his distracted mind, respecting the woful state of his own situation as a public man; together with that of his poetical associates.—The ridicule on *the party* is artfully turned; and the poetry has uncommon merit. A warm encomium on Mr. Pitt concludes the piece. The last couplet is,

' The King restor'd, still keeps his Treas'ry Boy,  
And half the nation will go mad with joy.'

Art. 59. *The Winter's Assembly, or Provincial Ball;* a Poem. Inscribed to the Ladies of the West. 4to. 17 Pages. 1s. Dilly. 1789.

' Low whispers through the *half-lit* ball-room reign,  
Nor rustles yet one solitary train. —  
Now the full light declares the near approach  
Of pole-supported chair, and rolling coach;  
Now swells the pomp of circumstance and state,  
Now close the ranks of early and of late;  
The tweedle tweedle minuets begin,  
The *Prince* and *Abingdon*, with various *din.*'

If, reader, thou wishest for more, send to the bookseller.

\* Begums, in Hindostan, are princesses of the Haram.

Art. 60. *Verses on his Majesty's Recovery.* By Samuel Hayes, A. M. late Senior Usher of Westminster School. 4to. 1s. 6d. pp. 18. Cadell.

Mr. Hayes seems to wish 'that the loyalty which dictated these verses will, at least, palliate every defect in the performance.'—We are content.—On subjects of this kind, indeed, what can be expected? What was ever achieved?

Art. 61. *The English Parnassus: being a new Selection of Didactic, Descriptive, Pathetic, Plaintive, and Pastoral Poetry, extracted from the Works of the latest and most celebrated Poets, &c.* By the Rev. John Adams, A. B. 12mo. pp. 352. 3s. sewed. Kearsley. 1789.

This complement is distinguished from most other collections of the kind, by the admission of many very modern names—even of *living* authors. The former publishers of *poetical miscellanies* (a sort of books now prodigiously multiplied) contented themselves with extracting only from the works of our most celebrated poets; but, here, the honours of selection are lavished, not only on a YOUNG, a THOMSON, a POPE, &c. but on such writers as ———. But as Mrs. Slip-slop says, "comparisons are odoriferous."—We will therefore only add, in regard to the present article, that the compiler's praise is that of having provided for his readers, an *innocent* entertainment—to say the least of it: or, to speak in his own language, 'nothing is admitted which has not a tendency either to improve the taste of the young reader, or to inspire sentiments of wisdom, virtue, and benevolence.'

#### THEOLOGY.

Art. 62. *A Discourse on Sacramental Tests.* Delivered at Cambridge, October 30th, 1788, at a general Meeting of Deputies of the Congregations of Protestant Dissenters in the County of Cambridge. By R. Robinson. 8vo. pp. 27. 1s. Dilly.

This Discourse abounds with a variety of matter, which shews the spirit and ingenuity of the author: and, as we cannot help considering sacramental tests as a profanation both of reason and religion, we shall gratify our readers by giving them an epitome of this sermon, in the author's own words:

'Non-conformity is a noble cause, and we are engaged in it, not by misfortune, but by choice. By contending for the sufficiency of Scripture, we provide for the improvement of the mind, by affirming the liberty of all Christians to act agreeably to their own convictions; particularly we plead the cause of young men preparing for the ministry; that their minds may be unshackled; that they may not be obliged to allow a conclusion, before they have examined the premises; that they may have no temptation to prevaricate for reward, and no fear of dismal consequences for thinking differently from others.'—'Instead of the usual train of, first, faith; then, quotation of authorities; and lastly, reason: we would, first, reason; then, build faith upon evidence; and reject all authority to call us to account; except that to which Jehovah hath said *every knee shall bow.*'—'We affirm the plainness of the Gospel, the capability of all



all men to judge of it, and the right of every one to be free, virtuous, and happy: we put one God in the place of many lords: when we represent the ancient springs of tyranny, and narrate the inundations of it, we are not insensible of the merit of our ancestors, who cut channels for it, and set bounds to the flood.' — 'When we ask those, who have it in their power, to dry up the lingering streams that remain, and to restore us our original Paradise, where the voice of oppression shall not be heard, we ask no favour, we claim a *birthright*, which we never forfeited by any crime, which it would be ignoble to despise, and abominable to sell for a *mess of pottage*.'

Art. 63. *A Key to the Psalms*; being an easy, concise, and familiar Explanation of Words, Allusions, and Sentences in them, selected from substantial Authorities; tending to promote expeditiously, the better understanding of them among the Ignorant in general, and for the Information of the lower Clafs of People in particular. By the Rev. W. Cole, A. M. Fellow of King's Coll. Camb. 8vo. pp. 46. 2s. Deighton, &c. 1788.

Mr. Cole has compiled this Key to the English Psalms, not for the learned, but for the common people, who, as he properly observes, are most in want of such helps; and to them, indeed, it may be useful, in explaining many words, phrases, and allusions, which, to the generality, must be very obscure, and may sometimes occasion great perplexity.

Art. 64. *Israel's Salvation*; or, an Account from the Prophecies of Scripture, of the grand Events which await the Jews, to the End of Time. By Thomas Reader. 8vo. 1s. 6d. Buckland, &c. 1788.

Mr. Reader is of opinion, that Dr. Priestley's Letter to the Jews doth not favour of Christianity; and he has here endeavoured to arrange the prophecies concerning them in their proper order; and 'to develop them from every natural, and from every adventitious gloom.' It requires brighter illumination than we possess, to see, with unclouded eyes, the mysteries which this writer unfolds; we must, therefore, give him implicit credit for the accuracy of those computations which have enabled him to inform the world, that the conversion of the Jews will commence in the year 1816; that they will be called to their own land in 1866; that, in the same year, an earthquake will destroy 7000 inhabitants of Rome; that Gog, or Popery, shall be destroyed in 1941; and that, after a *glorious millennium*, about the year 3125, the world will be at an end.—Here we can only say, with the profound politician in the drama, "those that live longest will know most."

Art. 65. *The Sick Man's Friend*; or, Helps for Conversation between the Sick and those who may attend them: To which are added, suitable Prayers. By James Stonhouse, M. D. formerly of St. John's College, Oxford; Rector of Great and Little Cheverel, Wiltshire. 12mo. 3s. bound. Rivingtons. 1788.

The writer of this useful manual is already well known to the world, as the author of several pieces on subjects of practical religion and morality, which are judiciously adapted to promote a spirit of piety among the lower classes of mankind. Dr. Stonhouse speaks of

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this work (on account of his declining years) as his last attempt to serve the interests of religion: and, both in the design and execution, it is worthy of its pious and benevolent author, and cannot fail of being highly acceptable to religious readers. It contains much excellent advice, both to the sick and to those who attend upon them; and provides meditations and devotional exercises, for persons of every character and condition, in a time of sickness.

Art. 66. *Of the Importance of Religious Opinions.* Translated from the French of M. Necker. 8vo. pp. 458. 6s. Boards. Johnson. 1788.

An account was given of this work, as a *foreign article*, in the Appendix to our 78th vol. p. 598. We rejoice to see this excellent work naturalized *here*; and it ought to be translated into every European language.

Art. 67. *LXX Hebdomadum, quas Gabriel ad Danielem detulerat; Interpretatio, Paraphrasis, Computatio, cum Vocabulorum difficiliorum Explicatione. credit Virgo Almah cum Immanuel. Auth. Job. Uri, Oxonii.* 1788. 8vo. 56 Pages.

The author of this *curious* treatise (who is a zealous advocate for the antiquity of the points, and the integrity of the Hebrew text) is already well known to the learned world, by his remarks on the Hebrew grammar, published under the title of *Pbaros Artis Grammaticæ Hebrææ* \*. Those who are acquainted with the originality and ingenuity of that work, will anticipate our opinion of the present, which should be read by all those who would see an old and long-disputed subject exhibited in a new point of view, by a man confessedly versed in the minutia of the Hebrew language, and who, both in his matter and his manner, is accustomed to deviate boldly from the beaten track.

Art. 68. *History of Redemption; on a Plan intirely original: exhibiting the gradual Discovery and Accomplishment of the Divine Purposes, in the Salvation of Man: Including a comprehensive View of Church History, and the Fulfilment of Scripture Prophecies.* By the late Reverend Jonathan Edwards, President of the College of New Jersey. To which are now added, *New Historical, Critical, and Theological; with the Life and Experience of the Author.* 8vo. 7s. 6d. Boards. Pitcher. 1788.

For our opinion of the utility and merit of Mr. Edwards's *History of Redemption*, the reader may, if he pleases, turn to the liid vol. of the Review, p. 117. The present edition comes to us, as we are given to understand, with the recommendations of the Rev. Messrs. Samuel Brewer, Torial Jofs, Rowland Hill, &c. (vide Editor's Dedication). It appears from the biographical account here given of the author, that he was a very reputable, good, and pious man, according to *his views and feelings*, in religious matters; which those of different sentiments, and cooler sensations, will not fail to consider as all wild *extacy, rapture, and enthusiasm*; and in this notion they will be strongly confirmed by the perusal of his *experience*; of which, for the satisfaction of such of our readers as are unacquainted with the spirit

\* See Rev. vol. lxx. p. 357.



and manner of such devout *experiences*, we will give the following extract :

\* I had an inward sense of these things [the work of redemption, &c.] ' that at times came into my heart, and my soul was led away in pleasant views and contemplations of them ; and my mind was greatly engaged to spend my time in reading and meditating on Christ, and the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those that treated of these subjects, Those words [Cant. ii. 1.] used to be abundantly with me " I am the rose of Sharon, and the lily of the vallies." The words seemed to me sweetly to represent the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time ; and found, from time to time, an inward sweetness that used, as it were, to carry me away in my contemplations. The sense I had of divine things would often of a sudden, as it were, kindle up a sweet burning in my heart, an ardour of my soul, that I know not how to express.'

In all this we cannot question the sincerity of Mr. Edwards, who, however he may possibly have imposed on himself by the warmth of his imagination, was, perhaps, rather to be envied than derided for his ardours and extasies, which in themselves were at least innocent ; in which he, no doubt, found much delight, and from which no creature could receive the least hurt : —yet, after all, we cannot but think that if this pious detail had been suppressed, religion would have sustained no great loss.

The *Notes* to this publication are copious and numerous ; they are chiefly collected \* from learned, and some not very learned, authors and commentators. They contain a great variety of biblical criticisms and expositions ; with many of which we have been agreeably entertained, and with some instructed.

\* A great number of them, however, seem to be entirely new.

## SINGLE SERMONS.

- I. *The great Importance of having right Sentiments of Religion* : Preached at an Association of Ministers, at Ringwood, Hants, July 29, 1788, by the Rev. David Bogue, of Gosport. 8vo. 9d. Backland.

A writer who undertakes to demonstrate ' the great importance of having *right* sentiments in religion' will, with some reason, be expected to inform his readers *what RIGHT sentiments are*, and *how such are to be distinguished from errors*. This, indeed, Mr. B. has attempted ; and, if his attempt has not been followed with any singular success, he is, however, to be applauded for the excellence of his intention, his openness, and his candour. He has particularly stated what appear to him to be the genuine doctrines of the Gospel ; but it must have occurred to him that there are many who possibly have equal learning, and, no doubt, an equal reverence for the New Testament, with himself, who will consider his *right sentiments* as mere *opinionum commenta* ; and that *when learned Christian Doctors disagree*, it will not be very easy for the Laity to determine on which side the truth

lies. In some things, we think the preacher has made a true statement; but he certainly has not in all cases, conformably to his text (2 Tim. i. 13.), 'held fast *the form* of sound words,' or *literally*, adhered to the *words* of Scripture;—which never mention the Lord's Supper as instituted that we may *worship and adore* the Redeemer, but only that we may *remember him*. Nor does it ever speak of Jesus Christ 'as God and Man *in one person*;'—this is not a scripture expression, but is borrowed from that very philosophy through which the Apostle was afraid that Christians would be spoiled. We think moreover that Mr. B. is decidedly in an error when he asserts that 'right sentiments will always have enemies to ridicule and to resist them, and may be known by this mark; for according to this datum, must it not follow, that the more ridiculous a doctrine is, the greater is the probability of its being true? Truth may be, and often has been, ridiculed; but the circumstance of its being ridiculed cannot be pleaded as a sure evidence that it is the truth. *Candidus imperti* (says Mr. B.): we have taken this liberty, and we are persuaded, that, as a sensible writer, he will not be offended with us for these strictures, which are meant to serve the cause for which he appears so laudably in earnest—the cause of true Christianity.

II. A Discourse, from that singular and beautiful Passage, St. Luke, xxiv. 32. Preached in 1788. By a Youth. 12mo. pp. 22. 4d. Parsons. 1789.

Though, in general, we give no credit to anonymous title-pages, we are not disposed to withhold our faith in the present instance. We believe the Discourse before us to be the composition of a youth, because the sentences often finish with poetic scraps taken from Milton, Pope, Young, Watts, &c. and because we meet with expressions and loose declamation, into which young writers and preachers are apt to fall in their attempts to reach the sublime; such as—*the columns of eternity;—the flames of God's meridian eye;—the inherent divinity communicating the emanations of vivid fire in conjunction with his works*. For an extract we have no room. We will just however inform this young author, that he misapplies Scripture in one place, by making Christ say, he submitted to the cross, *that he might fulfil all righteousness*; and he seems, in another, not to understand the meaning of Christ's words (*they are not the Apostle's*) Luke, xvii. 21. This passage should have been rendered, 'The kingdom of God is among you.' The context requires *inter quos* to be thus translated.

III. *The indispensable Obligations to Christian Charity*: Preached before the Subscribers to the Charity established for the Relief of decayed Clergymen, their Widows and Children, in the County of Pembroke, at St. Mary's, Havertfordwest, June 27, 1786. By William Hulcombe, M. A. Canon Residentiary of St. David's, &c. 4to. pp. 40. 1s. Bew, &c. 1787.

The above title gives a sufficient view of the design of this discourse. Few, if any, parts of the British dominions, we suppose, are more in want of that kind of assistance which is pleaded for, than the principality of Wales; and which is here urged in a sensible and persuasive manner.



IV. *Preached at the Assizes held at Lancaster, Aug. 19, 1787, before Lord Loughborough, and the Hon. Mr. Justice Wilson. By the Rev. Thomas Wilson of Clitheroe, Author of the Archaeological Dictionary.* 4to. 1s. Richardfon.

A judicious, well-written, and seasonable discourse, from Micah, vi. 8. The author laments the increasing degeneracy of the times; to which, he expresses his hope, that the Sunday schools may give some check.

V. *Preached in the Cathedral, Gloucester, March 8, 1789. Being the Day appointed for returning Thanks for the Recovery of his Majesty's Health. By the Rev. Ed. Wilson, Canon of Windsor, and Prebendary of Gloucester.* 4to. 1s. Gardner.

A very just acknowledgment of the Divine favour, as manifested toward us, in the continuance of our enjoyment of the blessings of a just government, under the mild administration of a good and virtuous prince.

VI. *Addressed to Christians of all Denominations, who love the Brotherhood, fear God, and honour the King; occasioned by the Prayer directed to be used in all Places of holy Worship, during his Majesty's present Indisposition.\** 4to. 1s. Rivington, &c. 1788.

The critics will not, perhaps, be extremely lavish in their encomiums on this very brief discourse; but every candid reader will, doubtless, give the author full credit for the goodness and piety of his design. He inscribes his performance to his Grace of Canterbury; and signs himself "Charles Dickens, LL. D."

\* By this date, our readers will perceive that Dr. D.'s discourse was printed before the King's health was re-established; though it came not before us till very lately.

*Notes to CORRESPONDENTS, and our READERS in general.*

\* \* We are obliged to Mr. Dale for pointing out to us an error in the numerical calculations, p. 147, line 1, of our Review for February. The true number certainly is .74915, and not .74914. Our readers are therefore requested to erase the correction of .74915 to .74914.<sup>2</sup>

Our Publisher informs us, that the Appendix to vol. lxxiii. concerning which Mr. D. enquires, has been long out of print.

§ \* § A 'Constant Reader,' J. J. who dates from Haverford West, may be right in his observations on the too frequent use of the adverb *agreeably* instead of the adjective participle *agreeable*; but we wish that he had made us a better *sixpenny worth*. We do not grudge the *postage* of any important and useful hint; but has not J. J. been able to discover, in a work of so large a compass as the Monthly Review, and which, too, from its very nature, is always a work of haste, and often, indeed, of *great hurry*, any faults of more consequence? He has noted a slip of the pen, in '*previously*,' for '*previous*'; but what are

are such *specks*?—The truth is (and we mention it only in compliment to our printer), the Monthly Review exhibits a very singular phenomenon in the literary world. Never, before, was there a work of this kind, written and printed as this has ever been, *on the spur of the occasion*, the volumes of which, taken together, have afforded to little matter for the tables of *Errata*.

\*f\* How much *Candour* the author of the letter with that signature may possess, we know not; but had he a moderate share of *modesty*, or of *common sense*, either of those endowments would have saved us the trouble of his letter. *Modesty* would have induced him to pay the postage of it; and *common sense* would have hindered him from requesting us to review a publication *thirty-three years old*!! Our *General Index*, too, would have informed him that we *did* review it, at the time of its appearance.

\*.\* In justice to Mr. Bidlake, we now state to the public, that in a letter which we have received from this gentleman, he acknowledges that the expression in his sermon, viz. *man is by nature a savage* (see our last number) *is harsh*. He says that it 'was adverted to too late for correction;' but that he only meant by it, 'that the state of mankind previous to cultivation was barbarous.' Mr. B. adds,

'You are pleased to say, "we hope and believe the sufferings of these poor wretches are not so great as here represented." I can only say, that living in a seaport town, and being a member of the committee established in it, I have too strong proofs from the examination of the most authentic and respectable evidence, to believe *all* and *more* than I have asserted.'

If this is really the case, we are very sorry for it. For the sake of humanity, and for the honour of our countrymen, we expressed our hope that it was otherwise.

†† G. P. P. may be assured that the book which he mentions was not neglected. The account of it has been written some time, but has been obliged to wait its turn of insertion. G. P. P. will perceive it in this number.

‡‡ T. C. mentions his not being able to find, in the Review for January 1779, the advertisement of Teyler's Society at Haarlem; from which we suppose that the Reviews in which he looked were bound up; for their proposal, being printed on a single page, and having been stitched up with the blue covers, is thrown away by the binder. We have taken out one of these advertisements and put it under cover, directed for T. C. at Mr. Becket's, to be left till called for.

§§ Mr. Agutter's sermon was reviewed in our number for January last, p. 95.

¶¶ We are sorry that M. D. waits with impatience for our account of the work which he mentions; for it certainly *must patiently wait its turn* of insertion. Due attention, however, will be paid to it.



†§† In answer to our correspondent *Birch*, we can only reply, that we never heard of any *complete edition* of Euripides by Brunck; nor do we recollect that he ever announced his intention of undertaking such a work. The detached plays which he has published, are *Hecuba*, *Orestes*, *Phœnissæ*, *Medea*, *Hippolitus*, *Andromachæ*, and the *Bacchæ*.

The Euripides lately printed at Leipzig, by Christian Daniel Beck, is merely a republication of Joshua Barnes's edition, in quarto, and on wretched paper. The fragments, indeed, are copied from Musgrave's edition, whose notes are given in a third volume; in which are inserted also, Brunck's animadversions on the plays which he had edited, Prevost's observations, some new collations of the *Hecuba*, *Orestes*, and *Phœnissæ*, by Matthæus, Zeunius, and Beck, and such remarks as the author has gleaned from the works of modern critics.

On the whole, we think that this edition might have been spared. The strangely inaccurate and nonsensical remarks of Barnes did not merit republication in such a form. The fragments were not carefully collected by Musgrave, and the number of them has not been increased by Beck. The remaining notes of the different editors and critics ought to have been incorporated into *one* work, with those of Barnes and Musgrave, and not have been detached and placed in different parts of the volume.

*Birch's* remark on the impropriety of compiling Greek exercises from Xenophon's *Cyropædia*, was formerly made in our review of Mr. Huntingford's book.

Of Mr. Joseph Warton's intended History of Greek, Latin, French, and Italian Poetry, we have heard nothing for a long course of time. We are happy however, in thus publicly joining our wishes to those of the literary world, that it may speedily make its appearance. Yet we are but too certain, that the important station which he fills so honourably, can leave few vacant hours "to catch the zephyr and to court the muse!" Why is not Mr. W. removed from an occupation of which the unremitting duties prevent the exertion of splendid as well as useful talents, and enabled to enjoy that *otium cum dignitate*, to which, by his long and serviceable labours, he is so justly entitled?

The plan suggested by *Birch* at the bottom of his letter, will be farther attended to.—We are obliged to him for it.

\* *To the MONTHLY REVIEWERS.*

*Chester Place, Saturday Morning, 4th April.*

\* THE Countess de la Motte presents her compliments to the Monthly Reviewers, and begs they will accept her sincere and grateful thanks for the honour they have done her Memoirs, by giving so candid and impartial an account of them\*. She should not deserve that *confidence* which they have obligingly said she seems "to merit," did she not endeavour to clear up the circumstance relative to the letters:—it is certainly true that, owing to an oversight,

\* See Review for last month, p. 269.

that passage is not so succinct as she wished; it is, however, seen in page 28, in what manner she procured a transcript of them from the Queen to the Cardinal. The mutual interests that had occasioned her intimacy with the Cardinal, placed her upon so friendly a footing, that she was in the situation of a daughter, had access to his apartments, and was acquainted with, and consulted in, almost all that concerned him; it was, therefore, a matter of no difficulty for her to take copies of such as she chose. The letters were either delivered personally by each of the parties, or enclosed under cover to her; in the former case, the Cardinal always read them before they were closed; and in the latter, his method was to place a piece of money under the fold of the paper where the seal was placed, to prevent the wax taking hold at the lower part, and as the impression was always placed high, it left a small portion of the wax below the edge of the fold: when the Countess had therefore perused the contents, she with great care put some wax under the fold, which closed the letter, and left the seal without injury.

She hopes she has satisfactorily explained the mode by which she was empowered to procure the copies; but, as the world at large may have some scruples at receiving what would be sufficient to the candid mind, and as custom has established a form to serve as a criterion to establish a truth, she has an idea of giving (though reluctantly) that test, by making an affidavit before the Lord Mayor, and publishing it.

Had the passages been pointed out, which seem to leave the business of the necklace in the least obscurity, she should have been equally solicitous to have given any further illustration.

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\*||\* Our 'very grateful and constant reader' wishes for farther information relative to the 'phosphorated soda invented by Mr. Willis, and introduced into practice by Dr. Pearson.' In the first place, then, we inform this correspondent, that Dr. Pearson was the sole inventor of this new medicine, and that Mr. Willis prepares it; and in the second place, to the last-mentioned gentleman we beg leave to refer our enquirer for the intelligence which he wants.

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☞ 'A lover of consistency' must wait another month, as we have not received any answer from the gentleman to whom his letter was communicated.

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On account of the overflow of our correspondence, other letters must remain till next month.

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The continuation of the foreign literature, including our resumed account of the K. of Prussia's works, will appear in the next number.

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Some accidents have occasioned the delay of our concluding accounts of the Edinburgh and Dublin transactions, and the translations of Aristotle's Poetic; but these articles will be finished as soon as possible.





T H E  
M O N T H L Y R E V I E W ,

F o r M A Y , 1 7 8 9 .

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ART. I. *Letters on Greece*; being the Sequel of Letters on Egypt: By M. Savary. Translated from the French. 8vo. 5s. Boards. Elliot and Co. 1788.

ART. II. *Letters on Greece*; being a Sequel to Letters on Egypt, and containing Travels through Rhodes, Crete, and other Islands of the Archipelago, &c. Translated from the French of M. Savary. 8vo. 6s. Boards. Robinsons. 1788.

WE have often had opportunities of admiring M. Savary's \* genius, and of applauding his industry. The vivacity with which he describes those objects that fall under his observation, and the elucidation of obscure points in ancient history which his researches enable him to afford, lead us to expect something more than usual from a man so much superior to common travellers; the generality of whom (unqualified to make useful remarks) give only an uninteresting detail of trifling incidents. We had every reason to hope, that a traveller, qualified like the present writer, would, in his descriptions of those islands which ancient history records as the most famous in the world, communicate much information concerning their present state, enrich his work with many useful remarks on their former grandeur, and remove the veil which the obscurity of mythology, and the inaccuracy of historians, has drawn over many parts of the Grecian history.

In this expectation we were not deceived; and our countrymen, who cannot read the original, are obliged to the gentlemen who have given it in an English dress.

The first translation is introduced by a Preface, which informs us, 'that M. Savary had fallen the victim of an intemperate application to study. Strongly animated by emulation, and prompted by curiosity, he neglected the care of his health, while he laboured to enrich his mind with new treasures of knowledge; till, at last, the effects of his too eager application prevailed over the

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\* See Rev. vols. lxxiii. p. 378. lxxiv. p. 524. lxxv. p. 298. lxxvii. p. 567.

strength of his constitution, and hurried him prematurely to the grave.'

This account contradicts the report that M. Savary's fatal disease was produced by the attack that was made on his veracity and fidelity by M. Volney. We have, however, some doubts whether intense application to study can be admitted as the primary cause of diseases. The sedentary life of literary men may indeed have some influence on the constitution; but the ill effects, if any, are easily counteracted, and by no means more effectually than by intensity of thought. We speak from experience, when we say that we have frequently risen from the investigation of an intricate problem in sublime geometry, or from reading one of Dr. Waring's analytical papers, as much corporeally fatigued as if we had used an extraordinary degree of exercise.—But let us proceed with the work before us.

Leaving Egypt in Sept. 1779, M. Savary embarked on board a Grecian vessel, bound for the island of Candia, known in ancient history by the name of Crete. Bad weather, contrary winds, and unskilful sailors, none of which are uncommon in the Mediterranean, all contributed to enable the author of these Letters to describe many places in the Levant, which he was unexpectedly obliged to visit: a circumstance that must doubtless have been attended with inconvenience to M. Savary, but which considerably increases the materials of his publication, and cannot fail of affording a greater variety of descriptions than if the ship had proceeded in her destined course. The miserable state of the modern Greek navigation will appear from the following extract of the 6th Letter, written on board the ship:

\* ' For seven days, successively, we have never ceased tacking; but in vain. We are continually losing way; and, should this weather last, we shall make Cyprus, or the coast of Syria. I am now convinced our vessel is but an indifferent sailer; and the crew extremely ignorant. Our sailors are Greeks, who know little of the working of a ship, and are slow in performing the little they do know. Never have they once been able to put the ship about with the head to the wind, so that as often as they change the tack, we lose more way than we have gained. Nor has the Captain more knowledge; he has not taken one observation of the latitude; nor has he on board either sector or quadrant, with the use of which he is totally unacquainted. He is equally a stranger to the use of sea charts, or the method of measuring a ship's way by the log. In fine, he is a genuine boat-master, who finds his way in the day, by following the course of the sun; and at night, by observation of the stars. In cloudy weather, he steers as well as he can, by the compass, of which he knows not even the declination †. I am almost

\* This extract is from the second translation, printed for Messrs. Robinsons.

† The other translator says *variation*.



tempted to fancy him one of the pilots of the ancient Greeks, and to suppose that he was at the siege of Troy, and that one of the fabulous deities has restored him to life, to prove to us the truth of the everlasting voyages\* of Homer's heroes.—We give up, at least for the present, all hope of reaching Crete. Wearied with fruitless struggles against opposing fortune, our Captain has just turned his prow toward Asia Minor.

Our traveller was at length driven to Castel Rosso, an island situated on the west side of a semicircular bay on the coast of Caramania, or the ancient Lycia. The poverty of the island, and the misery of its inhabitants, can scarcely be equalled. On the east side of this bay, opposite to the island, M. Savary found the ruins of a once magnificent city. The first object which attracted his attention, on approaching the land, was a vast amphitheatre about 70 feet high, and with 80 rows of seats, one raised above the other, sloping; it is built with beautiful stones, and with such solidity as to be proof against the ravages of time, the arena alone having suffered by the violence of the waves. Beyond this amphitheatre, M. Savary found a variety of ruins; among which he more minutely describes those of a spacious building, that appears, from the huge columns, partly overthrown and partly retaining their erect position, from the thick walls half demolished, highly finished capitals, and broken fragments of elegant cornices, to have been the remains of a temple, or other magnificent edifice consecrated to a deity. At the extremity of these vast ruins, our traveller found tombs in perfect preservation, many of them surrounded with columns supporting domes of great solidity. We shall not, however, anticipate the curious reader, whom we refer to the book for the ample description of the deplorable condition of this once rich and flourishing city. Its harbour destitute of ships, its magnificent theatre without spectators, those piles of ruins, those tombs, despoiled even of the bodies which they contained, inspire the traveller with curious reflections on the vicissitude of fortune, the ravages of time, and the cruelty and avarice of plundering conquerors. After adducing many arguments that this city must have been destroyed by an earthquake, and perhaps subsequently plundered by the Turks, M. Savary enters into a long and learned investigation to determine that these ruins are those of the ancient Patara; famous on account of its temple of Apollo, which was as much celebrated for its riches and the respect paid to its oracles as that of Delphos; he supports his proofs by quotations from Strabo, Pomponius Mela, and Livy, not forgetting that Horace once sung the Patarean Apollo.

From the coast of Lycia, M. Savary went to Rhodes: in his passage thither, nothing material occurred, except his meeting

\* The other translation says *endless wanderings.*

with prodigious flocks of swans and cranes on their passage to Arabia. This circumstance astonished us! Cranes certainly visit Egypt in the winter; but we do not recollect that swans have ever been deemed birds of passage. The cranes, too, are described as swimming, which seems contrary to nature:—yet we cannot pretend to dispute the fact.

Contrary winds driving the vessel once more on the coast of Asia, into the Gulph of Macri, M. Savary here saw the ruins of Telmissus, which he describes, together with the adjacent country.

With some difficulty, our traveller at length reached Rhodes, the ancient state of which he amply describes; he shews also how the ambition of the Romans, the degeneracy of the monarchs of the lower empire, the fanaticism of the Arabs, and destructive earthquakes, have alternately laid waste this once beautiful and rich island. The despotism of the Turks succeeding these calamities, has utterly destroyed the remaining monuments of science and of art. The present town is built on the site of the ancient city, occupying only the fourth part of its extent, and possessing no remarkable antiquities. The temples and theatres are levelled with the ground. Colossuses, smaller statues, and paintings, have all been destroyed, or carried off by avaricious barbarians. Instead of spacious and regularly disposed streets, our traveller describes narrow and winding lanes; instead of a fertile country, a desolate island; and instead of a free, happy, and enlightened nation, he describes a slavish, miserable, and ignorant race.

In his passage from Rhodes, M. Savary visited the island of Symé, famous for its fishery of sponges, which is the only support of its wretched inhabitants; he says,

‘Men, women and children, all know how to dive, and plunge into the waters in search of the only patrimony bestowed on them by nature. The men, especially, are inimitable in this dangerous art; they throw themselves into the sea, and dive to a very great depth; but they frequently strain themselves by retaining their breath too long, and, on coming out of the water, often vomit great quantities of blood. Sometimes they are in danger of destruction from the monsters of the deep. The knife they carry in their hands would be but an inadequate weapon for their defense; but accustomed perfectly to distinguish objects through that pellucid element, as soon as they discover the voracious fish, they shoot up with the greatest rapidity from a prodigious depth, and in an instant are in their boat.’

Bad weather detaining our traveller a few days in the harbour of Symé, he made an excursion into the country; but as nothing material occurs here, we shall follow him on his voyage, buffeted by contrary winds, driven from island to island, and seeking Candia, as Ulysses sought Ithaca. The Greek sailors suspected



the ship to be enchanted; and in order to break the enchantment, a priest was brought on board. As a specimen of this peculiar superstition, we shall transcribe M. Savary's description of the ceremony:

'He [the priest] \* is now come on board, arrayed in the sacerdotal habit. In one hand he carries a censer, in the other a brush † for sprinkling holy water. A long stole hangs down his black gown. The length of his beard, the contraction of his brows, and his conical cap, make him appear not unlike a magician himself. A young child ‡ walks before him, carrying a basin full of holy water. The grave priest is just begun to besprinkle our apartments, without sparing any of the assistants §. He has bestowed his benedictions on all on board, the men, the masts, and the ropes. He has repeated a *power* || of prayers and forms, to exorcise Satan, and dissipate his wicked enchantments. With his censer in his hand, and burning in it fragrant aromatics, he has gone through every part of the ship. Each of us has had his share; for each has been smoked with the perfumes issuing from the sacred censer.—After the ceremony was finished, the priest held out a little basin, into which we put some pieces of money. He then took his leave, wishing us a prosperous voyage, and great happiness. The sailors, thinking themselves now disenchantèd, seem quite happy. Can they not perceive, that their own unskilfulness in the art of navigation is the only charm which retards their progress? No, doubtless; such sagacity supposes an extent of knowledge far beyond what they possess. Superstition is the daughter of ignorance. She is as old as the first of the human race; nor will our latest posterity survive her.'

The unbewitchèd sailors proceeded on their voyage. Contrary winds, however, drove them to Casos, where our traveller describes a happy, though not a rich people. Casos is subject to the Turks, but they dare not inhabit it, because it has no fort; the people therefore enjoy a tranquillity and liberty almost unknown in the Archipelago.

Sailing from Casos, M. Savary, at length, arrived at Candia. His description of this island forms an abstract of its history from the earliest times; containing an account of its first inhabitants, their government and manners; the explication of those parts of its history that are involved in fable, and the mysteries of the heathen mythology; the revolutions which it hath undergone, and the state in which it is at present.

M. Savary is not less attentive to the manners and appearance of the inhabitants, than to the other circumstances which

\* This extract is from the first translation.

† The other translation says a *vessel*. The French word is *gou-pillon*, a brush.

‡ The other translation says a *boy*.

§ *Byestanders*.

|| i. e. *A great number*.

we have already mentioned. The following general description\* of the Cretan ladies, which follows that of the men, will give our readers no unfavourable idea of the author's gallantry and attachment to the fair sex :

‘ In a country where strength and dignity distinguish the men, you may well suppose, Madam, that grace and beauty adorn the women. Their dress does not restrain the growth of any part of their bodies, and their shape therefore assumes those admirable proportions with which the hand of the Creator has graced his fairest workmanship on earth. They are not all handsome or charming. But some of them are beautiful, particularly the Turkish ladies. In general, the Cretan women have a rising throat, a neck gracefully rounded, black eyes, sparkling with animation, a small mouth, a fine nose, and cheeks delicately coloured with the fresh vermilion of health. But the oval of their form is different from that of Europeans, and the character of their beauty is peculiar to their own nation. I would not presume to draw a parallel between Cretan and European beauty. Beauty ever merits our praise and homage. But the sentiments which animate the heart, and display themselves in the features and complexions of beauty, are what will ever determine its comparative excellence in the eyes of the man of sense and virtue.’

After a few more remarks, he adds,

\* Such, Madam, are the reflections of a traveller, who, by comparing the various opinions and sentiments of different nations, endeavours to divest himself of prejudices, and thinks, that Nature alone, untortured by affectation, and unspoiled by art, is truly beautiful. But he does not presume to set an high value on his reflections; and hopes you will pardon him for presuming to offer them.’

Leaving Candia, M. Savary proposed going to Constantinople, but hearing that the plague was raging in that city, he changed his route, and describes, in a few words, the island of Melos, with which the volume before us closes.

The author proposed to describe other islands which he visited in the Archipelago, but dying before he had put the last hand to the remainder of his letters, the editor has not given them to the public.

Mr. Elliot's translation wants an Index, which that for Mess. Robinsons possesses; this is counterbalanced by a very sensible Preface to the former, as we before observed, while the latter wants this advantage. Farther we can not carry the comparison, as we have not the original at hand.

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\* From Mr. Elliot's translation.



ART. III. *Observations upon the Liturgy.* With a Proposal for its Reform, upon the Principles of Christianity, as professed and taught by the Church of England; and an Attempt to reconcile the Doctrines of the Angels' Apostacy and perpetual Punishment, Man's Fall and Redemption, and the Incarnation of the Son of God, to our Conceptions of the Divine Nature and Attributes. By a Layman of the Church of England\*, late an under Secretary of State †. To which is added, the Journals of the American Convention, appointed to frame an Ecclesiastical Constitution, and prepare a Liturgy for the Episcopal Churches in the United States. 8vo. 212 Pages. 3s. Boards. Debrett. 1789.

WHATEVER may be objected to our book of common prayer, it is, on the whole, an excellent formula of public devotion; and might be compared to a garden, well laid out, and adorned with many beautiful plants; but there is no garden which does not produce weeds, from which it should, from time to time, be cleared. Accordingly, it is the opinion of many judicious observers, that the heads and guardians of our ecclesiastical establishment might do infinite honour to themselves, and render the cause of Christianity the greatest service, were they, for this purpose, to set the hoe of reformation to work; and there is, perhaps, much reason to apprehend, that should they hold out much longer against the wishes of an enlightened age, and refuse to make those reforms which are daily becoming more and more obvious and necessary, their inflexibility will at last produce the most destructive consequences.

Dr. Priestley thinks that the progress of free enquiry will terminate in the total overthrow of the establishment; his prophetic eye sees, or he imagines, a vast quantity of gunpowder accumulating, grain by grain, under the very foundations of our ecclesiastical system, which, by some accidental spark, will violently explode; and overthrow, at once, Archbishoprics, Bishoprics, Deaneries, Prebends, Canonries, Archdeaconries, &c. We do not look with complacency for the accomplishment of this prediction; nor do we wish to be spectators of the confusion which it must occasion; and as the dignitaries of the church must wish it much less than others can be supposed to do, is it not rather strange that they do not endeavour to strengthen their establishment, by making its articles and public service more conformable to reason, and to scripture; the great standard of all? Do the *cloud-cap'd* cathedrals and the *gorgeous palaces* of our bishops rest on the Athanasian Creed? Would not its removal from the Liturgy strengthen rather than shake their foundations? Judicious amendments may contribute to preserve, but cannot, we should

\* William Knox, Esq.

† In the late American De-

partment.

think, injure the established religion. By taking out of this noble edifice, the sandy and mouldering stones of error, and by replacing them with the adamant of truth, they may insure its perpetuity.

The hints, therefore, that Mr. Knox, the author of these *Observations*, (with those of many other writers) has here thrown out, respecting a review and reform of the common prayer, deserve serious attention. He writes on this subject, not with the asperity of a sectary, but with the mildness of a friend to the national church; and has pointed out, in a dispassionate and agreeable manner, many defects in the Liturgy, which evidently require amendment. Anxious for its prosperity and reputation, he longs to have its public service rendered less objectionable.

Unlike his namesake, *John Knox*, of reforming memory, he is not for any violent alterations. He proposes no change in the constitution or discipline of the church; he merely suggests the propriety of removing a few expressions from the Liturgy, which he thinks it can very well spare. He would however expunge, without hesitation, that opprobrium of orthodoxy, the *Albanasian creed*\*, and, though professing himself a trinitarian, he would reject the *Nicene creed* likewise; because neither are drawn in terms of scripture, nor can be proved to have been used in the primitive church. In the apostles' creed, he seems dissatisfied with the *holy catholic church, the communion of saints*; would leave out, *he descended into hell*; and alter the phrase *sitting at the RIGHT HAND of God*, for, says he, 'hereby we express a belief that God has hands.' But many will think this last objection frivolous. Who, possessed of the least reflection, ever understood these words literally? Of the Deity, we must, for the most part, speak figuratively.

With more reason, he intimates the impropriety of the petitions in the litany being addressed to Christ rather than to the Father; for in no one place in the New Testament has he held himself forth as the great object of prayer; but expressly commands his disciples to pray to THE FATHER, in his name, and is represented by his apostles as *our Mediator and Advocate WITH the Father*. He should boldly, therefore, have recommended the removal of every thing from this admired composition which militates against this idea, and not have contented himself with proposing, in the 2d and 3d petition, the change of the word *God* for *Eternal*, and in the 4th, to read, *O holy and glorious Trinity, Father, Son, and Holy Ghost, one God blessed for ever more*: for these are alterations without amendments. *Eternal Son and eternal Holy Ghost* are phrases equally unscriptural with the word

\* Mr. Knox thinks that this creed has made more deaths than all the opposers of Christianity.



person; and to the use of the word *trinity* even Calvin objected, on this ground.

On some other particulars, Mr. Knox very properly animadvert; but after thus employing himself in the serious business of reformation, he dashes away into the regions of conjecture and hypothesis. We have endeavoured to follow him; but we cannot say that his airy flight has given us much pleasure. The subjects which he here discusses, are, from their very nature and the scanty information about them in scripture, so pressed with difficulties, that every attempt at explanation is open to some objections. Concerning the *FALLEN ANGELS*, we have scarcely *any thing*; and of the *FALL OF MAN*, *very little*. Mr. Knox laughs, not improperly, at the vulgar notion conveyed by scripture prints, of a large snake twined round an apple-tree, and presenting Eve with an apple: but it is easier, in this matter, to laugh at erroneous conceptions, than to unveil the truth. We wish the late Mr. Farmer (the author of a *Dissertation on Christ's Temptation*, and other ingenious and learned works) had favoured the public with a Dissertation likewise, on the *Temptation of our general mother by the serpent*. The learned world is in great want of something ably written on the *leading chapters of the book of Genesis*. Great learning is requisite for this undertaking; we cannot therefore subscribe to the compliment which this gentleman pays himself, p. 57.

\* That *that* acquaintance with human policy which his situation (as under secretary of state) gave him, may have led him into a train of thinking which may enable him better to develop the mazes of celestial and infernal polity, than the most studious and contemplative way of life could have done.\*

He supposes that *the fall of the angels was subsequent to the creation of man*\*, and that the cause of their fall was their endeavours to excite this *new creature* to disobey the divine commands. He imagines that Lucifer's reason for undertaking the seduction of our first parents, was the prescience which he and the other angels were permitted to acquire of man's destination and future exaltation above them; whereby his pride (he being of the first order) was so alarmed, and his indignation so excited, that he formed in his mind the stratagem of misleading man to offend against his Maker, in order to prevent his exaltation. With this intention, he came to Eden, in the shape of

\* His reasons for this supposition are curious:

\* If angels had fallen before man was made, it could not have been said with truth by David and St. Paul that *man was made a little lower than them*;—besides, St. Paul asserts in his Epistle to the Corinthians, man's superiority to the fallen angels; *Do ye not know that the saints shall judge the world?—Do ye not know that we shall judge angels?*

those angels who were the messengers of God to our first parents, which was that of a flying dragon, surrounded with luminous rays, (*How is this to be proved?*) and thus beguiled them. Setting the matter in this light, he finds an excuse for *their* violation of God's commands, removes the charge of disbelief, and voluntary disobedience, and leaves them the objects of compassion and mercy; while the insolent presumption and base treachery of Lucifer and his associates render them, for ever, subjected to the Divine displeasure, and exclude them from all title to his favour and forgiveness.

Here, however, we must remark, without taking notice of other objections to which this hypothesis is liable, that, if the crime of the *first pair* was in itself so *inconsiderable* as Mr. Knox makes it, their punishment seems to have been too great. According to this account, they could scarcely be said to have disobeyed. They might have concluded, if Lucifer was not to be distinguished from one of those angels who bore the Divine commands, that the prohibition was withdrawn, and that now they had a permission to eat; and does it comport with our ideas of Divine justice to punish new inexperienced creatures, by banishment from Paradise, by making them inhabitants of a cursed world, and by death itself, for a mere mistake? or does this account of the *fall of man* accord with the history of Redemption?

As one end of man's creation was to put the virtue of angels to the proof, so Mr. Knox considers the redemption by Christ as designed to fill up the void in the celestial choirs, which the apostacy of Lucifer and his associates had occasioned. Are we hence to infer that heaven will admit only a certain number; and that the multitude of the fallen angels was so great, that all the souls of men who are to be saved by Christ, will only fill this void? Where do those books, which Christians receive as the basis of faith, lay down, or even intimate, such a doctrine?

Mr. Knox's explanation of the phrase, *in the image of God*, tending to shew (to use his own words, p. 79.) *that every man appears to be a TRINITY within himself*, that hence he might deduce a Trinity in the Divine nature, will, we believe, give little satisfaction to any judicious and intelligent reader.

In short, however laudable his intention may be, Mr. Knox seems to have undertaken the discussion of topics to which he is unequal, and on which we have thus been prompted to dwell, in hopes that some able biblical scholar (not an enthusiast, or mystic, for such would soon give us *enough* of it) will oblige us with *the history of the serpent*.

The Journals of the American Convention, which are added as an Appendix, contain the history of the toleration and settlement of the Episcopal church in the United States; and the  
correspondence



correspondence with our Prelates respecting the ordination of American Bishops. To this we shall have occasion to refer in a subsequent article.

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ART. IV. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed to the Use of the Protestant Episcopal Church, at a Convention of the said Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, held in Philadelphia, from September 27th to October 7th 1785.* 8vo. 4s. Boards. Philadelphia printed; London, reprinted for Debrett. 1789.

**F**ORMS of Prayer for public worship appear to be attended with so many advantages, that we wonder at those Christian churches, who altogether exclude, rather than at those who admit them. A well-composed Liturgy serves to facilitate Divine worship, gives the laity a more immediate part in prayer, and secures, in all places, as far as this goes, a decent service. We mention these particulars with no view of depreciating extemporary or free-prayer, for which, we are persuaded, much may be said; and which, when conducted by men of real sense and piety, cannot fail of exciting true devotion: but when we recollect what abilities and self-possession it requires in the officiating minister, how many circumstances may contribute to derange the ideas and introduce confusion; and moreover when we recollect what rhapsodies and incoherencies we have sometimes heard, instead of PRAYER, we have been disposed to think that it would be prudent in all churches to admit at least a few fixed forms, though there may be reasons for not having the whole service entirely to consist of them.

We were, therefore, not displeas'd at the sight of an *American Common-Prayer Book*; and we think this trans-atlantic Protestant Episcopal Church could not have adopted a better model than the Liturgy of the Church of England. On this, however, the American Episcopalians have considerably improved, by retrenching superfluities, and expunging many passages which have long appear'd to the reflecting part of mankind objectionable; and we cannot but be of opinion that they would have carried their reformation still further than they have done, had they not been afraid of offending our right reverend Prelates, from whom their Bishops were to receive ordination; and who gave the Americans to understand that their prayer to this purpose could not be granted, unless the new church agreed with the old in doctrine and discipline. The great doctrines are indeed retained; and, in sum and substance, it is the same with our Liturgy. Wherein it differs, it may gratify our readers to  
be

be informed. It will not be expected of us to point out every little variation; but we will mention what may be sufficient to give a general idea of the whole.

To begin with the *Articles of Religion*, though placed at the end of the prayers: these are reduced from thirty-nine to twenty in number; the doctrines, however, are of the same cast with those of the church of England, but rather less exceptionably expressed. Their first article (which includes the substance of our first five), though it asserts a *Trinity*, does not declare, as ours do, the three persons of *one substance, power, and eternity*. There are other alterations which we have not room to specify.

In going through the book, we observed that the *commination or cursing Ash-Wednesday service*, the *Athanasian and Nicene Creeds*, were altogether omitted\*; and the words, *he descended into hell*, expunged from the Apostles' Creed. In the *Te Deum* for, *thou didst not abhor the virgin's womb*, the American Episcopalians read, *thou didst humble thyself to be born of a pure virgin*. From the *Ministration of Infant Baptism*, they have expunged that clause which obliges the sponsors to engage that the child who is to be baptized should *renounce the devil and all his works, &c.*; from the *Form of Matrimony* they have struck out, *with my body I thee worship*; from the *Burial Service*, *the sure and certain hope*;

\* They are so in the book before us, but we fear, nevertheless, that the American church has not got rid of both of them. This, as the title shews, is the *Book of Common Prayer* as settled in 1785; but at the Convention in the following year, it appears by the Journals annexed to *Mr. Knox's Observations, &c.* of which we have given some account in the former article, that in consequence of the remonstrances of the Prelates of England, the Convention debated these points afresh, and re-admitted the *Nicene Creed*, and the expunged article respecting *Christ's descent into hell* into the Apostles' Creed. The Archbishops plead for the two discarded Creeds, as *respectable for their antiquity*; and observe of the *descent into hell*, 'that it was an article which was thought necessary to be inserted with a view to a particular herefy in a very early age of the church, and has ever since had the *venerable sanction of universal reception*.' But here it might be asked, are we, in our search after truth, and in forming our religious sentiments, to overlook reason and scripture, from a *superstitious respect for antiquity*? Might not the Papist say of the doctrine of Transubstantiation, and the Pagan of Polytheism, that they are *venerable for their antiquity*? and if our Bishops could say nothing more in behalf of the Athanasian and Nicene Creeds, had they not much better have said nothing? How, likewise, we beg leave to ask, can an *article*, so long and so often objected to, be said to have had the *venerable sanction of universal reception*? We cannot likewise avoid noticing the difference between our present right reverend Prelates and Archbishop Tillotson, who, respecting the Athanasian Creed, wished *that the church was fairly rid of it*.



from the Prayer for the Clergy, the introductory address, *O who alone workest great marvels*; on which we have heard who meant to be witty, remark, that even the church it follows it to be a marvellous thing to endue a Bishop with

For the word *priest*, they uniformly read *minister*.  
From these few specimens, our readers may judge, what sort of alteration our Book of Common Prayer underwent in the committee appointed by the American Convention, for the purpose of revising the Liturgy, and of rendering it consistent with the American revolution, and the constitutions of the respective

the room of those services in our Liturgy which respect *al events*, they have substituted 'A Form of Prayer and thanksgiving to Almighty God, for the inestimable Blessings of Religious and Civil Liberty, to be used yearly on the 4th Day of (the date of American independence).

This is followed by another, which is exceedingly proper, meets our entire approbation, *viz.* 'A Form of Prayer and thanksgiving to Almighty God, for the Fruits of the Earth and other Blessings of his merciful Providence; to be used on the first Thursday in November.'

This is a sort of religious celebration of *harvest home*.

They have likewise added a *Form of Prayer for the Visitation of the Sick*, as used in the church of Ireland.

The American Liturgy has farther improved on the English, in the appointment of the Lessons, and in arrangement of the Psalms †. To these are added metrical Psalms and Anthems for the Purposes of Psalmody, which appear to be a collection from various authors. Three are the composition of Isaac Watts, and several are from Dr. Watts, whose translations of Psalms are generally used in the chapels of the Dissenters.

And the many verbal alterations which we have noticed, we are surprised to find the beginning of the Collect, *Prevent us, O Lord* &c. unaltered, as the word *prevent* bears a very different meaning to what it formerly did.

After having given this brief account of this revised Form of Prayer, it may be proper to remind our readers that it is not *settled*, but only *proposed* to the use of the American Episcopal Church. It may, probably, undergo further alterations, and ought nearer to the simple standard of the New Testament. The committee employed in this revision of the Common Prayer express their commendation for what they have done, and for the modesty and humility with which they speak of their labours, at the conclusion of their preface. 'They hope the whole will

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Wherever the Bible-translation appeared preferable to the old version, it has been adopted.

be received and examined by every true member of the church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudices and prepossessions; seriously considering what *Christianity* is, and *what the truths of the Gospel* are.'

These are particulars which all those who are appointed to compose *Public Forms* should seriously consider, and to which they ought most scrupulously to attend. In all doctrines of difficult comprehension, we should adhere to the language of Scripture as closely as possible; and care should be taken to avoid such explanations of what is deemed mysterious, as might cause divisions. Metaphysical subtleties should have no place in a service designed for the use of the multitude.

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ART. V. *Infancy, or the Management of Children*, a Didactic Poem, in Six Books. By Hugh Downman, M. D. 12mo. 155 Pages. 2s. 6d. sewed. Printed at Edinburgh; and sold in London by Robinsons, &c. 1788.

WE have already spoken of the three first divisions of Dr. Downman's poem (Rev. vols. I. and liii.), and in terms of approbation. He informs us, in an advertisement, that the three last books have been written some years; and that a new edition of the former being required, he has been induced to revise, correct, unite, and publish the whole.

Of didactic compositions in verse, the *Georgics* of Virgil are confessedly the first. Hesiod was Virgil's model, and Armstrong is Dr. Downman's. We cannot say, indeed, of the latter as was observed of the former, that *he has far excelled his master*: he certainly has not equalled him, but he had many difficulties to encounter. The Mantuan poet has been spoken of as "tossing his dung about with dignity:" the British bard may be represented as composing his *panado* with a becoming grace. In other words, the directions laid down by Dr. Downman for the management of children, are excellent, and worthy of particular attention. But, still, we must object, in some measure, to the subject-matter of the work before us, although the execution of it is occasionally brilliant.—A painter may colour with the warmth of a Guido or a Titian; but if he chuses his subjects from among the works of the Flemish masters,—whose pictures present us with an image of Nature, indeed; but of Nature in her rude and unpolished state—his tints will scarcely be admired so much as they would be if exhibiting the graces of the Italian schools.

Dr. Downman, however, so repeatedly starts from the path in which he had originally chosen to wander (that of *Episodii*), and presents us with so many pleasing and variegated flowers,



hat we cannot but admire, in this particular, the justness and the elegance of his taste. The following truly poetical invocation to the Muse, and apostrophe to the poets of ancient and modern times, will evince the truth of our remark :

‘ Thus far the Muse Didactic hath assay’d  
 Her purpos’d theme, scattering before the steps  
 Of Truth and Science, o’er their toilsome paths,  
 The not unfrequent flower ; the sweets which bloom  
 On those delicious banks for ever green,  
 Fed by translucent rills which murmuring sweep  
 O’er sands of gold ; where Fancy, loveliest Nymph,  
 Delighted strays, or with the Sylvan powers,  
 Dryads, and Fauns, disporting, joins the dance,  
 And sings her wildest note ; or silent stands,  
 Her roving eye, her giddy step enthral’d,  
 Attentive to Minerva’s heavenly voice,  
 Enamour’d of her wisdom ; and from Her  
 Receives the potent wand by Judgment form’d,  
 And waves it o’er her works, which thence remain  
 Unfading and immortal. Rest not here,  
 O Virgin, still be infant man thy theme ;  
 And what of clothing, what of exercise  
 He needs, relate : nor his diseases scorn  
 With hand benign to paint, and teach the cure.  
 ‘ Thou wilt not, if the sharp inclement air  
 Of cold neglect freeze not thy vital warmth,  
 And in the cave of solitude fast bind  
 Thy wings aspiring, which shall shed their plumes  
 Of varied dye, or fold thee ever round  
 In sullen indignation. Rather far  
 From thee be thoughts like these ! Stoop not thy soul  
 To fears of vulgar nature ; high above  
 This sordid earth direct thy piercing eye,  
 And view where rear’d beyond the gulph of Death  
 Stands Fame’s resplendent dome, to living Wight  
 Aye inaccessible. Still, as of yore  
 Thou fought’st th’ Acrean, or the Mantuan Bard,  
 Thy visions spread before my raptur’d sight,  
 And soothe my ear with those celestial strains,  
 Which on Olympus’ lofty top reclined,  
 Charm Jove himself : while virtue, reason, truth,  
 Humanity, and love, each sound applaud,  
 And bless th’ unprostituted lyre. Oh ! hail  
 Ye pure, ethereal Bards, who nobly stoop’d  
 To teach mankind ! who round the flowing locks  
 Of fancy, cast the sacred wreath, inwove  
 By the fair fingers of Utility,  
 Which scorns caprice, and whim, amusive toys,  
 And trifles vain, th’ unprofitable gawds  
 Which catch the light and airy mind of Youth,  
 Or vacant Pleasure ! Hail again ye Bards !

Nor

Nor only ye of Greece and Rome, who first  
 Stole from the crowd profane my chastened thoughts,  
 And as I gazed upon your page, inspired  
 The holy frenzy of ambitious love,  
 Aiming with ardent, but successless toil,  
 To emulate your beauties! Ye too hail  
 Ye Sons of Britain! Masters of the song!  
 Thou AKENSIDE, late wept by every Muse,  
 Whose skilful hand unlock'd the sacred source  
 Of mental pleasure, founded in the new,  
 The graceful, and sublime! Nor blind to worth,  
 Tho' still upon this wave-worn shore it stand  
 Of troublous life, by envy's blasts assail'd,  
 Be thou ungreeted, ARMSTRONG, in my verse,  
 Thou Parent of the Prophylactic Lay!  
 Nor MASON, thou, whose polish'd taste instructs  
 To form the English Garden, mingling art,  
 With rural wildness, and simplicity!  
 Nor BEATTIE, Friend of Truth, whose Gothic harp,  
 As if from magic touch, emits such tones,  
 That e'en Apollo might his lyre forget,  
 And wonder at the harmony; while pleas'd,  
 In Edwin's ripening Genius, we behold  
 The progress of thy own! Hail too, ye Friends  
 Of Nature and the Muse, of soul refined,  
 Of judgment unimpair'd, by slavish Art  
 Unmanacled, who feeling, dare confess  
 The pleasure which Ye feel! who mid the scenes  
 Of calm retirement, from the genuine cup  
 Nectareous, virtue-crown'd, drink true delight!  
 While the mad riotous crew at distance heard,  
 Disturb not your pure ears, nor aught inspire  
 But pity and contempt! To you alone  
 These Bards have sung, to you alone I sing.\*

The addresses to his several friends, particularly those in the medical line, are proofs of an ingenuous and liberal mind. We will transcribe the lines addressed to the Doctors Cullen and Milman (two physicians of very considerable note), as instances of the noble and disinterested conduct which we so greatly approve:

\* And say, wilt thou (to whom long since had flow'd  
 The grateful strain, if apprehensive doubt  
 Had not shrunk fearful from the public eye,  
 And dreaded lest thy praises should appear  
 Link'd to our slighted numbers;) Say, wilt Thou,  
 CULLEN! Unrivall'd Master of thy art!  
 Of soul acute, throughout the winding maze  
 Of every devious system; to pursue  
 And mark the steps of error! By whose aid  
 Edina rears her Academic palm!  
 While to thy precepts listening, gathers round  
 Attentive Youth from each far-distant shore,

And



And bigot envy droops beneath the ray  
 Of thy superior lustre! In whose heart  
 Dwells candour, inmate of the truly great,  
 And modest diffidence. Whom judgment sage,  
 By long experience taught, directs to fix  
 The bounds of theory, ne'er own'd a guide  
 But where observance faithfully severe  
 Hath ceas'd to pry; yet by her labours skill'd,  
 As with a glance, nicely to separate  
 What vulgar minds, by seeming likeness caught,  
 Absurdly blend; and deem thy conduct rash,  
 Till they behold with wonder health array  
 Those cheeks in rosy mantle, lately view'd  
 As death's pale harbingers. For to thy eye  
 Memory her fairest tablet swift presents,  
 And method gives that readiness of thought  
 By them ascrib'd to fancy, but which springs  
 From painful application. Say wilt Thou  
 Accept our tributary verse? Thou wilt.  
 For in thy breast the softer graces dwell,  
 Nor hath Philosophy with stern controul  
 Lessen'd the milder virtues of the Man;  
 Thine is the breath sincere of friendship, thine  
 Compassion's unaffected ardour, thine  
 The Husband's and the Father's tender love,  
 And warm benevolence incircling all.

\* \* \* \*

‘ To thee, whom laudable Ambition fires,  
 Surmounting every obstacle, to climb  
 The height of science, rivalling the fame  
 Of Arbuthnot, or Garth, or learned Mead:  
 With whom in life's gay morn my heart inwove  
 A bond of union, which no power but death  
 Can e'er untwine: whose warm, whose liberal voice  
 Hath oft approved my strains, in this perchance  
 Too partial, yet humane, and in the song  
 Contemplating the Friend: This verse, to thee,  
 MILMAN! as worthier of thy classic ear,  
 I now devote; nor would I on thy time  
 Sacred to public good, or studious thought,  
 Intrude the futile levities of wit,  
 Or useless elegance, howe'er refin'd.’

What an example to the learned and scientific world! While many of its members are endeavouring to render each other ridiculous in the public eye; while they are torn by envious and malignant passions at the sight of excellence in another; while, in short, we often see them so thoroughly contemptible as to be sickened even if a friend prevail;” Dr. Downman stands forth the panegyrist of certain of his medical brethren, the warm and generous assertor of their ability in the healing art!—The other relations at the shrine of friendship are equally valuable.

Our readers will perceive, from the foregoing extracts, that the episodical parts of the poem are, as we have already intimated, extremely beautiful. We are under the necessity, however, of observing in summing up the character of the work, that there are some errors of expression in it, and also a few harsh and unpolished lines. But where the general merit is so prevalent, it might be deemed invidious to point them out. The author, like Baron Haller, is a twofold son of Apollo, and we accordingly owe him particular respect: for to call on that deity in his medical character, *Medere Pœan!* as the ancients were accustomed to say, is not, alas! unusual with some of us.

ART. VI. *The Adventures of Telemachus, the Son of Ulysses.* Translated into Blank Verse. By John Canton, late private Secretary to the Marquis of Rockingham. 4to. 25 Pages. 2s. Debrett, &c. 1788.

**I**N his Dedication to the Earl Fitzwilliam, the author styles this translation, an ‘attempt to shew, how forcibly Blank Verse will convey to an English ear, the majestic simplicity of Fenelon’s harmonious prose.’—The translator, therefore, shall first afford our readers a specimen of the English music that he has added to the French notes of Fenelon; and we will not anticipate their feelings by previous observations: only remarking that we think the passage which we have selected is one of the most poetical, and most happily rendered, of the whole composition:

‘ Soon at Calypso’s grotto they arrive;  
 Where all around Telemachus beheld  
 Astonish’d, every charm to bless the sight  
 By rustic, sweet simplicity adorn’d.  
 Nor marble columns soaring to the roof,  
 Nor well carv’d statues bursting into life,  
 Nor bold touch’d efforts of the painter’s skill,  
 Nor gold nor silver caught the ravish’d eye;  
 But vaulted chambers in the grot were hewn,  
 With sea-born shells and rock-work crossed o’er;  
 Whilst a young vine, with purple tapestry,  
 Extended equally around the walls  
 Its spreading branches and its tender shoots.  
 The gentle Zephyrs with their cooling breath  
 Blew from the grotto Phœbus’ scorching beams.  
 Springs of pure water, murm’ring thro’ the meads,  
 Refreshing violets and amaranths,  
 Form’d in their winding courses nat’ral baths,  
 Whose brightness yielded not to crystal clear.  
 A thousand native flowers of lovely hue  
 Enamell’d o’er the carpet’s verdant green  
 ‘T hat round the grotto ran: a wood there sprung  
 Of tasted trees that golden apples bore;

And



And in all seasons spread its blossoms forth,  
 O'er hill and valley breathing sweet perfume :  
 A seeming night the shading branches form'd,  
 Thro' whose intwinings Phœbus ne'er cou'd pierce ;  
 Crowning the beauteous meadows with delight.  
 The warbling birds in constant melody  
 Join'd their sweet music to the rivulet,  
 That noisy fell in quick and foaming streams  
 From the green mantling summit of a rock,  
 And sporting wanton thro' the meadows ran.  
 The grotto of the goddesses brightly fix'd  
 Upon the gentle rising of a hill,  
 Gaz'd o'er the sea, that oft was clear and smooth ;  
 Oft rose in lofty mountains to the sky ;  
 And vainly angry with repelling rocks  
 Roar'd, swell'd, and burst its fury on their sides.  
 A winding river thro' the country flow'd,  
 With blooming islands thickly studded o'er,  
 Edg'd round with flowering limes and poplars tall  
 That rear'd their stately summits to the clouds.  
 Between the banks the shining currents play'd ;  
 Some with rapidity their waters roll'd ;  
 Some gliding soft in secret stole along ;  
 Others with serpentine and mazy round,  
 Back toward the place return'd from whence they sprung,  
 Unwilling still the charming spot to lose.  
 Far off the hills and mountains in the clouds,  
 Hiding their heads, presented to the view  
 Fantastic forms that yielded fresh delight.  
 The neighbouring hills with clust'ring vines were spread,  
 Whose swelling grapes, in richest purple dy'd,  
 Hung down in rich festoons ; th' extending leaves  
 To hide the growing treasure idly strove,  
 That lowly bow'd the branches with its weight.  
 O'er the wide view the rich pomegranate rose,  
 Th' olive and fig-tree, with an endless store  
 Of richest kind luxuriant, and far spread  
 One universal garden to the eye.'

Understanding that a continuation of this work is intended,  
 we earnestly recommend it to the author, to study the measures  
 of Milton and Shakespeare ; in which, he will find that blank  
 verse admits a much greater variety of numbers, than he seems,  
 at present, to attribute to it. From its very nature, and from  
 the perpetual recurrence of couplets, rhyme is, in some degree,  
 monotonous, even in the works of the best poets ; for which  
 reason, we cannot think it the most eligible mode of version in  
 epic poetry : yet blank verse must be vigorously sustained, and  
 carefully guarded from falling into meanness of diction, as well  
 as preserved from inelegant asperities of versification. Obliged  
 as we are, by the duties of our office, to deliver a fair and im-

partial opinion, we are sorry to observe, that many such transgressions occur in the work before us. The relation of the appearance of Telemachus before the King of Sicily, affords an example of a bolder liberty taken with the laws of accent and quantity, than we ever remember to have witnessed, in so narrow a compass, as the strange "committing short and long" with the name of ANCHISES, within eight lines of each other:

' To sacrifice us both upon the tomb  
Of Anchises: their blood, said he, will flow,' &c.

\* \* \* \*

' And all their minds upon the act were bent  
Before Anchises' tomb they quickly led.' &c.

A boy at school would suffer for the offence against the Virgilian name of Anchises, reduced to Anchises in the first instance; and rightly, but inconsistently, extended, as if on the rack, or on the bed of Procrustes, to Anchises in the last. We are sorry to say that nothing can be more mean and prosaic than the eight lines that follow the above.

In the annexed passage, the first five or six lines have some merit; but we cannot admire the prosaic character of the eight or ten that are subsequent to them:

' Meanwhile the destin'd sacrifice he stay'd,  
And orders issu'd to repel th' attack  
That Mentor had forewarn'd; the aged men  
And feeble women on all sides were seen,  
'Trembling thro' fear, with children clinging round,  
And bath'd in tears, who to the city fled.  
The lowing oxen and the bleating flocks  
Their fertile pastures left and came in droves;  
Whose numbers far the housing-room excell'd  
Allotted for their use; the people rais'd  
So wild a tumult as they crowded in,  
They understood not what each other said:  
Amid the loud disorder some mistook  
Strangers for friends; while others madly ran  
They knew not whither: but the higher sort,  
(Thinking themselves far wiser than the rest)  
Judg'd Mentor an impostor, who had fram'd  
A false prediction to preserve his life.'

Every poetical reader must feel the inaccuracy and lowness of expression in, the droves

' Whose numbers far the housing-room excell'd [for exceeded]  
Allotted for their use' ———

They must equally feel the poverty and meanness of

——— others madly ran

*They knew not whither: but the higher sort,  
(Thinking themselves far wiser than the rest)' &c.*

which lines are scarcely above the style of Sternhold and Hopkins.

We



We are unwilling to multiply the enumeration of errors; but we must notice the following:

— 'i' the realm  
Of Antiphates, King o' the Lestrigons;  
who is, like Anchises, miscalled,—or, rather, unlike; for the quantity of his name, Antiphates, is prolonged; while, in one instance at least, that of Anchises is abbreviated. We perceive also many harsh elisions, most easily curable; such as,

'Of great Ulysses, th' image of his sire.'

The line would have been better in prose, as well as in poetry, without the barbarous *th'* before *image*.

In p. 10. ver. 230—1, we read,

'Whom she by golden apples that were pluck'd  
I' the Hesperian garden, easily o'ercame.'

In what an ill-cultivated garden, springs the *second* blasted flower of poetry!

V. 326. 'On one side rais'd the Cyclops to my view,  
That monstrous giants are, who feed on men;  
Æneas and the Trojan fleet, he plac'd  
On th'other, sailing now upon that coast.  
Highly incens'd against the Greeks, their hands  
These Trojans gladly would imbrue, he cry'd,  
In the streaming blood of sage Ulysses' son;'

Not to mention the elision in the 4th line, what a halting verse is the last!—Among other elisions, a most ungraceful one occurs in p. 12. ver. 268.

'His vessel, sported to the winds, was lost  
And bury'd neatb the waves'—

As examples of meanness of expression, particularly debasing the "easy vigour" and dignity of blank verse, we shall only point out the housewifely cares of Calypso, in telling Telemachus that

— 'the needful time is come  
For due repose and *sofisting* garments wet,'  
and afterward providing

— 'fresh apparel needful for them laid.'

The conversation, too, of the goddesses, is equally elegant:

— 'Telemachus, she cry'd,  
To satisfy my curiosity,  
Proceed!!!'

Of carelessness and inelegance we shall copy but two instances. The first occurs in p. 15. ver. 353.

'She something saw that seem'd to her divine  
That couch'd within him'—

How much better would a slight transposition render the first line, Something she saw, &c.

The very same negligence, or want of taste, appears in the last page of the pamphlet, ver. 596.

— 'A ship he fitted out

To safely place us on our country's shore.'

We can hardly help reading, and wonder how the author could help writing,

Safely to place us, &c.

On the whole, unless Mr. Canton corrects the errors above mentioned, and studies to render his blank verse more various and elegant, he will leave the prose of Dr. Hawkesworth as the only English construction of Fenelon, and the rhyme of Dryden and Pope in absolute possession of the works of Homer and Virgil. They are, indeed, most enchanting, though not always most faithful, interpreters.

ART. VII. *A Letter addressed to Dr. Priestley, Messrs. Cavendish, Lavoisier, and Kirawan; endeavouring to prove, that their newly adopted Opinions of Inflammable and Dephlogisticated Airs forming Water; and the Acids being compounded of the different Kinds of Air, are fallacious.* By Robert Harrington, M.D. 8vo. pp. 136. 3s. Faulder. 1788.

**T**HIS gentleman has already \* made his public appearance in the character of a philosopher, but complains that he was not favourably received, and that his system has not been adopted. Though he is now announced with the respectable addition of *M. D.* to his name, we dare not flatter him with the hopes of a much better reception for the present performance; in which he obstinately labours to defend the same system, and to demolish those which stand in competition with it.

The first of the doctrines which he opposes, *viz.* the composition of water, has been tottering for some time, though not in consequence of any blow from Dr. Harrington. We shall give his first observation on it as a specimen of his mode of writing and reasoning:

\* The theory which is at present received and adopted under the sanction of your great names, appears to me to be very far from just, being directly in opposition to all our rudiments and established principles in chemistry.

\* Your experiments leading you into the most extraordinary hypotheses. For, agreeable to your experiments and opinions, you say,

\* I. That inflammable air (or phlogiston) and dephlogisticated air, form water.

\* Of all the singular changes that chemistry has shewn us, this is the most extraordinary. We have long known, that an alkali and an acid body would unite, and form a neutral body, partaking of nei-

\* See Review, vol. lxxiv. p. 419.



ther; but that inflammable air, a body which charcoal may be all formed into, and dephlogisticated air, which nitre may be principally formed into, leaving a residuum not quite one half of the weight of the nitre; which Dr. Priestley found to contain no nitrous acid, but an alkaline basis (See vol. iv. p. 295.) that they should form water.

' In chemistry, if we are acquainted with the bodies which compose any compound one, we can make that body. Thus sulphur is formed of the vitriolic acid and phlogiston, and nitre of the nitrous acid and an alkali. The common vitriol (which likewise abounds so general in nature) of the vitriolic acid and iron; all these bodies in chemistry we can form.

' Then agreeable to this rule, by mixing charcoal and nitre, we should make directly the same body as water.'

The author pursues this *curious* thought a little further; but instead of following him, let us try how it will apply to his own hypothesis. Empyrean or vital air, according to him, consists of phlogiston, water, acid, and earth. Charcoal, he admits, is phlogiston; and, to throw every possible advantage on his side, we shall take the acid in the very state in which he affirms it to exist in empyrean air, that is, in the state of fixed air. If therefore we acidulate water with fixed air, and add to it some powdered charcoal and earth, this composition, on his own principles, ought to be the very same thing with vital air.

Dr. H. appears throughout the whole, as well in defending his own opinions, as in controverting those of others, to satisfy his mind with such arguments as will probably not be satisfactory to any of his readers. To prove, for instance, that water is a constituent part of *empyrean air*, he thinks it sufficient if he can shew that there are depositions of water from the *atmosphere*; and this, he says, he did long before Mr. Cavendish's experiment; for in the burning of a common lamp with oil, in the course of a night, he has collected two or three ounces of water. But this water might have proceeded from the oil, unless its quantity was greater than the oil could have afforded; and if it did proceed from the atmosphere, no one doubts the existence of watery vapours there.

To prove that fixed air is a component part of empyrean air, he says,

' The *most decisive* experiment I made, is this; I took water, saturated with the empyrean air of the atmosphere, in which there was no fixed air, and then mixed it with an equal quantity of lime water; and after letting them stand for some time, excluded from the air, they become turbid from being saturated with fixed air: that it is done by decomposing the atmospherical empyrean air, is *certain*, from the gradual manner in which it is done.'

Now, by *empyrean air of the atmosphere*, he means only common atmospheric air; and that this has no fixed air floating in it, he says he 'was sensible, by putting it to the different tests.'

What those tests were, he does not tell us; but his readers will perhaps look on this very experiment as a test that it did contain loose fixed air, and was not pure empyreal air. To make the argument conclusive, he should decompose a known quantity of real empyreal air; let him try if he can get any fixed air from this, and tell us what remains after its separation.

Such experiments as Dr. H. gives us of his own are, in general, so imperfectly stated, that they appear rather in a questionable shape. Thus,

I took a piece of dried oak, and burnt it, with the assistance of a mirror, till it was totally consumed; accurately measuring the quantity of heat I got from it. I then took the same quantity, and formed it into charcoal. I then fired all this charcoal in atmospherical air; the same kind of air that the wood was burnt in; but I got far more heat from the charcoal than from the wood, besides without taking to the account the great quantity of inflammable air it produces when charred. And I likewise found that I destroyed, in the same proportion, more atmospherical air by the burning of the charcoal, than the burning of the wood.

So delicate an experiment as this should not have been passed over so slightly. We wish to know, by what method the quantity of heat was *accurately measured*. We suppose it to have been that of M. De la Place, *viz.* inclosing the wood in a cavity surrounded by ice, and measuring the quantity of water that was liquified by the combustion; but if so, how was the mirror applied? If the wood had any communication with the exterior air, we suppose that some smoke or flame would escape; and, with them, a quantity of heat: if it had not, we do not conceive how it could be *totally consumed*, or how the vessels could be preserved from bursting.

Our suspicions of some inaccuracy or misrepresentation, in experiments of this kind, where we have only the author's word for the fact and the circumstances, are increased by observing, that he is liable to mistake in the statement of known facts. It is a mistake, for instance, in page 105, that minium will be reduced, or that phosphoric acid will form phosphorus, by simple heat, without addition; though we must confess that these things *ought* to be so according to his theory, which makes heat and phlogiston to be the same thing, only the one a higher *concentration* of fire than the other. It is a mistake also in the next page, that Dr. Priestley formed phosphorus with the vitriolic acid, inflammable air, and animal bones, and that by this process the vitriolic acid was turned into the phosphoric; for the phosphoric acid exists in bones, and is only expelled from them by the vitriolic. That the phosphoric acid and calx of lead form inflammable air, and the vitriolic acid, with the same calx, empyreal air, is a false statement of the facts; and that the two airs are



not very far different from each other, is a conclusion which would not follow, though all the premises were just. To countenance this supposed similarity between empyreal and inflammable air, he makes the *empyreal air to burn* with partial explosions or cracklings!

The letter concludes with a bold challenge to the gentlemen to whom it is addressed:

'I publicly call upon you, either to vindicate your opinions, or renounce them; science and the public claim it of you.' If they should not answer to this call, which is likely enough to be the case, the Doctor seems determined to withhold from us the further fruits of his lucubrations, namely, 'a minute investigation of heat and light, with their different productions; which (he says) I mean to give in a separate publication, as soon as philosophers seem to attend to *my truths*, and have thrown aside their prejudices.' It is, to be sure, an ungrateful business, to offer *truths* to those who will not attend to them; and therefore we would advise Dr. H. to persist in the laudable resolution of keeping *his truths* to himself; assuring him at the same time, that we have always observed philosophers to be ready enough to attend to rigorous experiments and just deductions from them; but that they really are not endued with faculties sufficient for discerning any truth not already known to them, if it be involved in apparent misrepresentations and paralogisms.

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ART. VIII. *Conjectures on some of the Phenomena of the Barometer:*  
To which is added, a Paper on the *Inversion of Objects on the Retina.*  
By Robert M'Causland, M.D. 8vo. 1s. Creech, Edinburgh.  
1788.

THE first of these tracts proposes an hypothesis respecting the barometer, not altogether new, at least in its principle, though it does not seem to have occurred to the author in his reading. He shews that the different heights of the mercury cannot be attributed to a variation of the elasticity or gravity of the air: that mere *elasticity* can hardly have any considerable effect, unless the upper part of the atmosphere was bounded by a resisting surface, from which, as a fixed point, the elasticity might act downward: that the variations of *gravity*, produced by vapours arising from the earth, do not accord with the phenomena; for, on that principle, the barometer might be expected to rise daily, in proportion to the progress of exhalation, till the air becomes fully saturated with the vapour; that is, till rain commences, and then gradually to fall. Local accumulations or removals of air, by winds, are not noticed.

His own hypothesis is, that the changes of the barometer are owing to variations in the *quantity* of air; for that there are powers

powers in nature by which air is *diminished*, or changed into a different substance, and other powers by which fresh supplies are produced; and that according as one or the other power acts with the greatest force, the quantity of air must be increased or diminished, and the barometer, of course, rise or fall. The diminution is ascribed principally to phlogiston, by which the air is not only decreased in bulk, but the remaining bulk is made specifically lighter than common air: the increase may arise from vegetation, and from the action of the sun on waters; but both powers, he observes, may be derived from many more sources than we are as yet acquainted with. He subjoins several observations on the causes and concomitants of rain, which deserve notice; but we have not room to be more particular.

With regard to the *erect* appearance of objects, though painted in an *inverted* position, on the retina, Dr. Macauland endeavours to shew, that in judging of the position of objects, the mind is not influenced by the representation of them on the retina, but by their situation with respect to the earth; and by a connection between the senses of vision and feeling, founded on experience alone. Whether a man stands erect or lies horizontally, he will see an object in the same position, though its figure must be differently projected on the retina: and if he stands parallel to another man, and looks downward, he will judge the legs of both to be erect, though they must be painted in opposite directions on the retina.

Both these little tracts are written with perspicuity, conciseness, and uncommon closeness of argumentation: we observe also, in this gentleman, a very commendable modesty and diffidence of himself, with a tenderness for those with whom he differs in opinion, and a disposition rather to add strength than expose weakness.

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ART. IX. *A Course of Lectures on the figurative Language of the Holy Scriptures, and the Interpretation of it from the Scripture itself.* Delivered in the Parish Church of Nayland in Suffolk, in 1786. To which are added, four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews. Also a single Lecture on the natural Evidences of Christianity; delivered as a Sermon on Mr. Fairchild's Foundation, at the Church of St. Leonard, Shoreditch, on the Tuesday in Whitson Week, 1787. By William Jones, M. A. F. R. S. Author of the Catholic Doctrine of the Trinity, &c. 2vo. 466 Pages. 6s. Boards. Rivingtons, &c. 1787.

IF our readers have any recollection of the sentiment and spirit of Mr. Jones's former publications\*, they will easily

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\* See Index to Monthly Review, vol. i. p. 67, &c.



form a judgment as to what they may expect in the present volume. They will naturally conclude, that *Lectures on the figurative Language of the Holy Scriptures, by the Author of the Catholic Doctrine of the Trinity*, must contain many rules of interpretation, and inculcate many doctrines, which will not bear the test of sound criticism or sober reasoning: nor will they have reason, on perusal, to accuse themselves of having formed a rash or groundless opinion.

The doctrines advanced in these Lectures are those which are usually termed Calvinistical; and the rules of interpretation are such as would enable any man of a lively imagination, to extract the Christian system from the works of Homer, Herodotus, Ovid, or Livy, or even from the philosophical Essays of Hume or Bolingbroke. We have been accustomed to read and hear that the sacrifices and ceremonies of the Mosaic ritual were typical of the death of Christ, and of the method of forgiveness under the Christian covenant. But, according to Mr. Jones, the whole of Scripture, the historical and preceptive parts not altogether excepted, is figurative and allegorical; and even the natural world is typical of the moral. What is this but to give up the reins to fancy and imagination, and to make the visionary enthusiast, and not the man of learning and judgment, the best interpreter of the sacred writings?

Mr. Jones begins his first lecture with the following assertion: 'When the Maker of the world becomes an author, his word must be as perfect as his work.'—We are afraid that if the perfection of the books of Scripture, considered as *compositions*, be made the test, they will never be able to vindicate their claim to a divine original. In this lecture, Mr. J. professes to shew *how the language of Scripture differs from that of other books; and whence its obscurity arises*. But is obscurity of language consistent with perfection? In the course of the lecture, he ascribes the obscurity of Scripture to the *matter* of which it treats, and the various *forms* under which that matter is delivered; and, in considering the latter of the two, he has recourse to a principle, eagerly adopted by all who are conscious that their interpretations of Scripture will not bear the test of sober reasoning, *viz.* 'that all men have not faith; that it is the gift of God wherever it is found; and that the natural man, or man with no powers but those of our common nature, receiveth not the things of the Spirit of God \*.' Now faith, according to our author, is used in many passages for that sense or capacity in the intellect, by which the visible things of the Spirit of God are admitted and approved. But at p. 20, we are given to understand that *the devils* have more faith

\* '—no doctrine,' he asserts, 'of the Gospel of Jesus Christ is more decided than this'—

than

than men. How is this to be accounted for? Have the devils, by nature, more of that sense or capacity by which the invisible things of God are admitted and approved, than men have? Or does God give it to them to whom it can be of no use; and deny it to men, to whose salvation, according to Mr. Jones, it is absolutely necessary? Toward the close of this lecture, we have the following explanation of St. Paul's expression, *by the letter and circumcision, &c.* \* :

'In his reasonings with the Jews, he presses them with the unreasonableness and wickedness of resting in the literal observation of the law; telling them, that *by the letter and circumcision they transgressed the law.* But how could this be? Did not the law ordain circumcision in the letter? It did undoubtedly; yet, however paradoxical it may appear, the literal observation of the law was a transgression of the law. From whence it is a necessary consequence, that the letter of the law was ordained only for the sake of its spirit or moral intention; which the Jew neglecting, while he trusted in the law as a form, was in effect a transgressor of it; and was condemned in his error by the Gentiles, who without being born under the letter of the law, had now attained to the spirit of it, and were better Jews than the Jews themselves.'—'The fact is plain, that they [the Jews] erred by a literal interpretation of their Law; and that by still adhering to the same, they are no nearer to the Gospel now than they were seventeen hundred years ago. On the other hand, the Apostles of Jesus Christ succeeded in their labours by being *ministers of the Spirit*; that is, by interpreting and reasoning according to an inward or figurative sense in the Law, the Prophets, and the Psalms. All the Fathers of the Christian church followed their example; particularly *Origen*, one of the most useful and powerful of primitive expositors.'—'The same way of teaching was observed in the middle ages, till the times of the Reformation; and even then our best scholars still drew their divine oratory, particularly the learned and accomplished *Erasmus*, from the spiritual wisdom of the first ages. To revive and promote which,—is the design of this and the following lectures.'

We have quoted the foregoing passage, that our readers might learn from the author himself, the general strain and purport of this publication.

The subjects of the following lectures are, *The several kinds of figures found in the language of the Scripture,—The figures taken from nature,—The artificial or instituted figures of the Law of Moses,—Some farther examples, which shew how the language of the other parts of the Scripture is borrowed from the language of the Law of Moses, &c.—The figures which are borrowed from the events of the sacred history,—The personal figures, or types, of the Scripture,—The miracles of the New Testament, as they belong to the figurative language of the Scripture,—and The uses and effects of the symbolical style of the Scripture.*

\* Rom. ii. 27.



In the discourse on the figures taken from nature, we have the following paragraph :

‘ The moon is used as an emblem of the church ; which receives its light from Christ as the moon does from the sun : therefore the renovation of the moon signifies the renovation of the church ; as a sign of which, the new moons were appointed to be observed as religious festivals under the Law ; and the Apostle tells us they were a shadow of things to come ; and the substance of that shadow is known from the nature of the case, and the relation which the moon bears to the sun.’

But where is the moon used as an emblem of the church ? In that grand emblematic representation at the beginning of the 12th chapter of the Revelation, the woman, generally interpreted the church, is clothed with the sun, and has the moon under her feet. Does she stand on herself ?

P. 54. Mr. J. writes, ‘ The œconomy and disposition of the human body is used as a figure of that spiritual society, or corporate body, which we call the church—the eyes appointed to see for the rest of the body, are the prophets and teachers, anciently called seers.’ That is, if we mistake not his meaning, the laity should take opinions on trust from the clergy, and believe as the priest directs them. This doctrine might have suited the middle ages, before the Reformation, but will not do in the present day. These figurative eyes look so many different ways, and have so palpably misled and bewildered those who have trusted to them, that private Christians are wisely resolved to see for themselves, agreeably to the exhortations of Christ and his Apostles, *to judge of themselves what is right*\*—*to search the Scriptures*†—*to prove all things*‡—and *to try the spirits whether they are of God, because many false prophets, or teachers, are gone out into the world*§. Mr. Jones’s extravagant ideas of the dignity and importance of the clergy, or as he would say, the Christian priesthood, and of the deference to which it is entitled, may be further learned from the following sentence, p. 102.

‘ As the Jews shewed all reverence to their high priest, much more ought we to ours, and to all that act in his name for his sake : and they who think meanly of the priesthood, or speak of it with contempt, as some do of malice, and some of ignorance, shall one day see heaven and earth fly away before the face of a priest.’

Nor does Mr. Jones appear to entertain less extravagant ideas of the submission due to temporal than to spiritual governors :

‘ From this example of Corah, we are to learn that God considers opposition against lawful authority as a sin against himself. He declares that *rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry* : the meaning of which as it stands in the book of Samuel is this ; that if a man were a Jew, and yet a rebel, he

\* Luke, xii. 57.

† John, v. 39.

‡ Thess. v. 21.

§ 1 John, iv. 1.

might as well be a heathen: if he were too stubborn to submit to the ordinances of God, he might as well be a forcerer, or serve idols. And it is worthy of observation, that this severe sentence is against *Saul*, a King, who usurped the authority of the priesthood, and pleaded a godly reason for it. But so jealous is God, for the wisest ends, upon this subject, that no dignity of person, *no appearance of reason*, is admitted in excuse for the sin of rebellion. We therefore rightly pray in the Liturgy of the Church of England, that God would deliver us from rebellion in the state and schism in the church; and in order to this, we should also pray, that he would deliver us from the principles out of which they proceed; for none of our reasonings will prevail in this case. For my own part, I must confess, that if there be any man who is so far infatuated as to have persuaded himself that God is no proprietor of power in the world of his own making and governing, and that all men are born to a state of equality, I would no more reason with that man, than I would preach temperance to a swine, or honesty to a wolf.' p. 198.

We leave such rant to expose itself.

According to Mr. Jones, the beautiful apologue of the good Samaritan is an allegorical parable, describing the fall and salvation of man; p. 57.—Man's being sent into the world to earn his bread by labour is only a shadow of his proper errand, which is, to *work out his own salvation with fear and trembling*, p. 58.—the church is the daughter of God, and the spouse of Christ \*, p. 73.—the bread and wine which Melchizedek brought forth to Abraham prefigured the bread and wine of the Lord's Supper, p. 99.—the confusion of tongues, with the dispersion of the nations, was reversed when all the nations, so divided at Babel, were gathered together in one, in Christ Jesus,—and the different languages which arose at Babel were all united in the tongues of the first preachers of the Gospel on the day of Pentecost, p. 157.—the settlement of the Jews (he should have said the children of Israel) in Canaan, with the fall of Jericho, prefigured the establishment of Christianity among the Gentiles, and the fall of Satan's kingdom by the preaching of the Gospel, p. 201.—Judah, who advised the selling of Joseph with a view to save his life, was a type of Judas, who betrayed Jesus Christ into the hands of those who sought to kill him, p. 223.—and God's appearing to Moses from a bush on fire was a pattern of the incarnation, p. 240.

At the close of the invective against heresy and schism, and particularly the blasphemy of Socinus, we are told that Unitarianism is Mahometan infidelity. With at least equal propriety might an Unitarian assert that Trinitarianism is Pagan, or rather Platonic credulity.

\* But according to Mr. Jones, Christ is God. Is the church both his daughter and his wife?



To the last lecture is a supplement, entitled, *The symbolical form common to the Wisdom of antiquity, profane as well as sacred.* All that we learn from the lecture and supplement, is, that writers of all descriptions and all ages have made use of tropes and figures, and illustrated the subjects on which they discoursed by references to natural objects, historical facts, &c. They by no means prove that the objects and events to which allusions are made, are considered as typical of those things which they are employed to illustrate. We cannot here avoid noticing a great inconsistency in Mr. Jones, who, in his first lecture, asserts that the language of the Scripture differs from that of all other books; and, in his last lecture and supplement, that the ancient mythologists, moralists, philosophers, astronomers, 'all who have made pretensions to wisdom,' have used language of a similar kind.

To these lectures on the figurative language of the Scripture in general, Mr. Jones has added four lectures on the Epistle of St. Paul to the Hebrews, in which he professes to shew *the harmony between the mysteries, doctrines, and morality of the Old and New Testament*; and a single discourse preached at Mr. Fairchild's Lecture, on what he calls *the natural evidences of Christianity*; the purport of which is to prove that what he considers the great principles or doctrines of revelation, are suggested to us by the works of nature, the condition of our globe, the constitution, character and circumstances of mankind, &c. And among other curiosities, we are told that, from the properties of the serpent kind, 'every naturalist may learn what the evil is, and what we have to fear from him, more accurately and effectually than any words can teach;' and that the slaughtering of innocent animals for food, 'is declaratory of the salvation of man by the death of an universal sacrifice.' 'The insensible people,' says he, 'who trade in the slaughter of innocent animals, and shed their blood by profession, and they who feed on them by daily custom, never think of this: it would be wonderful if they did! 'But the universal practice of mankind eats, without their understanding it, that which Caiaphas professed without knowing what he said, *it is expedient that one man die that the whole people perish not.* It is expedient that the innocent should die to feed our bodies: let any man deny it if he can.' What a bold appeal! 'And it is equally expedient, that Jesus Christ should die to feed our souls.'

We here take leave of this fanciful and affected writer. The quotations that we have made are sufficient to apprize our readers of the strain and purport of the present publication. The moral part of them, we fear, will think that we have dwelt too long on it. Persons of a turn and taste similar to those of the author must be referred to the work itself.

ART. X. *The Field Engineer*; or, Instructions upon every Branch of Field Fortification: demonstrated by Examples which occurred in the seven Years War between the Prussians, the Austrians, and the Russians; with Plans and explanatory Notes. Translated from the fourth Edition of the German Original of I. G. Tielke, late Captain of Artillery in the Service of the Elector of Saxony, by Edwin Hewgill, Ensign and Adjutant in the Coldstream Regiment of Foot Guards. Large 8vo. 2 Vols. 11. 8s. Boards. Walter. 1789.

**T**HIS work is divided into three parts, each part subdivided into chapters. Part I. which treats of marches and camps, contains nine chapters, whose contents are as follows. Of the duties of a field engineer. To reconnoitre a country, or the position of the enemy, and to give intelligence to the general. To reconnoitre an enemy's fortresses. To order and conduct the march of an army, to repair roads, form bridges, &c. Of the passage of rivers. Of the formation of roads and bridges. To choose and mark out a place of encampment, or the position of an army. Of the distribution of posts, guards, and detachments. Of alarm posts. Part II. treats of field fortification, divided into the twenty-five following heads or chapters. Of retrenchments in general. Rules concerning retrenchments. To retrench a camp or post. Of workmen. Of the materials which are necessary in the formation of a retrenchment. Of artillery and their portée. Of heights commanding each other. Observations upon lines, angles, and polygons. Of the profile. Of the methods of marking out lines, angles, and figures upon the ground. To regulate the construction of parapets and retrenchments according to the number of men intended for their defence, to distribute the workmen, &c. Of batteries. This chapter concludes the first volume.

Vol. II. opens with the thirteenth chapter of Part II. Of parapets, fleches, redoubts, star-forts, and other works. Of têtes-de-pont. Of trous-de-loup, crows feet, &c. Of sougasses. Of abbatis. Of inundations. Of the method of retrenching heights and high positions. To defend ravines, valleys, debouchés and defiles, by means of retrenchments. Of the defence of rivers. Of the defence of church-yards, walled-yards, and farm-houses. Of the defence of villages. Of the defence of towns by means of retrenchments. Of lines or retrenchments for the defence of an army. Part III. which treats of taking up ground, and the preparation of military plans, contains the twenty-seven following chapters. Of the preparation of the scale. Of taking up ground with the help of a map. Of taking up ground without the help of a map. Of taking up ground entirely by the eye. Of taking up ground with the compass and another instrument. Of taking up ground by paces. Of taking up a camp or position. Of taking up rivers and intersected ground. Of taking  
up



up woods. Of taking up ground in a hilly country. Of taking up towns and villages. To make a plan of an action. Of taking up trenches. Examples relating to the foregoing chapters. Of plans in general. Of water and morafs. Of heights. Of arable land, meadows, trees, gardens, vineyards, and woods. Of roads, bridges, fords, &c. Of houfes, villages, towns and fortreffes. Of camps and retrenchments. Of colouring plans. Of ornamenting and finishing a plan. Of the preparation of transparent paper. Of copying plans. To make glue. To pafte plans upon linen.

At the end of the firft volume, are four fets of tables, with obfervations, and directions for the methods of applying them. Table firft and fecond give the proportions, which the feet and other fimilar meafures in the undermentioned places bear to the *pied royal*, or Paris foot, when divided into one thoufand parts. Table third exhibits a comparative view of the meafures of different countries. Table fourth, a comparative view of the miles of different countries. As moft of the articles of this work have a reference to the plates, extracts cannot, therefore, be given without them.

Of Captain Tielke's original treatife, it will be unnecessary here to fay any thing; having already, in feveral other articles, given our testimony of its value. With refpect to the verfion before us, although modeftly ftyled a tranflation only \*, it may in many inftances be confidered as an improved edition; feveral particulars in which the author has expreffed himfelf obfcurely being here explained, from his personal information communicated to the tranflator, who, when any difficulties occurred, applied to him for elucidation. The plans are drawn on an enlarged fcale, with an addition of three plates; fome paffages which were plainly repetitions, and a chapter on the preparation of water-colours, have been omitted.

From what has been faid above, it is evident that the tranflator has fpared no pains to underftand his author: it is alfo but juftice to obferve, that he feems converfant with the fubject on which he writes. The letter- prefs is very handfomely performed, and the plates are neatly engraved.

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\* With refpect to the tranflator's language, it is, in general, very correct, and unexceptionable; and we have only to add, that we fometimes meet with a word not commonly ufed in the fenfe to which Mr. Hewgill has applied it: among thefe are *retrenchment*, and *theorifm*.

ART. XI. *The Observer*: Being a Collection of moral, literary, and familiar Essays. Vol. IV. 8vo. 314 Pages. 3s. 6d. bound. Dilly. 1788.

“*APRÈS l'esprit de discernement, ce qu'il y a au monde de plus rare ce sont les diamans et les perles,*” says an eminent French writer. Mr. Cumberland, the author of the volume before us, possesses this faculty (discernment), generally speaking, in so eminent a degree, that it is unnecessary for us, after the above-quoted declaration, to state the particular estimation in which he must consequently be held.

This eagle-eyed Observer, whom we have often had occasion to notice \*, proceeds in his examination into the properties and affections of that wondrous microcosm, *man*: that “chaos of thought and passion:” that “infant of a larger growth,”—with all his wonted ability and skill.

Mr. C. has here continued his account of the literature of the Greeks, particularly that portion of it which comprehends the writers of the *middle comedy*: among whom we find the names of *Alexis, Antiphanes, Aristophon, Diodorus, Euphron, Theophrastus, &c.* &c. with translations of some fragments of their works. These will, no doubt, be considered as curious. But he has not favoured us with the originals of those fragments, nor even referred to his authorities; which omission is to be regretted, because it is possible that he may, by some, be suspected of giving a copy of verses as the production of the 92d or 93d Olympiad, which may actually have had their origin at a very different point of time. Some of the representations, indeed, are so consonant to the manners of the present age, that we almost half incline to that opinion ourselves. However this may be, the following lines are well entitled to our regard. They are ascribed by Mr. C. to *Socrates*, a native Athenian, and in considerable favour with the stage:

\* Is there a man, just, honest, nobly born?  
Malice shall hunt him down. Does wealth attend him?  
Trouble is hard behind. Conscience direct?  
Beggary is at his heels. Is he an artist?  
Farewell repose! An equal upright judge?  
Report shall blast his virtues. Is he strong?  
Sickness shall sap his strength. Account that day,  
Which brings no new mischance, a day of rest.  
For what is man? What matter is he made of?  
How born? What is he and what shall he be?  
What an unnatural parent is this world,  
To foster none but villains, and destroy  
All, who are benefactors to mankind!  
What was the fate of Socrates?—A prison,  
A dose of poison: tried, condemn'd and kill'd.

\* See Rev. vol. 73, p. 126, and vol. 75, p. 205.



How died Diogenes?—As a dog dies,  
 With a raw morsel in his hungry throat.  
 Alas for Æschylus! Musing he walk'd,  
 The soaring eagle dropt a tortoise down,  
 And crush'd that brain where tragedy had birth:  
 A paltry grape stone choak'd the *Athenian bee*:  
 Mastiffs of Thrace devour'd Euripides;  
 And god-like Homer, woe the while! was starv'd.—  
 'Thus life, blind life, teems with perpetual woes.'

Mr. Cumberland has entered into a particular examination of the Fox of Ben Jonson. He is lavish in his commendations of it: but in this he only echoes the public voice, the long-received opinion, that it is a perfect and finished piece.

“The Fox, the Alchymist, and the Silent Woman,  
 Wrote by Ben Jonson, are outdone by no man;”  
 Said somebody long ago. And this we have seldom heard disputed: for though the comedy in question is not *original*, either in its manners or its incidents, the principal characters (*Hæredipetæ*, or legacy-hunters) were, at the time of writing it, entirely new to the English stage. These legacy-hunters, who are represented under the title of birds of prey, *Voltore*, *Corbaccio*, and *Corvino*, are, as Mr. C. has well remarked, ‘warmly coloured, happily contrasted, and faithfully supported from the outset to the end.’

We now proceed to the less agreeable part of our business, namely, to “blame where we must.” The 111th number of this Collection of Papers presents us with a critique on the *Samson Agonistes* of Milton, in which the opinions of Dr. Samuel Johnson on that celebrated drama are examined and opposed: but certainly with little success. The following observation seems, to us, to be founded in a palpable mistake:

‘The author of the Rambler professes to examine the *Samson Agonistes* according to the rule laid down by Aristotle for the disposition and perfection of a Tragedy, and this rule he informs us is, that it should have a *beginning, a middle, and an end*. And is this the mighty purpose for which the authority of Aristotle is appealed to? If it be thus the author of the Rambler has read *the Poetics*, and this be the best rule he can collect from that treatise, I am afraid he will find it too short a measure for the Poet he is examining, or the Critic he is quoting. Aristotle had said, *that every whole hath not amplitude enough for the construction of a tragic fable: now by a whole*, (adds he in the way of illustration) *I mean that, which hath beginning, middle, and end*. This and no more is what he says on beginning, middle, and end; and this, which the author of the Rambler conceives to be a rule for tragedy, turns out to be merely an explanation of the word *whole*, which is only one term among many employed by the Critic in his professed and complete definition of Tragedy.’

Mr. Cumberland's attempt to explain away the expression used by Aristotle, respecting the perfections of a *tragic fable*; that it

should have a "*beginning, a middle, and an end*"—at the same time applying that expression, and as if in the way of contradiction, to the word *whole*; is at once extravagant and unprofitable. Has he never attended to what eminent critics have observed on that matter: or is he ignorant that every *dramatic fable* is, or should be, a *perfect whole*\*?—Now if this be actually the case, if every *fable* must be a *whole*; and if every *whole* must have a beginning, a middle, and an end (which he readily admits), the fable of a tragedy will necessarily have the same. His observation on the expression in question can therefore be considered as nothing better than a verbal contention; an ill-supported argument, which must inevitably fall to the ground.

Part of this publication is taken up with remarks on the religious opinions of David Levi. Mr. C. will never be able to *turn the heart* of David, however greatly he may labour at it. We forbear to enter into any examination of these opinions, or of the answers to them: for, of such "*vain contests*," we see no end.

We do not perceive any other objectionable passages in the present volume; and we are sorry to find a writer of so much merit as Mr. Cumberland remarking on the '*very little favour that he has received from his contemporaries*.' But, notwithstanding the abuse which has been so plentifully poured on him, he has always maintained his ground, and conducted himself, at the same time, with the spirit and temper of a gentleman. His enemies have retired, abashed and confounded, from the field; and he now enjoys the triumph which he so well deserves, the praises of every good and virtuous man.

The writer's reflections on the education of princes are such as few of our readers, we imagine, will be displeased to see:

'If there is a trust in life, which calls upon the conscience of the man who undertakes it more strongly than any other, it is that of the education of an heir-apparent to a crown. The training of such a pupil is a task indeed; how to open his mind to a proper knowledge of mankind without letting in that knowledge which inclines to evil; how to hold off flattery and yet admit familiarity; how to give the lights of information and shut out the false colours of seduction, demands a judgment for distinguishing, and an authority for controuling, which few governors in that delicate situation ever possess, or can long retain. To educate a prince, born to reign over an enlightened people, upon the narrow scale of secret and sequestered tuition, would be an abuse of common sense: to let him loose upon the world is no less hazardous in the other extreme, and each would probably devote him to an inglorious destiny. That he should know the leading characters in the country he is to govern, be familiar with its history, its constitution, manners, laws and liberties; and correctly comprehend the duties and distinctions of his own hereditary

\* See Arist. Poet. chap. 7. together with Dacier's Remarks.



office, are points that no one will dispute. That he should travel through his kingdom I can hardly doubt, but whether those excursions should reach into other states, politically connected with, or opposed to, his own, is more than I will presume to lay down as a general rule, being aware that it must depend upon personal circumstances. Splendor he may be indulged in, but excess in that, as in every thing else, must be avoided, for the mischiefs cannot be numbered which it will entail upon him. Excess in expence will subject him to obligations of a degrading sort: excess in courtesy will lay him open to the forward and assuming, raise mountains of expectation about him, and all of them undermined by disappointment, ready charged for explosion, when the hand of presumption shall set fire to the train; excess in pleasure will lower him in character, destroy health, respect, and that becoming dignity of mind, that conscious rectitude, which is to direct and support him, when he becomes the dispenser of justice to his subjects, the protector and defender of their religion, the model for their imitation, and the sovereign arbiter of life and death in the execution of every legal condemnation. To court popularity is both derogatory and dangerous, nor should he who is destined to rule over the whole, condescend to put himself in the league of a party. To be a protector of learning and a patron of the arts, is worthy of a prince, but let him beware how he sinks himself into a pedant or a virtuoso. It is a mean talent which excels in trifles: the fine arts are more likely to flourish under a prince, whose ignorance of them is qualified by general and impartial good-will towards their professors, than by one who is himself a dabbler; for such will always have their favourites, and favouritism never fails to irritate the minds of men of genius, concerned in the same studies, and turns the spirit of emulation into the gall of acrimony.

‘ Above all things let it be his inviolable maxim to distinguish strongly and pointedly in his attentions between men of virtuous morals and men of vicious [inclinations]. There is nothing so glorious and at the same time nothing so easy; if his countenance is turned to men of principle and character, if he bestows his smile upon the worthy only, he need be at little pains to frown upon the profligate: all such vermin will crawl out of his path and shrink away from his presence. Glittering talents will be no passport for dissolute morals, and ambition will then be retained in another cause than that of virtue. Men will not choose crooked passages and bye-alleys to preferment, when the broad highway of honesty is laid open and straight before them. A prince, though he gives a good example in his own person, what does he profit the world, if he draws it back again by the bad examples of those whom he employs and favours? Better might it be for a nation to see a libertine on its throne surrounded by virtuous counsellors, than to contemplate a virtuous sovereign delegating his authority to unprincipled and licentious servants.— The king, who declares his resolution of countenancing the virtuous only among his subjects, speaks the language of an honest man: if he makes good his declaration, he performs the functions of one, and earns the blessings of a righteous king;— a life of glory in this world, and an immortality of happiness in the world to come.’

A well-merited compliment to Alderman Boydell is offered in these papers, on his noble design of illustrating Shakspeare, by the assistance of THE POLITE ARTS.

ART. XII. *An Essay on the National Debt*, with Copper-plate Charts, for comparing Annuities with perpetual Loans. By William Playfair. 4to. pp. 30. 2s. 6d. Debreit. 1787.

WE had lately occasion to take notice of Mr. Playfair's ingenious contrivance for denoting the increase or decrease of numbers by geometrical lines, and to point out the advantages and disadvantages to which this mode of notation is peculiarly subjected \*. In the present essay, his views are entirely confined to one object, the national debt; the progress of which, since its commencement, is delineated with great accuracy on the first of these charts. With regard to *this chart*, the following observations in the preface are perfectly just: 'I am (says he) but as the hand of the clock pointing out the hour, and my *opinion* has no share in what I have done. It was as impossible for me to make the result of these calculations different from what it is, as it would be to alter a proposition in Euclid.' But this observation, which has the appearance of embracing the whole of the objects discussed in the pamphlet, cannot, in strict propriety, be applied to any part of it except the charts alone—all the reasoning adduced being mere matter of *opinion* only, and of opinion too that will be controverted by many well-informed men.

The second chart is in like manner a fair delineation of what would have been the progress of the national debt, had the money been borrowed on annuities for fifteen years, if the expenditure had been the same. And, on the third chart, is delineated the progress of the national debt in both these ways, so as to exhibit, at one view, what would have been the difference at any period, according to one or the other method. In all the three charts, the progress of the national debt is represented, *hypothetically*, from the present time, to the year 1840, on the supposition that it would proceed in the same manner for the fifty ensuing years, as it has done for the last fifty years. This arrangement seems to have been made with no other intention than to give an opportunity of delineating, by a curved line, the operation of the million applied for the purpose of diminishing the national debt, which would be wholly extinguished by that sinking fund, if faithfully applied, at the year 1840, should no new war intervene during that period.

These are the particulars which are delineated *with accuracy* in the work before us; and on the account that the varying size and

\* See Rev. vol. lxxviii. p. 505.



dimensions of a geometrical figure are more palpable to the eye, and convey a clearer idea to the mind, of a change in the dimensions, than can be given by arithmetical notation, it will be deemed a happy invention for facilitating the attainment of political knowledge: and thus far does the work before us merit, in our opinion, the approbation of the public.

But it does not seem to be on this particular alone, that Mr. Playfair is willing to rest his claim to the public favour. Like many other men who have only begun to enter on the intricate walk of political speculation, he finds it smooth and easy, and therefore has no difficulty in deciding, without hesitation, on the consequences that must ensue from the increase or the diminution of the national debt. He has not yet advanced so far as to perceive the intricacies of the discussion in which he is engaged; and runs sportively forward without being sensible of the want of balance which his unsteady steps so strongly indicate to the attentive observer.

In these circumstances, it was impossible for him not to consider the national debt as a grievance of the greatest magnitude, or to avoid inveighing against the *idle stockholders*, and the pernicious consequences that result to society from tolerating them in it, or to expatiate on the miseries of the poor. These furnish topics too alluring for a display of feeling and eloquence to be passed over in silence. For example:

'Liberty we have indeed inherited from our forefathers, and the meanest labourer is not denied his share, but it is his only portion; his labour, the sweat of his brows was mortgaged before he was born. He comes into the world where numbers are in ease and affluence; but of which he has no share; not an inch of the fertile plains which surround him is his, nor a morsel of the bread which they produce; labour, and toil, and care are his portion, but the rewards of labour and toil are not his own; the misconduct of ages that are past, has loaded him with debts that are attached to his existence: nor has he the consolation of reflecting that those debts were incurred to purchase liberty, or that they are applied to preserve it.'

Who would be able to suppress such a brilliant fally, by using the refrigerative power of common sense? Do we not see that the poor labourers in this land are the most indigent, oppressed, wretched beings that exist on the face of the earth? Is it not well known, that before the inauspicious æra of the Revolution, our labourers lived in affluence and ease; but that since the rise of the national debt, they have not so much as a rag to cover their nakedness, nor a morsel of bread to keep them from starving?

But Mr. Playfair reasons also as well as he declaims. He is a mathematician, and argues with precision. After comparing the national debt to the expences of an individual, he thus proceeds:

'The cases will seem parallel, if we divide the minutes which compose the life of man into industrious and idle, and the individuals which compose a nation into industrious and idle also. It may depend upon a variety of circumstances how many minutes of industry may be necessary to a man's doing well, and how many he may pass in idleness, without injury to himself; but though the proportion is unknown, yet it is certain, that in any possible case there must be some point [observe] before they come to be all idle (*i. e.* the minutes), which they cannot exceed without occasioning ruin. It is also equally clear, that there must be some point at which national industry will begin to be destroyed, if the number of idle increase beyond it, and as the increase of the national debt adds to the number of idle people, there must be some point at which it will begin to destroy.' Q. E. D.

This scarcely needs a comment. Are there no men who may live in ease, though they toil not—nor ladies who are dressed in gorgeous apparel, who neither toil nor spin? Are there not some whose labours only tend to dissipate their means, and whose wealth would be augmented every minute in which they would be persuaded to remain idle? What would be the conclusion which we must infer from this, if the case of the nation were to be supposed parallel to that of the individual?

We might quote many other passages which alike discover the embarrassment of the author; but we decline the ungracious task. In short, Mr. Playfair is here evidently wading beyond his depth, and it might be well if he could be advised to enter, in future, on the *public* discussion of such questions with greater caution.

He strongly recommends short annuities, or, what he thinks rather better, an efficient sinking fund, in preference to perpetual annuities; and, of course, warmly approves Mr. Pitt's scheme for paying off the national debt. We do not mean to controvert these principles, at present; but we cannot help taking notice of a glaring inconsistency between his reasoning, and the inferences that ought to be drawn from the inspection of his charts.

He every where endeavours to prove, that an increase of the national debt greatly retards the industry of the people: of course, sudden variations in this respect, like sudden alterations in any thing which affects the industry of a nation, must prove highly pernicious to it: but by the plan which he most approves, as clearly appears from his charts, the changes in this respect would be infinitely greater and more rapid than by that which has been adopted; and, consequently, we should infer that it must be more productive of political evils.

Had the charts been given without a comment, farther than barely to explain their meaning, they might have had their use. With the comment, as it now stands, this performance, like many others on the same subject, will only serve to amuse the weak; but



but can afford little information to the intelligent part of the community. We wish, if possible, to restrain this idle rage for vain disquisitions.

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ART. XIII. *New and Old Principles of Trade compared; or a Treatise on the Principles of Commerce between Nations; with an Appendix respecting, I. The principal Means of aiding Commerce II. The Balance of Trade. III. The Pre-eminence of agricultural Industry. IV. A Comparison of Prohibitions, Bounties, and Drawbacks. V. The Commerce of Grain. VI. Navigation Laws. VII. Laws concerning the Interest of Money. 8vo. 3s. Boards. Johnson. 1788.*

WE do not conceive that the principles of trade can ever vary. The political institutions, indeed, that may be adopted for encouraging or repressing particular branches of trade, may be varied to infinity; and the opinion that may induce the legislature to encourage or repress any particular branch of trade, may be influenced by fashion, by caprice, or by other circumstances. These principles, the *new and old principles of political regulations respecting trade*, and not the principles of *trade itself*, are investigated in the present volume.

Every man who is conversant in writings respecting trade and commerce, knows, that certain notions have universally prevailed at particular periods of time, which have been then admitted as undeniable axioms, serving as a basis for innumerable political regulations respecting trade; but the truth of these supposed axioms comes however, in time, to be questioned; they fall into disrepute, and, by degrees, others are adopted in their stead. Within the present century, many axioms which were admitted as undeniable truths, by our forefathers, have been set aside as erroneous; and others have been doubted, though not entirely abandoned. Formerly, for example, it was universally believed, that commerce could, in almost every case, be highly benefited by certain political regulations, and that it could never prosper unless where aided, not by the *protection* only of the law, but by its benign *regulating influence*. Of late, certain philosophical speculators on legislation, having discovered that trade has been evidently hurt, in many cases, by those regulations that were intended to promote it, have adopted a notion directly the reverse of the former, and now maintain that trade cannot, in any case, be benefited by political regulations of any sort, but must inevitably be hurt by them;—and of course they contend that, in every case, a *free trade* should be allowed, without any encouragement or restriction whatever.

The author of this production wishes to hold out these two opposite notions as the new and old principles of trade; and he defends the modern opinion with all his powers of argument.

It does not however appear that, in strict propriety of logical reasoning, the conclusion which they adopt can be drawn from the premises. Though it should even be proved in a satisfactory manner (which would be no easy task) that every political regulation that has been adopted, has proved hurtful, and not beneficial to trade, we should only, even in that case, be authorised to infer, that it is a matter of great difficulty to discover what regulations would tend to encourage trade,—without presuming to say that *none* could be found which would be beneficial. This might well serve to induce legislators to be extremely cautious how they established *new* regulations, and exceedingly attentive to the effects of any regulations they should be induced to adopt, so as to discover, as soon as possible, their real tendency; but this is as far as sound reasoning would admit us to go. While, however, the important fact above *assumed* is not admitted as *proved*; and as long as many men are fully convinced that *some* political regulations have been highly beneficial to certain branches of trade; we are far less authorised to infer that a free trade would in *all cases* prove the most beneficial to the nation which should chuse to adopt it.

As the truth is generally found to be somewhere about in the middle between two opposite extremes, we think those in general approach, nearest to it, who checking the impetuosity of their wishes, and doubtful of the force of reasoning unaided by experimental facts, proceed with a cautious diffidence in their researches, and, instead of boldly drawing general conclusions from a few facts, content themselves with particular conclusions only, which are clearly deducible from the particular facts that have been fully proved. We are afraid that should this rule be applied to the French school of political economists, it would be found that their doctrines, though in many particular cases well founded, admit not of that *general* indiscriminate application for which they contend. The same thing may be said of the ingenious Dr. Adam Smith, who has frequently fallen into the same error, and by the weight of his authority has drawn after him a great number of inferior imitators. Among these, we must rank the author of the treatise now before us. He has adopted the opinions of Dr. Smith concerning the unlimited freedom of trade in their utmost extent, and has endeavoured to support these opinions by a chain of reasoning that has nothing so new in it as the particular manner in which it is conveyed: and which, though concise, is far from being so clear as most readers will wish. For an elementary work, it appears too abstruse; and for a deep investigation, the ideas, when thoroughly understood, are too common to give satisfaction to philosophical enquirers.



Though we think it necessary thus to enter our caveat against the too easy admission of these new doctrines, let it be understood that it is only the too hasty and indiscriminate application of their principle to which we object. It cannot be doubted, we think, that the aggregate body of private persons, whose prosperity is to be immediately affected by the success of their business, will, in general, when left entirely to themselves, be better able to discover in what manner that business can best be conducted, than other people; who, only viewing it at a distance, set themselves to contrive regulations for conducting it properly. Neither can it be doubted, that a few artful men, who carry on a particular business, may be able to discover that their own individual interest may be highly promoted by certain regulations, which would very much tend to prejudice the concern at large—and that where a spirit of regulating business by laws in general prevails among the legislators, these artful men will find it an easy matter to impose on those persons who are entrusted with legislative power, so as frequently to obtain regulations that operate in a manner directly the reverse of what was intended by those who made the law. Of such regulations we have frequent occasion to complain. To guard against this evil, we cease not to exert our feeble powers. But we must again repeat, that it does not follow, that because certain powers, when carried to excess, are hurtful, they never can be beneficial when used in moderation. We wish to see the desire of regulating trade very much diminished; but that it ought to be entirely *annihilated*, the state of our knowledge, as yet, does not authorise us to say; and where there is doubt, there is surely room for caution.

But though we cannot go all lengths with our author in recommending this free system of trade and commerce, or bestow on the execution of the work the *highest* degree of applause, yet we can truly say that the reader will here meet with many acute observations which deserve attention, and which will convey a considerable degree of useful information. What we most object to in the execution of the work, is a certain indecisive manner of writing, by which conclusions are plainly enough insinuated, without being clearly established. In every philosophical discussion, we think no good reason can be assigned why a man should not, in the plainest and most perspicuous manner, state the conclusions which he thinks well informed reason authorises him to draw. This would have an air of candour, openness, and sincerity; and why should he, who is only engaged in the search after truth, assume that appearance of ambiguity, which only those who wish to mislead ought to employ?

## ARREAR ACCOUNT OF LAW-BOOKS, No. III.

ART. XIV. *Elements of the Law relating to Insurances.* By John Millar, Junior, Esquire, Advocate. 8vo. 570 Pages. 7s. Boards. Printed at Edinburgh; and sold in London by Messrs. Robinsons. 1787.

THE reader will find in this work, a complete collection of the cases which have been decided on the Law of Insurance, by the Supreme Court in Scotland, and the Courts of Law and Equity in England. Many of these are not to be found in any other printed collection. The insertion of the decisions of the Supreme Court in Scotland makes the work particularly valuable, as the greatest part of them never appeared in print before; and they are of importance to one branch of the British empire, in point of precedent, and to the whole, as matter of instruction.

The author has prefixed an Introduction, containing some valuable observations on the contract of insurance, its nature, and utility, and a succinct account of its history.—The work is divided into three parts. The first treats of the circumstances requisite to produce a valid insurance; the second, of the nature of an insurance contract, and the obligations arising from it; the third, of those circumstances peculiar to insurance, which extinguish the obligation of parties and vacate the policy. As a specimen of Mr. Millar's manner of treating his subject, we present the reader with the following extract:

\* Lord Kaimes, in his *Principles of Equity*, has adopted an idea that, in cases of *jetson*, goods ought to contribute, not according to their *value*, but their *weight*. He observes, that it is the heavy goods which occasion the danger; and if there were leisure for such a transaction, every owner of valuable goods would purchase an equal quantity of those that were heavy, and each would throw the same number of pounds weight overboard. Proceeding upon the same reasoning, “the Roman law,” says he, “appears uncouth in some of its consequences; jewels, and I may add bank-bills, are made to contribute to make up the loss, although they contribute not in any degree to the distress; nor is a single ounce thrown overboard upon their account; nay, the ship itself is made to contribute, though the *jetson* is made necessary, not by the weight of the ship, but of the cargo.”

\* The whole of this reasoning is founded on a supposition which has been already shewn to be erroneous; that in *jetson*, as in other cases of partial loss, the obligation to contribute arises from the principle, that benefit was intended, and that a *recompence* is due, whether any advantage is *actually reaped* or not. Upon this reasoning, it no doubt follows, that every commodity should contribute, not according to value, but weight; because it is according to their weight, that they increase the danger; and that the ship, for the same reason, ought to be exempted.

\* But



\* But in cases of jetson, the contribution does not arise from any idea that the losing party is intitled to a *recompence*, for having acted *factorio nomine*; but merely that he may claim *restitution*, so far as his loss has been directly converted to another's gain. Upon Lord Kaimes' supposition, many absurdities would follow. Put the case, that a valuable jewel is thrown away in the hurry, and is to be contributed for by weight. The rest of the cargo consists of a 1000*l.* bill of exchange, having no sensible weight, and some *Cwt.* of coals, the whole of which, taken together, are not worth the loss incurred. If goods are to contribute by weight, the bill of exchange will contribute nothing. The coals may be all given towards the loss, without sensibly indemnifying the owner of the jewel. Here the holder of the bill will be the only gainer; the proprietor of the jewel will lose a part; and the owners of the coals will lose their all. Would this be an equitable distribution? Or can we presume, that the owners of bulky commodities would ever consent to any jetson upon such terms?

\* The modern nations of Europe, accordingly, have, in this respect, almost unanimously adhered to the principle of the civil law. The ship contributes as well as the goods; and both according to their value; and money and jewels are understood, with very few exceptions, to be liable, as well as the heaviest and most bulky commodities.

\* In every case of *general average*, the owners of ship ought to contribute, not only for the hull of the vessel, her tackle and appurtenances, but in respect of the *nett freight*. The *nett freight* will be a clear gain to them, if the ship accomplishes her voyage. By the Ordinance of *Hamburg*, accordingly, it is declared, that "the owners of ship shall contribute for the whole amount of both *ship and freight* \*."

\* The following Scotch case (stated by Lord Kaimes) does not coincide with these principles, as it seems to imply, that the ship-owner shall not contribute for *freight* at all.

LUTWITCH *contra* GRAY.

\* In a shipwreck, part of the cargo being fished out of the sea, and saved, was delivered to the owners for payment of the salvage. The proprietor of the ship claimed the freight of the goods saved *pro rata itineris*. The freighters admitted the claim, but insisted, that as the salvage was beneficial to him, on account of his freight, as well as to them on account of their goods, he ought to pay a proportion of the salvage. His answer was sustained to free him from any part, *viz.* that the expence was wholly laid out on recovering the freighter's goods; and therefore that they ought to be liable. Jan. 18, 1755.

\* Upon this case, his Lordship observes, that it seems to have proceeded on the erroneous idea, that no contribution was due, unless the sufferer had acted *factorio nomine*. Whereas here a much more powerful principle operates, that the ship-owners had reaped a pecuniary benefit at the expence of others; and it was therefore immaterial, whether that benefit was intended or not.

\* \* Ord. of *Consol.* 885.—Of *Copenhagen*, No. 1284.—Of *Genoa*, 137.—Practice of *Britain*.—Ord. of *Hamb.* No. 981.

\* There

\* There are some exceptions to this rule, that ship and freight ought to contribute to the full; but these are not numerous.

\* The *Ordinance of France* (No. 579.) says, that both ship and freight are to contribute for one half. The *Antwerp Regulation* provides, that the owners of the cargo shall have an option to make the ship contribute, either according to her real value, or her whole contracted freight. These regulations seem applicable to *gross freight*, which includes a consideration for the outfit; but they are, surely, in a considerable degree imperfect.

\* Not only ought the ship and cargo to contribute, but all who have an ascertainable interest in their preservation.

\* A lender on bottomry, it should seem, is in the precise situation of a ship-owner. The extent of his interest in the hull of the ship, diminishes so far that of the borrowers. He ought, therefore, like the other owners of ships, to contribute towards a ransom, jetson, or other common disaster. In Spain, accordingly, where the great expence of fitting out a ship to the Spanish colonies, renders bottomry a very frequent contract, and where, consequently, it is better understood than in most other countries, a bottomry-bond contains this condition, that the lender shall run, in partnership with the owner, the risk on the hull, keel, and earnings of the ship.

\* The French ordinance says, that those who lend money on bottomry shall bear their proportion of all gross or general averages, but not of simple or particular averages, without an express agreement to that effect. *Ord. Fr. No. 660.*

\* From Mr. Magens's Essay it appears, that the rule upon this point, in several other European states, is far from being laid down with precision; and it does not appear to be always consistent with principles. In England there are, it is believed, no fixed rules universally established, for settling partial losses on a bottomry-interest.

\* The owner himself of the goods thrown overboard, must contribute his own share, in proportion to the extent of his property on board: for as he is indemnified by the contributions of his fellow-adventurers, the jetson is beneficial to him, as well as to the rest.

\* In short, every person for whose benefit expence or trouble has been usefully incurred, with a view to indemnification, is liable in a *recompence* for such expence and labour; and every person who has directly reaped an actual pecuniary advantage from another's loss, is liable in *restitution*, whether his advantage was intended or not.

\* There are a few exceptions, both by the civil law, and the practice of modern Europe. Sailors are excused in respect of their wages; partly from humanity, it being thought hard to deprive them of any part of their small earnings; and partly from utility, that they may be induced, with less reluctance, to consent to a *jetson*.

\* The Roman law excepted passengers, in respect of their lives saved by the jetson; because the life of a freed man does not admit of a pecuniary estimation. A similar rule is adopted in modern Europe. Passengers are, besides, free from contribution for the usual articles of money, jewels, and necessaries, which may be considered as appendages to their person. Molloy says, that, "in general, money and jewels, and even clothes, and all things in the ship  
(except



cept a man's apparel in use, or victuals put on board to be spent), liable to average and contribution." It is believed, however, to a general rule with regard to such subjects, that what pays no light, pays no average.

In estimating the interest on board, in order to contribution, a question may arise, whether regard is due to the value of ship and goods at the *port of loading*, or that of *discharge*. The Roman law adopted a distinction somewhat metaphysical upon this subject. The goods lost were estimated at their original cost; those saved, were valued at the price which they might probably bring; because, in the former case, the prime cost ascertains the *actual loss* of the goods thrown overboard; and attention to the market-rate, at the port of discharge, is necessary to determine the extent of *actual profit* that shall accrue from that loss.

The point seems to be in some measure arbitrary. It appears more reasonable, however, that the loss and gain should both be judged by the same criterion; and none of the modern states have therefore followed the rule of the civil law, although they differ very much from one another upon the point.

By some regulations, the whole goods are estimated at their prime cost, or values in the port of discharge, according as the vessel is, at the time of the loss, executed half her voyage or not. This distinction prevails in the *Consolato del mare*, and in several foreign ordinances; those in particular of Genoa, of Rotterdam, of Stockholm, and of Copenhagen. It appears likewise, from *Gerard Malynes*, have been the old rule in England.

The greatest number of modern mercantile states, however, have been of opinion, that the whole goods, lost and saved, ought to be estimated according to their value in the port of discharge. This is the rule adopted by the Hamburg ordinances; by those of Copenhagen, Antwerp, and France; by the Spanish West Indian laws, and by the general practice of Britain.<sup>2</sup>

This extract will, no doubt, give the reader a favourable impression of the work now under consideration. The other parts of it are executed with equal ability.

We are happy to find by this work, and some other recent publications, that it is become a frequent practice for gentlemen of the long robe to commence their professional career, by presenting to the public, either a treatise on some important branch of legal learning, or an edition of some former writer of authority. By this, at the same time that they acquire a considerable portion of useful knowledge, with the habit of arranging methodically and applying it properly, they are benefactors to the public, by contributing to the general stock of professional information. But while we approve of this practice, and sincerely wish it may gain ground; we must recommend to the young adventurers, not to be too hasty in presenting themselves to the public eye. They should ever carry in view, the important consequences of commencing authors; that, not only their names, as writers, but their characters, as professional men, and

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consequently the primary object of their lives, depends on the success of their performances. Whoever is *constrained* to appear in print, may expect great indulgence from the public. He has a right to hope, that they will take into consideration his youth, the shortness of the time allowed for his publication, the extent, the novelty, and the difficulty of his subject; and every other circumstance which ought to excuse the imperfections of a literary work. But this is not the case, where a person commences author *voluntarily*. There, he must not expect indulgence from any of the circumstances which we have mentioned. If he succeeds, they may, perhaps, raise him in the estimation of the public; but, if he be found deficient, far from extenuating, they will only serve to aggravate his faults, by exposing him to the further reproach of presumption and conceit.—By these observations, however, we wish rather to stimulate those to whom they relate, to industry and exertion, than to deter them from the adventure itself. It is a perilous, but an honourable road to professional eminence; and if it does not succeed, it must be owing either to want of ability or to want of application. It is their interest that the former should be soon discovered; and they themselves may ever prevent the latter.

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ART. XV. *History of the English Law, from the Time of the Saxons, to the End of the Reign of Philip and Mary.* By John Reeves, Esq; Barrister at Law. The Second Edition. 4 Vols. 8vo. 1l. 10s. Boards. Brooke. 1787.

**I**N our 73d volume, p. 281 \*, the reader will find an account of the first edition of this valuable work. It is now reprinted with considerable additions. The first edition ended with the reign of Henry VII.; the present is continued through the reigns of Henry VIII. Edward VI. and Queen Mary. Among the additions, we find the following note, which appears to us a complete answer to the objection mentioned in it, and to contain some very important observations on the connection between the law of England, and the feudal law. We, therefore, select it for the reader's perusal.

' This singular system [that of the feudal polity] has, of late, been much discussed by writers on the English law and constitution; who, in order to procure every light that could illustrate the subject, have pursued their inquiries beyond the limits of the law of this country; have entered into the rise and progress of feuds among the northern nations in their different settlements, particularly in

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\* By some oversight, the article above referred to, is not inserted in the CONTENTS of our 73d vol. We notice this omission now, in order that our readers may insert it in their copies; otherwise, if ever they should wish to turn to that article, they would not be able to find it.



France; have examined the nature and design of the several species of tenures, and investigated with minuteness their distinct incidents and properties. This has introduced a new branch of study among the students of the common law; which, like other novelties, has been followed with great avidity; and I am ready to admit, that the knowledge of our law and constitution has been thereby greatly promoted. It is not then through any disapprobation of these pursuits that I have thus shortened the account of the feudal system; but for reasons that, I trust, will have the same weight with the reader which they have had with me. In a history of the law, a due portion of attention must be allotted to each subject that comes under consideration. English feuds are entitled to a share, and, taken in all their branches, will be found to have a very large share of the ensuing history. The prospect of this heap of matter, in addition to numerous other objects, made it necessary that every thing extraneous and foreign, every thing that might, perhaps, illustrate, but certainly made no part of our common law, should be dropped entirely. Of the latter description are the far greater, and the more entertaining and splendid portions of those treatises which have lately been written professedly on the feudal system. To such, therefore, I must beg to refer those who are more curious; I mean, among others, to *Dabrymple*, to *Sullivan*, and to *Wright*; and those who wish to go farther, to *Spelman*, to *Craig*, to *Corwinus*, to *Zafius*, and to the two *Books of Feuds*.

\* The reader of the History of English Law, pausing, as he now does, at the period of the Conquest, and looking down to the present time, through the ages of Glanvil and Bracton, Britton and Fleta, the Statutes, the Year Books, and the Reporters, must feel that he, as well as the writer, has enough upon his hands, without engaging in any curious inquiry about the origin and nature of the feudal system in general; he will also perceive, that this topic, compared with the numerous and important objects that crowd on his imagination, is small and inconsiderable.

\* When I say small and inconsiderable, I beg to be understood in the sense which many are too apt to give to the term *feudal system*. Persons who most insist upon this point seem to exclude from it every thing that is English; and it can be in no other sense of it that the present History has been thought, as I am told, to contain too little discussion upon the feudal system. Why the feudal system, in this new-fangled sense, should make so small a part of the present History, can be easily accounted for by the reader of it.

\* Feuds properly so called, namely, those at the will of the lord, were no part of the system established by William; his famous law expressly declares, that he had granted them *jure hereditario*. The uncertain casualties of tenures were soon ascertained by express charters of liberties, repeatedly granted by our Norman kings. On the death of the ancestor, the fee was *cast* upon the heir by construction of law, who entered as into a patrimonial, not a feudal property. Such was the law of English tenures, at their earliest appearance; and to this it is to be attributed, that through all our Law-books and Reports, from Bracton to Coke, and farther down, there is no allusion, no reasoning, that bears any relation to feuds or feudal law,

in this sense of it; and those who have arraigned Lord Coke for his silence on this head, have passed, in my mind, a very hasty judgment on the extent of that great lawyer's learning.

\* Comparing the above sense of feudal, with this account of our tenures, every idea that is English is not improperly excluded from that system; and that system is very properly excluded from a History of the English Law: the persons, therefore, who hold the above language, ought not to mention this as a defect in the present work.

\* But this sense of feudal seems to be too narrow and partial; and I should think it owes its application more especially to some Scotch writers, who have lately taken a lead in historical inquiries; and who, imagining they had brought to light certain principles and foundations of English law, of which English lawyers were ignorant, are never satisfied with displaying this supposed triumph. But the want of discernment, upon this point of juridical history, is in themselves, and not in us. It is indeed true, that the Scotch law is strictly feudal. It was so in its foundation; and it seemed the employment of lawyers to give a feudal turn to every consideration that could arise on the modifications of property. New feudal fancies were adopted; the most simple points were distorted to apply them to feudal principles; matters in which the English and Scotch law agreed, were disfigured by the superinduction of some feudal device. This affectation has prevailed among lawyers almost down to the present day; and it is not to be much wondered, that persons who consider this subject historically, seeing how little change had been made in their law during so many centuries, and that lawyers, by referring continually to first feudal principles, had rather been going backwards than proceeding, should lay such great stress upon the study of feuds in their first origin. But they carry the prejudices of their countrymen too far, when they expect the same line to be taken by English lawyers who make similar enquiries into the history of their jurisprudence.

\* If the Scotch law has been corrupted by too great attention to feudal principles, the only natural way of accounting for difficulties and obscurities in it, is by recurring to the same sources. Those too who study the History of English Law, must tread in the footsteps of the old English lawyers; but these lead not to the *Books of Feuds*, much less to *Craig* or *Corvinus*. The lawyers of this country, like the people, impatient of foreign innovations, soon moulded the institutions of Normandy into a new shape, and formed a system of feuds of their own. The usage and custom of the country became the guide of our courts; who have invariably rejected with disdain all arguments from the practice of other countries.

\* For a knowledge of the feudal, as far as concerns an English lawyer, we are to look no farther than *Glanville*, *Braeton*, and *Littleton*. And as far as it is to be collected from the works of these and other English lawyers, the feudal system of England respecting landed property is discussed in this and the subsequent parts of this History (as I should think) at as great length as could conveniently be done consistent with the plan of such a work. If it is wished that this should be compared with the like system in Scotland, in France, in Lombardy, or elsewhere, I can only say, that



that such an inquiry does not seem to me to suit a work like the present, though it would be very proper in a general history of feudal law.

‘ It is not only on the subject of feuds that I have studiously avoided any inquiry beyond the pale of the English law; in many other instances, where the English system might seem, in a very particular manner, to coincide with, or intersect any foreign scheme of jurisprudence, I have invariably forborne making such observations, as a comparison of the two subjects would easily suggest. The design of this History seemed to make it absolutely necessary to adhere to this plan. To investigate the first principles of our law, and to pursue them through all the modifications and applications, all the additions and changes to which they were subjected in different periods of time, is an inquiry that called upon the writer rather to reduce and simplify his materials than to seek for new ones, or extend his views. That the result of such an enquiry might be delivered to the reader with fidelity, I thought it safer to abstain altogether from topics of a foreign nature, confining myself to such as have, in their turn, prevailed in our courts, and among practisers. It was the latter upon which the utility of the present historical process was to depend; and the less they were mixed with the former, the deduction would be the more easy, and every conclusion arising from it would be better founded.

‘ This had become more especially necessary with respect to the feudal system. The present fashion of treating this subject, if it had taught something useful, had also taught much that was to be unlearned. *Glanville* and *Craig*, *Bracton* and the *Book of Feuds*, have been quoted in a promiscuous manner, as if those authors wrote upon the same system of feuds. Thus is the student’s mind bewildered with accounts of a polity made up from different countries, and prevailing in none; and, after all, is left uninformed, what is the genuine nature of *English feuds*. It seems, therefore, a new and very material object to a writer of the English law, to give an account of *the feudal system* in England, from English authors alone.’

At the conclusion of the preface, the author modestly expresses an hope, that if, by his work, nothing is added to the stock of professional information, something is done toward giving it such illustration and novelty as may assist the early inquiries of the student. We can assure Mr. Reeves that he has attained the object of his hope; and that (to use his own expressions) the investigation which his work contains of the origin of English tenures, the law of real property, the nature of writs, and the ancient and more simple practice of real actions, will facilitate the student’s passing from *Blackstone’s Commentaries* to *Coke* upon *Littelton*, and better qualify him to consider the many points of ancient law which are discussed in that learned work.

ART. XVI. *Letters on the Poetry and Music of the Italian Opera.*  
By the late Mr. John Brown, Painter. 12mo. pp. 166. 3s.  
sewed. Printed at Edinburgh; and sold by Elliot and Kay,  
London. 1789.

THESE letters were certainly written by a man of taste, sensibility, and familiar acquaintance with the musical drama of Italy. The manner in which he has analysed the several species of *recitative* and *air*, discovers no common degree of reflexion, intelligence, and observation.

In the preface, however, the editor \* seems not to know that a rage for burlettas is no new passion in Italy: The *Barn Figliuolo*, and other comic operas of Piccini, near thirty years ago, rendered the public partial to this light species of music; and those of Latilla and Galuppi, much earlier. However, the serious operas of these composers, as well as those of the present great masters of Italy, are always thought of a higher class, and are still in possession of the first theatres of that country. And, in general, it is only in the smaller cities, and in summer time, that burlettas are chiefly to be heard. The pay of great singers, with the expence of the decorations of serious operas, render the comic more convenient to the managers, than pleasing to the public.

The first two letters, on *recitative*, contain many admirable reflexions; however, the assertion, p. 4, that *recitative* is 'never accompanied but by a single instrument,' and though divided into bars, that those bars 'are not necessarily of equal lengths,' is not exact. Accompanied recitative, beside fragments of symphony which are measured, has frequently the harmony of four parts, sustained in long notes, without any restraint on the singer, as to the *time* in which he pronounces his recitation. The bars of recitative constantly divide the notes into regular common-time; but not into regular phrases, nor is that time regularly kept, except in such accompanied recitative as the Italians distinguish by the term *à tempo*.

The definition of *aria di mezzo carattere* † is incomplete; as it implies, beside a species of melody which has neither dignity nor pathos, airs of two styles, serious and lively. The Italians themselves seem at present to want a technical term to express airs of two movements, the one slow or graceful, the other rapid or impassioned. What the author says, p. 109, of a class of *aria parlante*, seems more applicable to these double airs.

We did not expect to find, in so intelligent a writer on music, the same mistake that is frequently made by our best authors in

\* Mr. Brown's Letters are printed for the benefit of his widow and child; and we trust that they will reap the emolument intended for them by the publication.



other particulars, but who, from their ignorance of music, confound *harmony* and *melody*, as if synonymous terms. Mr. Brown surpris'd us \* with speaking of an *harmonious voice*.

Mr. Brown has pass'd a severe, and we think unjust, censure † on the singers and orchestra of our best concerts, however it may be applicable to the worst. The taking an opera air out of its niche, is frequently abrupt, and of no effect in still life; cantatas were certainly better fitted for these miscellaneous performances; but, sometimes, an entire *scena* of an opera, as it is now frequently executed at concerts, has all the effect of a cantata, from the introductory recitative, which explains the passion to be expressed in the air.

We must likewise defend the English from the charge ‡ of loving *difficult* music more than simple. All new fashions in this art come hither from Italy and Germany; the first of these countries has furnish'd us with its chief *vocal* difficulties, and the second with *instrumental* and extraneous modulation. The English admire much more than they love either; or why their long attachment to Handel, Corelli, and Geminiani, and their perpetual complaints of the too great execution of the present most celebrated performers, both vocal and instrumental?

These few slight inaccuracies excepted, we have read these letters with great pleasure; and we heartily recommend them to the perusal of the frequenters of the Italian opera, and to the writers and composers of musical dramas for our own stage.

Mr. Brown's letters were originally address'd to Lord Monbodo, in answer to some queries which his lordship put to their author, respecting the Italian language. Lord M. had a very high idea of Mr. Brown's superior excellence in his profession; and has said, that he was very learned in all the Italian arts, particularly in their poetry and their music.

A character of Mr. Brown is prefix'd to the letters, written in elegant Latin; in which he is represented as a man of worth, of knowledge, and of genius; a good scholar, an exquisite artist; of liberal sentiments, and of polish'd manners.

## ART. XVII.

## FOREIGN LITERATURE.

*Oeuvres Posthumes de Frederic II. Roi de Prusse, &c. i. e. The Posthumous Works of Frederic II., King of Prussia, &c. continued.*  
See our last Appendix, Page 683.

**W**E left the king resolv'd to march into Silesia, and to assert the ancient rights of his house to several principalities in that country. The statement which he makes, before he pass'd the Rubicon, of what he had to apprehend, and of what

\* P. 59.

† P. 88.

‡ P. 116.

he had to *hope* from this bold enterprise, is a master-piece of political and military logic. Every thing that the state of the European powers actually exhibited, or that the chapter of accidents could lead the most sagacious and provident mind to conjecture, is weighed with the utmost perspicacity and precision, and—*Let us take the road!* was the conclusion. We cannot enter on any detail of this bloody war, nor of the curious and well-conducted negotiations with which it was intermixed. Such an interesting combination of the intrigues of cabinets and the operations of camps, is rarely to be met with. The former take up a very large place in the rapid, animated, and eloquent narration of the royal author; and to the view of the reader is laid open a variety of interesting characters and negotiations in all the courts of Europe at that time. The observations of the king on the conduct of the contending armies in each battle, on the valour and discipline of the troops, on the stratagems, exertions, merits, and faults of their commanders, contain a rich fund of instruction for the military student, and may be even useful to the most experienced adepts in the art of war.

The first volume brings us to the conclusion of 1742, in which year the Prussian monarch had augmented his revenues, by the conquest of Silesia, to the amount of three millions and a half of dollars. This conquest was his main object; and therefore, when he had obtained it, he became graciously inclined to a separate peace with the court of Vienna, that he might repair his finances, recruit and augment his army, and put himself in a condition to preserve a balance among the contending powers which still kept the field. The queen of Hungary desired a peace with Frederic, and made great sacrifices to obtain it, that she might unite her forces against France and the powers that supported the elector of Bavaria. Accordingly the peace was concluded at Breslaw; and in the negotiations that preceded and promoted it, the ministers of George II. and particularly the Earl of Hyndford, acted a considerable part.

From the conquest of Silesia, we perceive that Frederic was a favourite of fortune, as well as a great political genius and a consummate warrior. For, though the unparalleled discipline of his troops, the signal merit of his generals, and the abilities of his wife and incorruptible ministers, contributed, in a very remarkable manner, to the success of this arduous undertaking; all these were, nevertheless, seconded by a happy combination of accidental circumstances, without which it might have miscarried. These circumstances, as the royal author himself tells us, were, the entrance of France into the war—the attack made on Russia by the Swedes—the timorous prudence that kept the Hanoverians and Saxons in a state of inaction—an uninterrupted series of victories, and the views of the king of England and his  
minister,



minister, lord Carteret, with respect to France, which led them to favour the peace of Breslaw, and rendered them thus instrumental in the aggrandizement of Prussia.

In the bosom of peace, Frederic prepared his troops for future scenes of action. Accordingly, we find him in arms against the queen of Hungary, in the second volume. This volume contains a circumstantial account of this second war, in which much blood was uselessly shed during the space of sixteen months; and in which, a series of victories obtained by the Prussian monarch had no effect more extensive than to confirm him in the possession of Silesia. The campaigns in Italy, in Flanders, and on the Rhine, are also related in this volume, which is terminated by the peace signed in the year 1745, after the famous battle of Kesseldorf, and the taking of Dresden. The reflexion with which his majesty concludes it, merits the attention of all sovereigns.

\* Since the art of war has been so highly improved in Europe, and since political precaution has been able to establish a balance of power among sovereign states, the greatest enterprises produce rarely the effects that may have been expected from them. Equal, or nearly equal, forces on both sides, and vicissitudes of good and ill success that fall reciprocally to the lot of the contending parties, bring the victors and the vanquished, at the conclusion of the most eventful war, nearly to the state in which they were before they drew the sword. The only difference is, that their exhausted finances oblige them to make peace, which ought to be the work of humanity, and not the effect of necessity. In a word, if military renown is worth the exertions that are made to obtain it, Prussia received an abundant recompense for having undertaken this second war. But fame was all that it obtained, and even the fumes of this vain incense excited envy.\*

To these *fumes*, Sire, was sacrificed *humanity*, of which your majesty often speaks so kindly; for that this second war was justified by the principle of self-defence, has not yet, in the opinion of some writers, been clearly proved.

We readily give his majesty credit for the justice of his cause in the famous *septennial war*, of which the very interesting account is contained in the third and fourth volumes. The peace of Dresden, like many other treaties, had only suspended hostilities without extirpating the seeds of discord; and the loss of Silesia was a wound that still ulcerated in the heart of the Empress queen. Accordingly, hostilities were still carried on in contemplation, in the cabinet of Vienna; and scarcely was the peace of Dresden signed, when that court, in secret coalition with Saxony and Russia, laid a formidable plan for the humiliation of Frederic. The moment seemed favourable: France was out of humour at his concluding two treaties of peace without its concurrence, and thus he was left without an ally. But, by

an unexpected change in the state of Europe, and in the connexions of its sovereigns, the king found support; and even had he stood alone, it was necessary to conjure the rising storm, and to make head against his enemies, before they were ready to execute their projects: accordingly he began the septennial war from a principle of self-defence.

In the account here given of this war, the king had two purposes in view, which he has executed in the most masterly and satisfactory manner. The first was, to prove to posterity, with the clearest evidence, that the war in question was forced on him; and that he could not, consistently with his own honour and the good of his people, consent to a peace on any other conditions than those on which it was obtained; his second object was, to relate circumstantially all the military operations with the greatest possible perspicuity and precision, in order to leave on record, an authentic account of all the advantages or unfavourable situations in the provinces and kingdoms where the war will naturally be carried when the houses of Austria and Brandenburg shall think proper to quarrel. This is very well; but, by the publication of this history, the rival houses will profit equally by the king's relations and remarks.

The artifice employed by the court of Vienna to excite suspicion and enmity against the king of Prussia in all the courts of Europe, is here related in a large detail: mention is also made of the principal events that happened in the different countries, which were either directly or indirectly concerned in this complicated septennial contest: and as, after the peace of Dresden, the war was still continued between the courts of Vienna and England on the one side, and those of France and Spain on the other, our royal author gives a compendious view of the military operations and political transactions from 1746 to 1756, which tend to throw light on the history that forms the principal subject of these volumes.

It is generally known, what heroic valour, what brilliant efforts of capacity and genius, and what invincible strength and constancy of mind, were displayed by Frederic in the septennial war; in which his splendid series of victories was more than once interrupted by disasters that threatened a period to all his greatness. Whoever reads these volumes, will see all these vicissitudes admirably described, and will follow the victor with a peculiar pleasure, since his cause was as just as his exploits were glorious.

It is not so much by a well-founded appeal to justice, as by the plea of necessity (which, at best, only softens the harsh features of iniquity), that his majesty pretends to claim indulgence for the transactions related in the fifth volume, more especially for the partition of Poland. He was in a piteous case, as he tells



us himself, at the end of the septennial war in 1763. He saw nothing around him but an impoverished nobility, a ruined people, burnt villages, towns destroyed by sieges or incendiaries, anarchy in all the departments of government and police, confusion and disorder in the finances, and an aspect of desolation every where. His experienced ministers and counsellors were dead. The flower of his army had perished in seventeen battles. His regiments were partly composed of deserters and captives; and military discipline was so relaxed, that his ancient *corps* were little superior to a fresh militia. Add to all this, England had made peace with France, and he had not a single ally. To remedy this dismal state, much labour was to be employed, and *lucky accidental occasions* were to be improved. At this period, the internal troubles of Poland, produced by the claims of the *Dissidents*, prepared it for spoliation; and was it not natural for Frederic, in his famished condition, to put his finger into the pye, when he saw that it was inevitably to be divided, and to secure for himself the best morsels which he could catch?—In the *Memoirs* of the Political State of Europe, from the Peace of Hubertsburg in 1763, to 1775, are valuable materials for those who may write the modern history of the European states; and in the Negotiations relative to the Troubles of Poland, are useful hints and directions for those who may be disposed to divide them: and this volume is terminated by the Imperial and Royal *correspondence* relative to the succession of Bavaria. This concludes the historical part of the present work.

The sixth volume sets out with *Considerations on the State of the European Republic*, and the views and negotiations of the powers that compose it. This early production, which announced, indeed, rich fruits of genius in a maturer period, was penned in the year 1736, when Frederic was Prince Royal, and in the twenty-fourth year of his age. It discovers an ardour of political curiosity which was very rare at that time of life, an eye keenly fixed on the conduct of the different courts of Europe, an extensive acquaintance with their respective interests, and a penetrating sagacity which foresees, in the characters and proceedings of ministers, the plans which their policy prepares and which their dissimulation conceals from the eye of the public. Such faculties, at such an age, can scarcely be accompanied by meekness. Accordingly the ardent spirit and the aspiring genius, of the young hero, make brilliant flourishes in several places. He looks over the heads of the princes and warriors of his time, which were not, indeed, very lofty, the wigs excepted; and after a comprehensive view of the state and politics of Europe, and the ministerial conduct of cardinal Fleury, his favourite, he breaks out into the following ejaculations: 'What would Richlieu, what would Mazarin say, if they could raise their heads in our days? They

They would be surpris'd to find no Philip III. or IV. in Spain, no Cromwell and William III. in England, no prince of Orange in Holland, no emperor Ferdinand in Germany, and scarcely any *true* Germans in the empire, no Innocent II. at Rome, no more Tillys, Montecuculis, Marlboroughs, Eugenes, at the head of contending armies.' That may be,—but they would still have been more surpris'd if they had seen Philip III. and IV. of Spain plac'd by an able judge of men and things among the men of renown that rendered their times illustrious.

Indulgence is due to the precipitation and effervescence of youthful genius; especially when these are so amply compensated, as they are in the *Considerations* now before us, by such solid reflexions and just observations, as would not dishonour the hoary head of a consummate and experienced statesman. The comparison between the political system of Philip of Macedon, carried on by sowing dissension, exciting jealousy, and distributing gold among the Grecian republics, and the constant perseverance of the French cabinet in a similar line of conduct with respect to the states of the empire and other powers, is accurately delineated and illustrated. It shews us, that if Frederic discovered, afterward, a remarkable propensity to cultivate *friendship* and contract bonds of union with brother Lewis, yet he was well guarded against all his artifice, and knew better what he was about than the other powers of Europe imagined. France indeed had charms, both real and delusive, in the eyes of the Prussian monarch. He cultivated her literature, was enamour'd of her muses, studied the wisdom of her real sages, and even drank deep in the poisoned cup of her pretended *philosophers*; but never was he the dupe of her insidious politics. He admired the subtlety of her statesmen, but avoided their snares: he frequently turned his back to her in the hour of negotiation, and sometimes set his face against her in the field of battle.

The reader, whom we suppose a little surpris'd to find the political conduct of Philip of Macedon compar'd with that of the French cabinet, will be perhaps more so, when he learns that the royal writer considers it as the same that was pursu'd by the Romans in their transactions with foreign nations. This point, nevertheless, is here sagaciously prov'd and illustrated in a variety of judicious reflexions and parallels. After having develop'd the respective systems of the European sovereigns, Frederic pass'es from politics to morality, and probes the wound of the great political body, which has such a noxious and fatal influence on the happiness of mankind. This metaphorical wound consists, he says,

' In the erroneous idea too generally form'd by sovereigns, and which their courtiers and flatterers encourage instead of correcting. They think that God, from a fond regard to their pride and grandeur,



grandeur, has expressly created the rest of the human species for them; and that subjects have no other destination than to promote their personal splendour and felicity, and to be the tools and *ministers* of their irregular passions. From this principle proceed the most vicious and abominable consequences in an endless progression. Hence that excessive passion for false glory; hence that ardent thirst of invading and possessing, that cruel oppression of accumulated taxes, that sensual indolence, pride, injustice, severity, and tyranny, which degrade princes, and are even a reproach to human nature. If potentates had the wisdom to discard such erroneous notions, and to trace back to its true principles the origin of their sovereignty, they would see that their rank is the *creation* of the people,—that thousands could never think of devoting themselves, as slaves, to a single man, in order to render him mighty and formidable abroad, and to be, at home, themselves the victims of his ambition and caprice:—that they chose him, on the contrary, as a person in whom they could confide; as an upright governor, and an affectionate father, whose sympathy would feel their calamities, and whose benignity would alleviate them; as a valiant protector, who would defend them against their enemies; and as a wise ruler, who would not idly and cruelly involve his subjects in ruinous and destructive wars, but render his sovereign power the bulwark of the laws, and not the instrument of tyranny and injustice.

Thus spoke and thus wrote the Prince Royal, in his twenty-fourth year, when the throne was only in prospect. There is an anecdote on record which naturally presents itself to our recollection on this occasion. *M. de Subm*, one of the early favourites of Frederic, said to him one day, that if he possessed, when he ascended the throne, only the half of the noble sentiments which then seemed to animate him, this half would be sufficient to render him a great and good king. I should look on it (*replied the prince*) as the greatest unhappiness that could befall me, to change my present manner of thinking—but this proves nothing with respect to what may happen in my future situation.

*Tel brille au second rang qui s'eclipse au premier.*

A man, who has shone in the second rank, may be eclipsed in the first.

Let none but the candid moral critic, who has studied human nature, and who has learned to mix compassion with reproach at a view of its contradictions, attempt to explain this reply. The love of *glory* was the reigning passion in the soul of Frederic, and the opinion of the world has not sufficiently distinguished the true from the false; nay they are often unluckily blended together. The trumpet of *Fame* sounds the praise of great and splendid exertions of political and military genius, accompanied with success; and this praise was the *idol* to which our hero sacrificed, with an ardour of enthusiasm that sometimes gained  
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the ascendancy over those principles of justice and humanity which he really possessed.

The *Essay on the different Forms of Government* is, we think, improperly so entitled; for it rather treats of the wisest method of governing, and of the duty, conduct, and administration of sovereigns, than of the respective advantages and defects of the different forms of government. It was certainly under this point of view, that the Count de Hertzberg considered it, when in a flattering letter to the King, who entrusted him with a copy of the *Essay* in the year 1781\*, he says, that it ought to be the *manual* of all sovereigns. It, no doubt, contains several wise and useful observations on all parts of the public administration, and more especially on those that relate to taxes and political economy.

This *Essay* is followed by three *Dialogues of the Dead*. The first, in which the interlocutors are Prince *Eugene*, the Duke of *Marlborough*, and Prince *Lichtenstein*, contains an excellent defence of the two first against the puny remarks of some modern military critics; and is, indeed, a noble eulogy on these illustrious chiefs. In displaying their respective merits in the council and in the field, the royal author has aimed keen strokes of wit and satire at their successors in the military line. But the principal object which he seems to have in view in this very humorous and ingenious Dialogue, is to cover with ridicule the *Encyclopædists*, or authors of the huge *Dictionary of Sciences*, which was composed at Paris, by a society (who monopolized the denomination of *philosophers*), with a design to rectify the established systems of government, by the introduction of anarchy; and to reform the manners of mankind by destroying their religious and even their moral principles. But how came these *philosophers* to incur the displeasure of *Frederic*, who assumed their title, granted peculiar marks of his liberality and protection to many of the society, and adopted some of the most absurd and uncomfortable tenets of their irreligious system? This was occasioned by their geometrical pedantry (as he calls it), which he hated, and their aversion to war, which he loved.

We cannot refrain from giving our readers some specimens of the well-founded pleasantry that reigns in this part of the Dialogue. The Duke of *Marlborough* having testified his surprise, that, while the military fame of an *Alexander* and a *Cæsar* had passed down, unfulfilled, through succeeding ages, his great ex-

\* The *Essay* was printed at the King's private press, and was sent to the Count with the following short letter from the monarch: "Here are some reflections on government, with which I entrust you. They are not designed for the public, but are to remain in your hands."—They have, however, luckily, come into ours.



exploits and those of his illustrious friend Prince *Eugene*, should be so illiberally censured, his Grace is answered by the German Prince, who had joined him in the shades, that it was the good fortune of the Macedonian and the Roman, that, in their times, there were no *Encyclopædists*. The Duke asks what sort of animal that was, and declares, that he had never heard of that barbarous name.

‘ Oh! (says Prince *Lichtenstein*) that I can well conceive, for there existed no such being in your time. The *Encyclopædists* are a sect of pretended philosophers, formed in *our* days, who think themselves superior to all the sages of antiquity. They bite like cynics, and propagate with an imperious effrontery all the paradoxes that come into their heads. They boast highly of their transcendental geometry\*, and maintain that those who have not studied it are destitute of sound judgment, and have heads turned upside down. Accordingly, they assume to themselves, exclusively, the merit of reasoning with accuracy; and lard their discourses on subjects of all kinds, and even their common conversation, with the technical terms of their favourite science. If they propose a walk, they call it the problem of a curve which is to be solved; if they are bit by fleas, they tell you that they are troubled by infinitesimals of the first order.— They throw derision on all sciences, which are not within the jurisdiction of geometrical calculation:—they meditate the reformation of all the European states and governments; and aim at nothing less than erecting on the ruins of the French monarchy a French republic, of which geometricians and philosophers are to be the legislators:— they look on you warriors as a band of sanguinary robbers, employed by tyrants to perpetrate the most odious and horrible crimes, and to involve nations and their innocent inhabitants in desolation and misery.—But if they abhor both armies and their commanders, this does not hinder them from fighting, and waging war in their own way, often among themselves, and constantly against all who do not think as they do:—they carry on this war with goose-quills, which distil gross abuse and bitter invectives; and it is to be presumed, that had they troops at their disposal, they would march them against those whom they persecute with their pens.’

We have here drawn together some of the principal traits by which those philosophers, who formed a kind of sect at Paris, and who were zealous in acquiring proselytes and disciples in other countries, are described in different parts of this dialogue.—The next dialogue, in which the Duke *de Choiseul*, Count *Struensee*, and *Socrates*, are the speakers, is a keen and just satire on the unprincipled ambition of the French *Machiavel* and the German *Phaeton*, whom the Athenian sage exposes in their true colours. The account which the Duke gives of his political exploits is

\* The King does not here spare his great favourite *D'Alembert*, who was peculiarly chargeable with this geometrical pride, and went so far as to represent mathematics as the only science that was susceptible of evidence.

one of the boldest pictures of ministerial profligacy that we have seen; rich in materials, and animated in expression. Count Struensée makes rather a shabby figure on the scene, such as becomes a *would be*.—We are at a loss to comprehend how the third dialogue, between *Marcus Aurelius* and a *Franciscan Friar*, came to be placed in the works of the King of Prussia; for it is undoubtedly the production of M. de Voltaire, is printed in his works, and is entirely in his best *manner* of composition. Fine humour and good taste reign in the interesting contrast here exhibited, between the mild and sublime virtue of the imperial sage, and the intolerant and ignoble superstition of the Franciscan.

After the Dialogues, we find a short but sensible and judicious piece, entitled, *A critical Examination of the System of Nature*, i. e. of a book that was published several years back under that title. This book, which is now sunk into oblivion, was the joint work of four insane philosophers \* of the class above mentioned. The epithet may appear violent, but it is perhaps the most charitable that can be given to the author or authors of the most extravagant and nonsensical book of dogmatical atheism that we have ever seen. The good sense of his Prussian Majesty was shocked at the perusal of this book. He was, at first, surprised to hear the author confess, that it was the *indignation* excited in his mind by religious persecutions which had made him an atheist; as if a fit of passion was a reason for fixing the opinions of a philosopher. His Majesty was also justly offended to learn from this champion of atheism, that it gave him *less trouble* to admit, as the first cause of all things, *blind matter* tossed about by motion, than to have recourse to *intelligence* acting by itself; as if the author's *laziness* in inquiry was a proper foundation for a philosophical system. After this, we think it was a notable mark of condescension in the monarch, to sit down, and prove to this man, or those that read him, that the *order* of the universe, and the *intelligent* nature of man, could not proceed from *blind matter* and *blind motion*.—But since he began so well, we wish he had ended better. After having proved, with an invincible strength of argument, in this small dissertation, the reign of intelligence and wise laws in the constitution of the universe, and after having shewn that the wisdom of the first cause is displayed in every individual being, from the highest to the lowest, he

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\* The work was erroneously attributed to a M. Mirabeau, not the modern Aretin of that name, but a person who, during his life, was only known by his filling the place of Secretary to the French Academy. A Baron D'Olbac and the late Diderot were two of the club that composed this work. We do not, at present, recollect the others,—and the best that can happen to them is to be forgotten.



ought to have formed more just ideas of the moral government of this *Great Cause*, than what we find in other parts of his writings. He ought not to have separated supreme intelligence from wisdom and goodness in the destination of man, by consigning to annihilation the human race, which was visibly formed for a progress toward perfection and happiness; a dark, gloomy, and disgusting hypothesis, from which instinct, reason, and true philosophy, recoil with horror. But we can discover strange contradictions in the motley system of this philosophical King. He embraced too many objects to think on them all with assiduity and depth. His *sceptre* and his *sword* employed him principally and constantly: he could not give to speculative philosophy the time which it required; he therefore only derived from it such partial gleams of light, as dazzled and perplexed his mind, without enlightening it to open tracts of thought, which he had not time to pursue, and which therefore only exhibited darkness and engendered doubts; while common sense, unhappily biassed by the unconnected views of metaphysical speculation, lost its direction in the paths of religion, where it would have guided him with safety and with dignity. Thus he became a demi-philosopher and a bold infidel, and was only great in the spheres where philosophy was not at all concerned, in the art of governing, in the art of war, and in the sphere of wit and belles-lettres.

*A Preface to the Henriade of Voltaire.* This Preface, which is full of panegyric, sometimes bordering on adulation, is well composed. It is so much superior, in elegance of expression and in purity of style, to the pieces which precede and follow it, that we suppose the author may have received a certain measure of inspiration from that fine poem, perhaps even from the poet. Certain it is, that the merit of the Poem is appreciated with taste and judgment, and the remarks on it are evident proofs that the spirit of polite literature was eminently possessed by the royal author.

*A Dissertation on the Innocence of Error.*—Style, reasoning, manner, every thing, in short, in this dissertation, are below mediocrity. With an obscure verbosity, and in a grave and dictatorial strain, we are told, that it was the *design* of the Creator that we should know nothing,—that we *cannot* know any thing,—and that some of our errors are happy, particularly *those* which soften the bitterness of adversity and the terrors of death, by exhibiting delightful prospects of future felicity. In these few words, reader, thou hast the full contents of six and twenty pages. At the end of these, you will find the felicity of error illustrated by the story of a maniac, whose insanity consisted in the consciousness of his beatitude, who thought his confinement a paradise, full of cherubims, seraphims, archangels, and immortal spirits, and was unhappily cured of these beatific visions by

phlebotomy and a proper regimen.—If a certain transitory favourite of Fame had been cured, by a *regimen* of modesty and plain good sense, of his uncomfortable and gloomy visions, the pitifulness of his *exit* would not have formed such an humiliating contrast with the splendor of his exploits, the elevation of his genius, and the prosperity of his reign.—Let us change the scene to more pleasing objects.

A very uncommon spirit of amenity, good humour, easy wit, and elegance, runs through the letters to M. *Jordan*, one of the King's most intimate friends; which terminate this volume. In many of these letters is a mixture of verse and prose, and they are both excellent in their kind. It is remarkable, that they were written by the King from his camp, when he was occupied with battles and sieges; and that some of them, which abound with sprightliness and pleasantry, were sent on those days when he had lost a battle, or failed in an attempt to storm a town.—But with such an unpardonable negligence has this Berlin edition of the King's works been published, that a part of the letters to M. *Jordan* conclude this *sixth* volume, another part is thrown into the *eighth* volume, and M. *Jordan's* letters, which correspond with them, are inserted in the *twelfth* volume. We wonder, indeed, how they came to be admitted into the work at all; for they have no kind of merit that we can perceive. They are written with a gross kind of frankness and familiarity, which princes are sometimes pleased with in their buffoons. Here and there, they contain elaborate attempts toward wit, which produce nothing but a quaint pertness of expression, without point, and often without meaning; but, in general, they are extremely flat and trivial. Yet they occupy two-thirds of the *twelfth* volume. We are curious to know, whether the English translator of these posthumous works intends to *entertain* his readers with all this stuff. What an insipid contrast does it make to the sprightly, facile, flowing wit which sparkles in the letters of *Frederic*! This M. *Jordan* was a lover of books, and particularly of the classic authors; but they do not seem to have inspired him with any thing like true taste: at least, we see nothing of the kind in these letters. With his merit in other respects we are not acquainted, but merit he must have had of some kind, since he was on a footing of intimate friendship with his royal master. He often wrote to the King the news of the town, and the opinions of the people about public events which the King was desirous of knowing.

The 7th volume and a great part of the 8th are occupied by the King's poetical productions. These poems, most of which are epistolary, are addressed to several great personages, as also to Generals, Ambassadors, and men of letters. Some of them are in the familiar strain; and many of these abound with



wit, grace, lively ideas, and happy turns of expression, though the uncommon facility of rhiming which the royal bard possessed, render his strains very frequently lax, verbose, and prosaic. As a poet, he is often *impar sibi*; but very few of his pieces are barren of thoughts. We could mention many which are truly sublime; and it is peculiarly worthy of notice, that it was in the darkest moments of disappointment and calamity, and when he seemed to be on the very brink of destruction, from the temporary success of his enemies, that his Muse soared with the greatest elevation and majesty, and poured forth her flowing and animated strains with the greatest facility. The three epistles to the Princess Amelia, the Princess of Bareith, and the Marquis d'Argens, written in 1757, are sufficient to prove what we here advance. They are all full of poetical fire and harmony; but the third, more especially, is one of the finest poems which we have ever read. It was composed at a point of time when the King looked on the situation of his affairs as desperate, and had formed the purpose of perishing *one way or another*, or cutting short (as he expresses himself) the thread of his days. Some passages in this epistle express with singular energy the rage of disappointed ambition, and a kind of despair which does not at all resemble the dejection of vulgar minds,—while, in other parts of the poem, there reigns a fine *moestosa*, a plaintive strain of tender sensibility, which is really affecting. But we cannot sufficiently lament the unphilosophical and uncomfortable jargon of gloomy scepticism, which tarnishes, in several places, the beauty of these noble and animated productions.

[ *To be concluded.* ]

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## MONTHLY CATALOGUE,

For MAY, 1789.

### HISTORY.

Art. 18. *The History of the Rise, Progress, and Establishment of the Independence of the United States of America*; including an Account of the late War; and of the Thirteen Colonies, from their Origin to that Period. By William Gordon, D.D. 8vo. 4 large Vols. 11. 4s. Boards. Dilly. 1788.

THIS history is detailed in the epistolary form, which Dr. Gordon declares 'is not altogether imaginary, as the author, from his arrival in America in 1770, maintained a correspondence with gentlemen in London, Rotterdam, and Paris, answering in general to the prefixed dates.' But if the correspondence thus carried on, was not the exact correspondence now published, as may be supposed from the loose terms of the declaration, we cannot but think more regular.

REV. May, 1789.

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divisions of the narrative would have better suited the dignity of the subject.

The work may be accepted as a faithful narrative of this most memorable revolution, so far as regards a chronological chain of operations; it being formed under peculiar advantages: for the author assures us that he was favoured by the American Congress, and by the New England States, with the inspection of their records, as well as by the individuals with the sight of private manuscripts; and that both there and since his return, in 1786, he has improved these and other advantages by the assistance of British publications, among which Doddsley's Annual Register is particularly distinguished. The general events of this war are too recent to be out of memory, and though they are circumstantially related, we have not found that his resources have contributed to alter their complexion, or to set them in a new light. The work is introduced by a brief recapitulation of the previous history of the settlement of the colonies; in which the writer's aim has been to shew that the British Americans had ever been uniform in maintaining an exemption from the authority of the British parliament; and that the indissoluble connexion between representation and taxation was not a new doctrine at the commencement of the disturbances occasioned by the Stamp Act.

The language of this work deserves little encomium, but the merit of fidelity is the first qualification in an historian; and to that claim we believe the present dispassionate writer is fully entitled. When a sufficiency of facts is supplied by the industry of faithful collectors, then is the time for elegant writers to polish the narration by the beauties of style; and then too, we may add, is the time to guard against being misled in essentials under the glare of the studied arts of composition.

We could not avoid smiling, when we read the account of the signing the definitive treaty of peace, that confirmed the independency of America, to find the author, by a somewhat odd transition, immediately introduce the invention of air balloons by M. Montgolfier, with the aerial voyages of Mess. de Rozier, Charles, and Robert! Thence we are brought down to a conclusion of the letter by the coalition between Lord North and Mr. Fox. Had the Doctor appeared to view the American struggle with an unfavourable eye before, we should have suspected some archness in thus connecting their independency with an air balloon! But we have every reason to exculpate him from such a charge.

#### MEMOIRS.

Art. 19. *The Life of Miss Catlans*; or the ill Effects of a hasty Marriage. In a Series of Letters. Being a complete Narrative of real Characters. 12mo. 220 Pages. 4s. 6d. half-bound. Boyter. 1788.

So little art is used in working up this story, and we perceive so little of what dramatic writers call plot, that we are induced to suppose it to be formed on a ground-work of truth. A lively young lady of good sense is driven, by ill treatment from her mother, into a precipitate marriage with a man of a pious turn, but of such eccentric vicissitudes of temper, that he is continually fluctuating between the outrages of



ill humour, and contrition for his bursts of passion: which irregularities, with a head full of projects, at length injure his circumstances, and finally cause his wife to leave him. Beside the main narrative, which, without much sentimental amplification, would not have filled even this scanty volume, the author seems chiefly desirous of illustrating the deceitfulness of common pretensions to friendship; and gives a most bitter character of the female sex. 'I was determined not to go to any of my female friends, for I never met with a woman yet, in whom I could place the least confidence; for in high life, they are the pinnacle of vanity, arrogance, and defamation; in the middle station, they are made up of envy, slander, and ignorance; and delight in nothing more than the downfall of each other.' A great portion of this malevolence is indeed to be found in the common intercourse of society; and yet, we are willing to hope, there are a sufficient number of noble exceptions, to rescue the sex from the wholesale severity of the censure. The volume is not badly written on the whole; and the prose is much better than some few scattered attempts at poetry. At the close, is an indifferent poetical essay on false friendship, which is very quaintly termed *Satan's Eye-tooth*.

## D R A M A T I C.

Art. 20. *Some Advice to Theatrical Managers*. 4to. pp. 34. (no more). 2s. 6d. Stalker. 1789.

We consider this as a faint imitation of Swift's Directions to Servants; a piece often imitated, but never equalled, in the gravity, simplicity, and perfection of its irony. This director of directors takes up the littlenesses, contrivances, and finesses that have often been charged (whether justly or not) on artful managers of the stage; but it seems so very *a nothing*, that nothing more shall here be said about it.

## N O V E L.

Art. 21. *Henry and Isabella; or a Traite through Life*. 12mo. 4 vols. 10s. sewed. Lane. 1788.

This work gives us a truly agreeable picture, coloured according to nature—*la belle nature*,—as our neighbours so happily express it; for the present artist exhibits her not in any of her extravagant moods, but with all the *gentlenesses* and graces which so irresistibly seize the heart. We do not remember to have seen, for a considerable time past, a performance in which the characters are more pleasingly grouped, or which presents to us a more perfect and regular *whole*. A greater boldness of pencil is, indeed, occasionally to be wished for; but this the fair designer will, probably, in time, and when she shall have acquired a suitable degree of confidence, be able to display.

To give the story of this novel, would take up far too many of our pages. The following observations on *modern friendship*, however, (alas, too generally and certainly, just!) will scarcely be displeasing to our readers, and will serve as a specimen of the author's style:

— 'When I mention friendship, however, I do not mean to speak of that cold, regular kind, which many men of great sense

and prudence profess for each other, the strength of which is so great as to induce them to speak of each other upon all occasions with exact and impartial justice; frequently to visit each other, if near, at which times they give their opinions on politics and the affairs of the neighbourhood without fear of any inconvenient circumstances arising from the confidence and freedom with which they speak; or if at a distance to keep up an intercourse by letter at least twice a year: nay so far may it operate in the breast of the wisest man, that should his friend want money to make a purchase, complete a sum to lay out upon a mortgage, or for any other advantageous purpose, he may, upon receiving his bond and security, be prevailed upon to lend it him, provided he has it by him, or can raise it without much trouble or loss. And should an account of the death of the one be brought to the other, it might probably make him grave for a whole day, except some business or party in which he was engaged obliged him to throw off so improper and useless a propensity. This is not the kind of friendship of which I am speaking, but that lively, sweet, and confidential affection by which two, three, or more (for there is no cause for confining it to a particular number) sensible, virtuous, and amiable women are united. I say women, for in spite of vulgar prejudice, or the little pert satire of the wittlings, I aver that women are as capable of perfect and lasting friendship, nay more so than the men. - - - 'The happiness which results from warm and tender friendship is more sweet, interesting, and to complete all, lasting, than any other which we can ever hope to possess; and were a just account of anxiety and satisfaction to be made out, would, it is probable, in the eye of rational estimation, far exceed the so-much boasted pleasures of love \*.'

"Madam!

*You have a noble and a true conceit  
Of god-like amity."*

And it is our sincerest wish that yourself, and every other person who can feel and acknowledge its excellence, may long experience the great, the unspeakable blessings which it has to bestow!

#### HORTICULTURE.

Art. 22. *The Universal Gardener's Kalendar, and System of practical Gardening; displaying the completest general Directions for performing all the various practical Works and Operations necessary in every Month of the Year, agreeably to the present most improved successful Methods; with a comprehensive Display of the general System of Gardening in all its different Branches. Comprehending the Kitchen Garden, Fruit Garden, Pleasure Ground, Flower Garden, Shrubbery, Plantations and Nursery, Green House, Hot House, and Forcing Houses, &c. By John Abercrombie, upwards of forty Years practical Gardener. 496 Pages. 12mo. 5s. bound. Stockdale. 1789.*

\* It must not be forgotten, however, that *true love is perfect friendship.*



**Art. 23.** *The complete Kitchen Gardener, and Hot Bed Forcer; with the thorough practical Management of Hot Houses, Fire Walls, and Forcing Houses, and the improved Modern Culture of the Pinery Stoves, and Pine Apples; being a thorough practical Display of these most capital Branches of Gardening in their general Culture, and agreeable to the present greatly improved Modern Process; whereby that most importantly- useful District the Kitchen Garden, and all its Appurtenances of Hot Beds, Hot Houses, Hot Walls, Forcing Houses, Pinery Stoves, &c. and the Culture of their several various Productions in superior Perfection and greatest Abundance, are fully explained in a Manner never before done for general Instruction, as requiring a particular distinct Explanation; and now first completely accomplished, from the Result of above forty Years daily practical Experience and Observation. By John Abercrombie, Author of Every Man his own Gardener, commonly called Mawe's Gardener's Kalendar; but the Work of J. A. only. 12mo. 509 Pages. 5s. bound. Stockdale. 1789.*

**Art. 24.** *The Garden Vade Mecum, or Compendium of general Gardening; and descriptive Display of the Plants, Flowers, Shrubs, Trees and Fruits, and general Culture: comprising a systematic Display and Description of the several Districts of Gardening and Plantations, under separate Heads; giving Intimations of the Utility, general or particular Plans, Dimensions, Soil and Situation, &c. and of the various respective Plants, Flowers, Shrubs, Trees and Fruits, proper for, and arranged in each District; with general Descriptions of their Nature of Growth, Temperature, principal and particular Uses, Methods of Propagation and general Culture, in their respective Garden Departments: consisting of the Flower Garden, Pleasure Ground, Shrubbery and Plantations, Fruit Garden and Kitchen Garden, Green House and Hot House. By John Abercrombie. Small 12mo. 585 Pages. 4s. bound. Stockdale. 1789.*

As the three last mentioned works are all on the same subject, written by the same hand, and naturally require a joint consideration, we have placed them together; and, as we cannot descend to particular examinations, we have exhibited the titles at large, to give their author the utmost latitude of describing their contents in his own very diffusive manner.

When Philip Miller, the father of modern gardening, compiled his great work, the Gardener's Dictionary, he afterwards published a small necessary compendium, pointing out the operations in the garden, through every month in the year. This was a most useful remembrancer, not so much for the professional gardener, who could not be supposed to need it, as for private family use where small gardens are cultivated. When he told us *what* to do, had he also added brief directions *how* it was to be done, instead of loading his work with monthly dry lists of fruits, flowers, and herbs then in season; we should not soon have needed another Gardener's Calendar. But in this instance, a little author-craft appeared; he wanted to make his Calendar introduce his Dictionary; and, therefore, where particular instructions were necessary, he referred to his Dictionary for

them. But this craft went no farther; he preserved too much professional dignity to exhaust himself through the press: he did not hash out and dress up the same things in different modes and forms, and expose himself to the reproach of grasping at undue literary emoluments.

It were well if his successors, who arrive at eminence in the same line, preserved the like respect for the public and for themselves; but by the number of Mr. Abercrombie's publications\*, and the rapidity of those now before us, the prefaces to which are all dated within the short space of four months; we must conclude that he has quitted gardening to cultivate the fields of literature, and a most assiduous cultivator he is; for, not contented with productions in season, he has shewn us that he perfectly understands the nature of *forcing*.

Some years ago, a Gardener's Calendar appeared, under the name of Mawe, and others, which is the first in the list below; to which the sole claim is now made by Mr. A. and he has since *twice* gone over the same ground again in his own name. We shall not pretend to enquire into his reasons for so repeatedly asserting this claim: But the first of the articles now before us, being his *third* Gardener's Calendar, and being styled an *Universal System of Practical Gardening*, the fair inference is, that he has exhausted the subject. Why then does he obtrude on us any more general systems of gardening? The obvious answer must be, because the more books he can sell, the better. Accordingly, behold the *Complete Kitchen Gardener*; and had the *Universal Gardener's Calendar* been a book of bulky size, and high price, so much of it as was limited to the kitchen garden, might have plausibly appeared in a small size and at an easy price. But why should we give as much for culinary use only, as will furnish us with an universal system of gardening? And passing this over; both these being pocket volumes, why are we also offered a *Garden Vade Mecum*? The matter must be substantially the same, only differently modified by literary ingenuity. The first is styled an *Universal System of practical Gardening*; and this last, *A Compendium of general Gardening*.

Thus much appears on the face of the title pages; when we open the books, we find the *Calendar* so far an improvement on the plan of Miller, as to give more particular directions with the injunctions, under the respective departments specified in the title page. He informs us in the preface to this work, that 'as the numerous occur-

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\* Every Man his own Gardener. By Mawe, &c. Rev. vol. xxvii, p. 484.

Dictionary of Gardening and Botany. lix. 69.

The Garden Mushroom, its Nature and Cultivation. liii. 173.

British Fruit Gardener. liii. 290.

Compleat Forcing Gardener. liiv. 473.

Compleat Wall Tree Pruner. lxxi. 475.

Propagation and Botanical Arrangement of Plants. lxxi. 475.

Gardener's Pocket Dictionary. lxxvi. 359.

Gardener's Daily Assistant, for every Month in the Year. lxxviii, 263.

To which add the three publications above!



ring improvements could be more eligibly introduced in the Calendar order within a moderate compass, than by any other method of arrangement, it was adopted accordingly.' In the preface to his *Kitchen Gardener*, he is of another opinion; for he there declares, that by blending the culture of kitchen plants among others in the general business, 'the thorough practical culture could not readily be traced, or any particular part thereof, when wanted to consult on any necessary occasion, nor in that order of arranging the matter, could the complete general culture be effectually displayed in the requisite practical manner.' Accordingly, in this work 'all the different species are displayed, each under a distinct or separate head.' To this, an advocate for the Calendar form, in such a manual, might reply, that when the culture of any particular plant is sought for, it will be at some time of the year or other: if in March, the Calendar will tell all that is wanted at that time; if in October, it directs so much as is wanted at that season: we cannot want the whole year at once! More extensive and connected information, we presume, would be sought for, and found, in his *Gardener's Dictionary*. We confess, that the Calendar form appears to us the best calculated for general use.

The third article, or *Garden Vade Mecum*, is the first, or *Gardener's Calendar*, thrown into a different form. We have now the management of the flower garden, shrubbery, fruit garden, kitchen garden, green house, and hot house, treated under these general heads; and the culture of particular articles is more loosely given, by classing such species as admit of the same mode of treatment. Why the subject is now thus arranged, we have no farther account, than that it 'is intended as a general introduction to the systematic knowledge of the several different districts, and that of the various plants, &c. relating thereto.' This knowledge, we imagine, is already possessed, in a greater or smaller degree, by every man who knows how to handle a spade; and if the author imagines that an uninformed man may become a good gardener, in all these departments, by written instructions, it is certainly a much easier way than by forty years practice: yet we believe no gentleman having ground extensive enough to be thus divided, can safely confide in a man who is not a regularly bred gardener.

We do not impeach the merit of either of these performances singly, but we cannot see the need of all of them; and considering them as the produce of one pen, we think they interfere with each other. However, Mr. A. has now written enough to establish his merit as a practical gardener; certainly more than enough to assist those who practise on a small scale for family use and amusement; we wish him, therefore, all that honourable repose to which forty years exercise of his professional duties, and his literary labours, so justly intitle him: but we must add, that this repose may happen to be disturbed by doing too much with his pen.

## B O T A N Y.

Art. 25. *Thirty-eight Plates, with Explanations; intended to illustrate Linnæus's System of Vegetables, and particularly adapted to the Letters on the Elements of Botany.* By Thomas Martyn, B.D.

G G 4

F. R. S.

F. R. S. Professor of Botany at Cambridge. 8vo. 72 Pages. 9s. plain, and 18s. coloured. White. 1788.

Some persons who have approved Professor Martyn's translation of Rousleau's *Letters on Botany*, with additions, wished that the subject might be farther illustrated with figures. In compliance with these wishes, he has published the present volume, which, though an entire work of itself, is to be considered as a supplement to the Letters formerly published.

Six plates are given, to illustrate six letters on the most remarkable natural classes; the rest explain the artificial classes of Linnæ, except one which exhibits figures of various kinds of nectaries.

The figures are very accurate representations of the different parts of the flower and fruit, especially those that constitute the classical character, or are any way remarkable on account of their form or situation.

#### BRITISH FISHERIES.

Art. 26. *Observations on the Fisheries of the East Coasts of Scotland, &c.* and for supplying the London Market with White Herrings. By Lewis M'Culloch, many Years Merchant of London for Exportation, &c. 1788.

*Fisheries, on the North and East Coasts of Scotland, in Rules proposed for curing, and for supplying the London Market with White Herrings. By Lewis M'Culloch, many Years Merchant of London for Exportation, &c. pp. 44. 1s. 6d. Richardson, &c.*

Mr. M'Culloch chiefly bends his attention toward illustrating a branch of the important subject of the British fisheries that has not been adverted to in so particular a manner by any of those who have hitherto offered their sentiments to the public: viz. the circumstances which are chiefly necessary to be attended to by those who mean to supply the London markets with herrings. He has chosen, with great propriety, as a motto, the following line from Pope,

“What can we reason, but from what we know?”

And he shews himself particularly well acquainted with the subject which he undertakes to illustrate. He strongly recommends the busb fishery *at sea*, in the Dutch mode; and shews the great importance of curing the fish in a proper manner, and sending them to market at a right time. His directions with regard to the first are partly copied from the practice of the Dutch, and are partly suggested by his own observations and experience; which last, we are told, has been very extensive in this branch of business.

This is a plain useful track, which every man who has an intention of taking a concern in the eastern fishery should carefully study: it will abundantly repay his pains.

#### NAVIGATION, &c.

Art. 27. *A Report on the practical Utility of Kenneth M'Culloch's improved Sea Compasses*, founded on eighteen Months Experience of those Instruments on board one of his Majesty's Cruizing Frigates in the Channel of England. Small 8vo. pp. 14. 1789.

Whatever invention tends to improve the practice of navigation ought to be favourably received by every British reader. In this point of view, Mr. M'Culloch seems to deserve the approbation of his countrymen,



trymen, and he will, we hope, derive some benefit to himself from his useful invention.

This report was given in to the board of admiralty by Capt. Phil. D'Auvergne, commanding the *Narcissus* frigate, December 29, 1788— And it contains the result of various experiments and observations made on board that frigate, in the English channel, since the month of April 1787; in which Mr. M'Culloch's compass was compared with other approved compasses. The result may be judged of from the following extract:

'Sailing through the Race of Alderney in a storm of N. E. wind in December 1787, against a flood tide, the ship sailing at the rate of eleven miles on the surface, and scarcely making any headway by the land, the sea, as will readily be concluded by naval judgments, was of an awful height, and so extremely irregular, that the motion is undecipherable: None of the compasses of Mr. Adams or Dr. Knight's construction, would stand (in the sea phrase), but vacillated more than four points on each side of the pole;—at this time Mr. M'Culloch's steering compass quickly and readily recovered the vacillations communicated to it by the motion of the ship, and the shocks of the sea, pointing with little variations to the pole, in a manner to command the admiration of all that were within reach to observe it, and to win the confidence of the most timorous.

'I acknowledge, myself, that I would have put the highest trust in it, had a fog or thick weather come on in the critical situation we were in; while the compasses supplied from his Majesty's stores, were only fit to convey alarm, and inspire anxiety and doubts.'

By other experiments, Captain D'Auvergne found that these compasses (both the steering and azimuth) were equally superior; and therefore warmly advises his brother officers to make trial of them. At his recommendation, these compasses were tried on board the *Andromeda*, commanded by Prince William Henry; who was so much satisfied of the utility of the invention, that he honoured Mr. M'Culloch so far with his countenance, as to appoint him his compass-maker.

We do not doubt that, under such patronage, this invention will meet with such trials as will fairly appreciate its *real* merits in a short time. If it should prove, in every case, as superior to others as Captain D'A. experienced, it will, indeed, be a very valuable discovery.

Art. 28. *The Seaman's new Vade Mecum*; containing a practical Essay on Naval Book-keeping, with the Method of keeping the Captain's Books, and complete Instructions in the Duty of a Captain's Clerk, &c. By R. Liddell, Purser in the Royal Navy. 8vo. 5s. Boards. Robinsons. 1787.

This performance contains every necessary instruction for keeping the accounts of the ship: the methods now in use are clearly explained, and specimens of the different books are added, as examples of the rules that are given. Forms of orders, certificates, receipts, &c. are subjoined. The methods of keeping the signal book are largely treated, and illustrated with numerous coloured engravings. A brief maritime dictionary is added; which is extremely useful, especially

especially for noviciates or landmen:—and the book concludes with an abstract of the act of parliament, commonly called the articles of war.

From this account of the contents of the present performance, our readers will easily perceive the purposes for which it has been written; and, as far as we are able to judge, it seems well calculated to answer the author's intention.

#### SLAVE TRADE.

Art. 29. *Two Reports from the Committee of the Honourable House of Assembly of Jamaica*, appointed to examine into, and report to the House, the Allegations and Charges contained in the several Petitions which have been presented to the British House of Commons, on the Subject of the Slave Trade and the Treatment of the Negroes. Published by Order of the House of Assembly, by Stephen Fuller, Esq. Agent for Jamaica. 4to. 35 Pages. 1s. White and Son. 1789.

By these reports, it appears, with regard to the treatment and situation of the slaves in Jamaica, that they are under the protection of lenient and salutary laws, suited to their situation and circumstances; and that the decrease of the slaves does not arise from the causes alleged in the petitions presented to the House of Commons, but from various other causes not imputable to the slave-holders, and which the people in Great Britain do not seem to comprehend.

Art. 30. *The New Act of Assembly of the Island of Jamaica*, commonly called the New Consolidated Act; being the present Code Noir of that Island. Published for the Use of both Houses of Parliament, and the Satisfaction of the Public at large, by Stephen Fuller, Esq. Agent for Jamaica. 4to. 17 Pages. 1s. White and Son. 1789.

This publication is intended to shew that the slaves in Jamaica are not in so deplorable a state as is generally imagined in England.

Mr. Fuller observes that for near these last hundred years the good government of the slaves has been the great object of the legislature of Jamaica; and almost every year has produced regulations tending to the melioration of their condition. He hopes, 'that those who will give themselves the trouble of reading this act, will see that the slaves in Jamaica are in excellent hands already; and that they will also see how vain and needless it is for corporate bodies on this side the Atlantic, dispersed in various and distant situations in Great Britain, to endeavour to take them out of the hands of those very men who are most interested in their welfare.'

\* \* \* For Mr. Fuller's publication of *The Act of Assembly of Jamaica*, passed in favour of the Negroes, in 1787, see Rev. Sept. 1788, p. 265.

Art. 31. *Commercial Reasons for the Non-abolition of the Slave-trade in the West-India Islands*. By a Planter and Merchant, of many Years Residence in the West Indies. 8vo. pp. 20. 6d. Lant. 1789.

We here meet with little more than the common arguments against the abolition of Negro slavery in the British West Indies. But those arguments



arguments may reasonably be supposed to receive additional force, if the author, as he professes, writes from the convictions of experience, and a personal acquaintance with the subject.

## POLICE.

Art. 32. *Public Improvement*; or, a Plan for making a convenient and handsome Communication between the Cities of London and Westminster. By William Pickett, Esq. 4to. 37 Pages 2s. 6d. Bell. 1789.

The plan which alderman Pickett here proposes is, to pull down all the houses between Butcher-row and the Strand; as also those on the north side of St. Clement's church, and to rebuild the church, altering its situation, so as to make a spacious avenue to Temple-bar; which gate he also would remove. The pamphlet, beside describing the particulars of the scheme, gives an account how it has been treated by the court of aldermen and common council, who have repeatedly objected to the proposal. The public-spirited alderman here answers the objections, and offers additional arguments in favour of his design. The sum requisite for effecting the alteration must doubtless be very large: no estimate of it is made. The proposer hopes it will not be long before he shall be able to announce to the public that subscriptions will be opened at several bankers, in support of the measure, and he offers 100*l.* as his *first* subscription.

Two draughts are added, one descriptive of the present state of the avenue, and the other of the intended improvement.

## EDUCATION, SCHOOL-BOOKS, &amp;c.

Art. 33. *Thoughts of Jean Jacques Rousseau*, Citizen of Geneva.

Selected from his Writings by an anonymous Editor, and translated by Miss Henrietta Colebrooke. 12mo. 2 Vols. 7s. 6d. sewed. Debrett.

After an eulogium on the abilities of that extraordinary erratic genius, Rousseau, Miss Colebrooke confesses that the eccentricities and errors in his writings may induce well-disposed persons to doubt, whether an indiscriminate perusal of *all* that he has written, might not be followed by dangerous consequences. But as his writings are all abroad, in translations as well as in the original, we do not readily apprehend, how the free perusal of them is to be restricted; most certainly not by introducing his works to those who might perhaps otherwise pass contentedly through life without seeing or wishing to see one of his publications: and who, if they understand what is now presented to them, sufficiently to excite a curiosity to be better acquainted with the works whence these thoughts are extracted; any danger they may thereby incur, is chargeable to the officiousness of the cautious collector.

The Translator proceeds to inform us, 'that what is excellent and useful might not be lost, by an intermixture of any thing improper and offensive, an ingenious Frenchman has made a judicious collection from the writings of Rousseau, of what is best adapted to the formation of rational views, sound moral principles, just taste, and proper manners. It is a translation of this collection that is now offered to the English Reader. It was undertaken at the desire of

certain

certain respectable judges, who were of opinion, that it would furnish a very agreeable entertainment to all liberal minds, and that it might be useful in the education of youth, and *particularly* in that of young ladies.'

When we come to reflect on the utility of these volumes for the instruction of youth, we cannot but regret the necessity of our differing, in any degree, from a lady who has bestowed on them the labour of translation, from a laudable motive. We have nothing further to say to M. Rousseau now, than what refers to the collection at present before us; and though the opinion of certain respectable judges is pleaded for the merit of the work, as a book of instruction, particularly for young ladies; we are clear, that his remarks are in general too refined, abstracted, and singular, to find an easy passage into youthful understandings; and that they call for closer thinking than suits the vivacity of female minds.

It may also be remarked, that eccentric writers, like that uncommon being, *the Philosopher of Geneva*, may utter many good things that will not combine to form general truths; and a lover of paradoxes is not the most happily qualified for a preceptor: youth ought to be instructed by plain precepts, and not be left to draw inferences from sentences artfully constructed, which require mere penetration to analyze, than falls to the share even of every mind that has arrived at maturity. To inspire the rising generation with cynical maxims before they know enough of the world to form an estimate of their truth or error, cannot, surely, be a proper mode of preparing them to act a becoming part in the social connexions into which they are soon to enter.

Miss Colebrooke renders her author in a natural, easy, style, but it is very rare to find a female writer totally free from occasional inaccuracies in grammar: the most usual of which are, combining plural nouns with singular verbs.

Art. 34. *Essays on Education*. By John Weddell Parsons, A. B. Vicar of Wellington in the County of Hereford. 12mo. 2s. 6d. sewed. Cadell.

Many just remarks occur, in the course of these essays, on the importance of education, and the defects attending the present mode of conducting it; but they are too general, and written in too declamatory a style, to produce any considerable effect. The author strongly recommends to the legislature, the institution of public seminaries for the encouragement of indigent genius. Is not this already done in our free-schools and colleges?

Art. 35. *Bibliotheca Classica*, or a Classical Dictionary: containing a full Account of all the proper Names mentioned in ancient Authors. To which are subjoined Tables of Coins, Weights, and Measures in use among the Greeks and Romans. Large 8vo. 2s. Boards. Reading, printed by Smart and Co. and sold by Cadell in London.

Various compositions, of a kind somewhat similar to the present dictionary, have issued from the press; and it must be acknowledged that they have been very useful to the classical student. The author of this work (Mr. Lempriere, of Pembroke College, Oxford) thinking that



at his predecessors, in compiling their respective publications, have in partial and unsatisfactory, endeavours to complete what others have left imperfect.

The dictionary now before us, consists of *all*\* the proper names it occur in the classics, viz. of famous men, women, &c. of countries, cities, rivers, customs, laws, religious rites, public festivals, arts, &c. &c. Under each article, beside the account of the person or thing which is the immediate subject, several anecdotes and historical facts are introduced; with quotations from such authors as will afford more ample information on each particular point of inquiry.

From this short account, our readers will perceive that Mr. Lemaire's *Bibliotheca Classica* is a useful school-book: but its use is not confined to schools alone; the ready information which it affords to the inquirer, will be a sufficient inducement to every gentleman who possesses a library, to give it a place on the dictionary shelf.

t. 36. *The History of three Brothers*: to which are added, The History of John Gilpin, Gray's Elegy in a Country Church-yard, and Pope's Universal Prayer. 12mo. pp. 76. 6d. sewed. Stockdale. 1789.

This moral and entertaining history is extracted from *The Child's Miscellany*, of which we gave an account in our number for August last, p. 173: and it is here republished in a convenient form, ornamented with five neat wooden cuts, and sold at the very cheap rate above-mentioned.

In matters purely of opinion, no two persons, perhaps, will agree; (though at the same time that it is an illustration of the fact, it is, in some measure, an exception to the rule) all will allow that *quæ sunt sententiæ*. Various judgments, therefore, will be formed with respect to the utility and propriety of introducing here, John Gilpin, with Gray's Elegy, and Pope's Universal Prayer. The former is truly and confessedly humorous and ingenious; but for the very reason that it deserves the first mentioned epithet, we feel ourselves somewhat inclined to dispute that it *assimilates* with the accompanying plaintive and mournful elegy, and the solemn and reuerential address to the

“ Father of All! In ev'ry age,  
“ In ev'ry clime ador'd!”—

MISCELLANEOUS.

t. 37. *Reports of the Special Provision Committee, appointed by the Court of Guardians in the City of Norwich*: with an Account of the Savings which have been produced by the late Regulations in the Diet of the Workhouses: Exhibiting some Important Facts respecting the Oeconomy of those Establishments. By Edward Rigby. 8vo. 1s. 6d. Johnson. 1788.

It is of little advantage to the public, to amuse them with schemes for the better maintenance of the poor, and least of all, for associating the

\* No name has occurred to us which we have not found in the work.

paupers of several parishes into larger incorporations; if no security is provided for a cautious vigilance in the regulation of their domestic œconomy. Indeed we have ever been of opinion, and have occasionally hinted our doubts, that the requisite knowledge and assiduity for this trust, were little to be expected in committees of gentlemen associated for the guardianship of the receptacles of our poor; though they may readily lend their names, or even afford a formal attendance, for the carrying *new plans* into execution. Mr. Rigby, however, is not to be ranked in this indolent class; he appears to be a gentleman in the medical line\*, and has incurred very undeserved odium for a commendable activity, in the capacity of one of the guardians in the city of Norwich, in scrutinizing into the mode of supplying the poor houses with the various articles of provisions. According to the state of the accounts here laid before the public, which we have no reason to question, such an investigation appears to have been by no means unnecessary; as we find that reformatations were introduced, even to the benefit of the paupers, which in the three years of Mr. Rigby's remaining among the guardians, enabled them to pay off a debt of five thousand pounds, and to reduce the rates from four, to three shillings in the pound. The pamphlet is well worth the attention of every gentleman who wishes to act up to the intention of such an appointment.

Art. 38. *The Art of Manual Defence; or System of Boxing*, particularly explained, in a Series of Lessons: Illustrated by Plates. By a Pupil of both Humphreys and Meadoza. 12mo. pp. 133. 2s. 6d. sewed. Kearsley. 1789.

In this system of manual defence, the rules are illustrated by ten very tolerable copper plates; and characters are given of the principal of the present race of boxers; with remarks on the different modes of attack and defence, as practised by the several learned professors of the art. The work is introduced by a prefatory discourse, in honour of the science, and pointing out its utility, *particularly in the superior walks of life*.—For us, Reviewers, we can only exclaim with the veteran in the DUNCIAD:

— And are we now threescore!

Ah why, ye gods! should two and two make four!

Art. 39. *Sir Philip Sydney's Defence of Poetry; and Observations on Poetry and Eloquence, from the Discoveries of Ben Jonson*. 8vo. 2s. 6d. sewed. Robinsons. 1787.

Two pieces of criticism, of no small merit, are here re-published for the sake of those who have not an opportunity of procuring them in any other way. The first was published at the end of the *Arcadia*, the second at the end of Ben Jonson's works. The characters of the authors being sufficiently known, it is unnecessary that we should enter into an examination of the merits of these two treatises, which have for a long time been before the public, and which have been deemed, though the earliest pieces of criticism in our language, by no means undeserving the attention of both the modern critic and the poet.

\* See Rev. vol. lv. p. 123. vol. lxxix. p. 182.



**Art. 40.** *Maxims and Observations, Moral and Physical:* interspersed with Characters from the most approved Authors. 8vo. 3s. Boards. Bladon. 1788.

The passages contained in this volume, though thrown together ~~miscellaneous~~ly, have not been collected without judgment and good taste. The editor claims no merit from novelty; but we strongly suspect, from the uniform air of the work, that most of the pieces have received free touches from his pen. He makes no references to his originals; but in several places we trace a close imitation of the ancient moralists.

**Art. 41.** *Cantabrigienses Graduat; seu Catalogus, &c. i. e.* An alphabetical List of the Names of those on whom the University of Cambridge has bestowed any Degree from the Year 1659 to 1787. Compiled from the Register's Books. 4to. 5s. sewed. White, &c. 1787.

This book, as the title-page says, is a mere list of names of the graduates, the college to which they belonged, the degrees with which they were honoured, and the year in which each degree was conferred. Thus,

Newton, Isaac. Col. Tr.—A. B. 1664. A. M. 1668.

Of these names there are about twenty-two thousand, which make a large quarto volume. We wish the compilers had prefixed some kind of introductory discourse, describing the customs of the university in conferring degrees, or containing some particulars relative to the degrees themselves, and what are the necessary qualifications of the candidates.

As to the correctness of this work we can say nothing; neither can we determine that it is complete: but as it is compiled *e libris subscriptionum* there can be little doubt of its accuracy, and none of its authenticity.

#### ANTIQUITIES.

**Art. 42.** *The Will of King Alfred.* 4to. pp. 51. 3s. 6d. Printed at Oxford, at the Clarendon Press; and sold in London by Elmsley. 1788.

This will is said to have been preserved in a register of the abbey of New-minster, at Winchester, founded by Alfred a short time before his death. The greater part of this register, and particularly that in which the will is inserted, appears to have been written between the years 1028 and 1032, so that it is here observed, the entry in the register could not have been later than one hundred and thirty-two years after the foundation of the abbey, and probably must have been earlier. This register, it seems, remained un-noted from the time of the dissolution of abbeys and monasteries, till 1710, when it was in the possession of Walter Clavel, Esq.; it afterwards was the property of the Rev. Mr. North, on whose decease it came into the hands of the Rev. Dr. Lort, one of the Vice-Presidents of the Society of Antiquaries; who, in 1769, deposited it in the manuscript library of Mr. Astle. It has now been determined by the delegates of the Oxford press, to lay it before the public, considering it as a monument which will reflect honour on the memory of the royal

royal founder of the university.—Nothing, indeed, we apprehend, can add to that just respect which attends the memory of king Alfred, who shines as a light remarkably conspicuous in those dark and superstitious times. The will, however, tends to confirm our good opinion of that great prince, as it appears farther to discover the simplicity, truth, and rectitude of his mind. The editor remarks, that we learn, hence, the ideas that were entertained by the king, and the great men of the realm, concerning the succession of the crown, in the times of the Saxons. But what chiefly strikes us, on the perusal of this literary curiosity, is, that the king had no conception that the disposal of the crown was at all in his own power, for the will says not a word concerning it. Some notions, it is also observed, may be gained from this document, of several particulars relative to the rights, liberties, and privileges of different orders of men at that early period. We agree that it may furnish some little information of this sort, though very imperfect if there were no other helps. We admire the honour and benevolence of the prince who so fervently says, ‘I do intreat, in the name of God, that none of my kindred or heirs would abridge the freedom of those whom I have redeemed from servitude.’ And again, ‘But for the love of God, and the health of my own soul, it is my desire that they remain free and at their own disposal: And I do entreat, in the name of the living God, that no man do oppress them by prosecutions for money; or, by any means, obstruct them in chusing such landlord as they shall think fit.’ We have, in this pamphlet, the original Saxon will, attended by a literal translation; then follows a free translation, to which is added another in Latin, with many notes, relative to a former translation, which appears to have been very deficient and erroneous.

We only farther remark, that Mr. Croft, of Oxford, is the editor of this work, by the desire of the delegates of the Clarendon press, on account of his intended dictionary.

#### L A W.

Art. 43. *A Supplement to Bacon's Abridgment*; containing, 1<sup>st</sup>, A Table of the Names of the Cases; 2<sup>d</sup>, A Table of the Statutes, or Acts of Parliament cited, referred to, or explained; 3<sup>d</sup>, A Table of the Reporters and other Writers, with their several Contractions and Editions: together with a new and copious General Index, or Table of the principal Matters. By T. Cunningham, Esq; Barrister at Law. Fol. pp. 98. 6s. stitched. Robinsons and Brooke. 1786.

Mr. Bacon's new Abridgment is, very deservedly, in great repute among the practisers of the law. It is supposed to have been compiled from materials collected by Lord Chief Baron Gilbert, whose profound knowlege of English law is universally known.

This supplement is a fresh proof of Mr. Cunningham's indefatigable industry in literary labour.

Art. 44. *A Short Treatise on the Law of Bills of Exchange, Cash Bills, and Promissory Notes.* By John Bayley, Student of Gray's Inn. 8vo. 80 Pages. 2s. Brooke. 1789.

This is a very useful treatise on a part of law on which little has yet been written.



Art. 45. *Two Law Tracts*: The one being Reflections upon Estates for Life, the Doctrine of Waste, and the Principles of Injunctions; the other, a Treatise on the Game Laws, including the last Acts, and the latest Determinations; with some Observations upon those Laws, and the Principles of them. 8vo. pp. 84. 2s. 6d. Uriel. 1786.

\* Go seek your fortune. If you have merit, the generous public will countenance and encourage it; if not, the fault is yours and not the public's.' Thus the author addresses his work; it has merit, and deserves countenance and encouragement.

Art. 46. *Commentaries on the Laws of Arrests in Civil Cases*, as delivered to a Private Society of Law Students; in which they are deduced from their Origin to the present Time, and their Repugnancy is shewn, contrary to the general Good of the People, with a proposed Reform. By M. Dawes, Esq; of the Inner Temple. 8vo. pp. 44. 1s. Whieldon. 1789.

With respect to the policy and expediency of arrests for debt, the author of this pamphlet gives his opinion decidedly against these measures. He professes not to have offered any thing new on the subject. The reader, therefore, is to expect nothing more than a deduction of the several laws of arrest in civil cases brought into one point of view, from the 11th Edward I. to the present time; together with such observations as have occurred to the author in the course of some experience in the profession. What he has undertaken, he has executed; and those who are uninformed on the subject, may, by a perusal of this pamphlet, be saved the trouble of a very arduous research.

Art. 47. *An Institute of the Law relative to Trials at Nisi Prius* Originally published in the Year 1760. A new Edition, with Alterations and Additions. By Arthur Onslow, Esq; Barrister at Law. 8vo. pp. 284. 6s. 6d. Boards. Whieldon. 1789.

On the original publication of this work, it was universally, and we believe with truth, ascribed to the present Earl Bathurst, then one of the judges of the Common Pleas. It was afterwards republished by Mr. Justice Buller, with additions, and now by the present Editor; who has added a number of modern cases not inserted in any former edition. The additional cases appear to have been judiciously selected; and the work is rendered more useful than heretofore, by being printed in a portable size.

#### THEOLOGY.

Art. 48. *Two Sermons*: By William Lord Bishop of Chester, addressed to the Clergy of that Diocese. Preached at St. Mary's, Oxford, 25th November 1787. 8vo. 48 Pages. 1s. Printed at Oxford; and sold in London by Payne and Son, &c. 1789.

The first of these sermons is on the Lord's supper, and has for its text, 1 Cor. x. 16. The second is on a discourse of our Lord's, in the 6th chapter of St. John's Gospel; the text, John, vi. 56. In an address to the clergy of his diocese, the bishop informs them, that, in the first of these discourses, he has endeavoured to fix the true notion of a rite, considered by our church as generally necessary to salvation;

REV. May, 1789.

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and, in the latter, he says, ' I shall be glad if I have established the just interpretation of a discourse of our Lord's, which appears to me to enforce, as its primary object, the necessity of that rite, as well as to point out the great benefits of it.'

Much solid argument and great judgment are displayed in these discourses; the design of which is to shew (in opposition to those who have interpreted the eating and drinking Christ's body and blood, as no more than keeping his commands), that it alluded to something more analogous to the literal sense of the words:—and (in opposition to those who interpret it only as the thing signified in the sacrament of the supper), ' that it includes the signs also, without which, the notion of spiritual manducation is incomplete, and the passage, both to Jew and Christian, inexplicable. It is therefore to be taken literally, as a remembrance of his death, that it is a commemoration of the sacrifice for sin made by his death; and a symbolical seal of that sacrifice; and is therefore a pledge and means of communion to us *all* the benefits of that sacrifice.'

Art. 49. *A Discourse concerning the Resurrection Bodies; tending to shew, from the Writings of I. S. Jews, and Christians, that there are Bodies, called our own, which will not be raised from the Dead; that there are Bodies, properly called our own, which will be raised from the Dead: By what Means the Perfection and Immortality of the Resurrection Bodies are to be obtained; and by whom to be effected.* By Philalethes. 8vo. 70 Pages. 2s. fewed. Davis. 1788.

We have read this elaborate discourse with due attention, and find in it some ingenuity, a great display of reading, and much conjecture. The following are some of the author's original observations:—P. 5. he says, ' the body is not always included in the term *dead*; and the resurrection of the body is not always included in the resurrection of the dead; and the resurrection of the soul is a resurrection of the dead, in St. Paul's estimation.'—P. 60. he says, our earthly body being dead, ' the soul leaves it, being clothed with that body alone, which by the bread and wine received by the earthly body, is made that immortal and happy body in which she will be raised.—The raised body will be, on this our supposition, truly and properly our own body, though it be not this carnal body; we having had it from our creation.' This, we own, is above our conception; but the pamphlet is not unworthy of the learned reader's attentive perusal.

Art. 50. *A new Essay on the celebrated Prophecy, Isaiah, vii. 14, 15, 16. Behold a Virgin, &c. compared with Matth. i. 18—23.* By Philip David Krauter, D. D. 8vo. 1s. 6d. Dilly. 1788.

Dr. Krauter here offers a new translation of the prophecy in question, which he supports with much learned and critical labour; but which does not appear, to us, to clear away the difficulties attending this passage. As the critique does not easily admit of abridgment, we must refer those who wish to be acquainted with the author's proposed elucidations to the work itself, after barely laying before them his version.



Isaiah, vii. 14, 15, 16. Therefore will he (my God) give my Lord (the Messiah): He shall be a sign unto you. 'Behold, the Virgin big with child, and bearing a Son, and his name called Immanuel. Butter and honey shall every one eat. According to his knowledge (cognizance) shall be the rejecting of the bad, and the choosing of the good. For, before this youth shall know (take cognizance) to reject the bad, and choose the good, this land which *thou* (the house of David) hast rent, shall be deserted by its two kings.'

Dr. Krauter professes to adhere to the Hebrew text, preferring it to the Septuagint version.

Art. 51. *An Essay on the Transfiguration of Christ.* 8vo. pp. 31. 1s. Rivingtons. 1788.

The anonymous author of this ingenious essay undertakes to prove that two distinct purposes were meant to be answered by our Saviour's transfiguration; the first, to exhibit to the disciples a figurative representation of a future resurrection, and of Christ's coming in glory to judge the world; the second, to signify the cessation of the Jewish, and the commencement of the Christian dispensation. The former of these propositions is, we think, clearly established; but the arguments in support of the latter may, by some, be deemed rather fanciful, and will, perhaps, be thought to have little weight against the well known fact, that Peter, who was one of the spectators of this vision, continued to conform to the Jewish ceremonies after his Master's resurrection. The pamphlet is, however, well written, and will be read with pleasure by those who are engaged in the critical study of the scriptures.—It is said to be the work of the present Bishop of London.

Art. 52. *Dipping not Baptizing:* or, the Author's Opinion of the Subject, Mode, and Importance of Water-baptism, according to the Scriptures. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 2s 6d. sewed. Johnson. 178:.

Whether this writer's sentiments are well founded, or not, his work recommends itself to attention and respect, by the modesty and candour which it discovers. He is fixed in the opinion that infants are not the proper subjects of baptism, and equally fixed in the apprehension, that the scriptural mode of baptism is not by immersion, but by sprinkling. On each of these topics, he delivers his sentiments with that moderation which must ever become those who treat on disputable points: their being *disputable*, plainly and certainly forbids that *confidence*, which is nevertheless often apparent both on one side and on the other. If there are exceptions to this account of the present performance, they are very few and slight; its general character is as above. The author appears to be a man of sense and learning, acquainted with his subject, and himself perfectly convinced. How far his remarks will avail for the conviction of others, must be left to experiment. As to the second part of his book, he seems, on the whole, to have well established his point. In respect to the first, it does *not* appear so certain. There is a farther and considerable part of the pamphlet which pleads strongly for the free communion of Christians of different persuasions, to which many of the Baptists are greatly averse.

Art. 53. *An Examination of the Rev. Mr. Elliot's Opinion, &c.* 12mo. 1s. 6d. Marlow, &c. 1788.

It has sometimes been remarked, that many Christians of the Baptist denomination place greater stress on the *mode* than the *subject* of baptism. Whether this writer is of such opinion, we cannot say; but we observe that he rejects the term *mode*, and asserts at once, that *baptism* is itself *immersion*. This he endeavours to support by a critical consideration of the original word, and at the same time to disprove and refute the arguments advanced by Mr. Elliot on the other side of the question. He does not appear as an unqualified disputant: and we must add, that he also professes a desire to imitate Mr. Elliot 'in the meekness and candour with which he, in general, treats the subject:' yet, confident himself as to the side he has taken, he probably may not allow sufficient weight to the reasoning of his antagonist. There must, however, be room for doubt, in those matters concerning which the scriptures have not expressly determined: it seems that in such instances, persons cannot greatly err which ever part they take, while their intentions are good. We suppose that immersion, or sprinkling, are each to be considered as figurative, or emblematical.

Art. 54. *A Letter to the Farmers of Great Britain, on some Things of Importance.* By the Author of the Poor Child's Friend. 12mo. 3d pp. 79. Printed at York; and sold by Rivingtons in London. 1789.

The author of this small but cheap tract, tells us, in his *address to the public*, that 'having an idea, that while so much is doing for the benefit of the younger part of mankind, by the benevolent institution of Sunday schools, much will be left undone, as there are many persons who, on account of age, and other circumstances, will not attend these useful seminaries, and who may be as much in want of religious instruction as the young persons these schools take under their care;' he therefore wrote this letter, for the purpose of distributing it in his own neighbourhood, where such a publication seemed necessary. Wishing, however, 'not to confine its good effects to so small a district, he submits it to the public, to distribute in like manner, should they join with the author's friends in supposing it will answer his intended purpose.'—We apprehend it is a very proper piece of instruction, for such readers as the author had in view.—Among other useful points of morality, we are particularly pleased with his earnest exhortations against cruelty to the brute creation; a topic which is too often overlooked, both by moral writers and preachers.

Art. 55. *Theſaurus Ecclesiasticus: an improved Edition of the Liber Valorum;* containing an Account of the Valuation of all the Livings in England and Wales, their Charge in the King's Books, respective Patrons, &c. &c. By the Rev. John Lloyd, A.B. 8vo. 504 Pages. 7s. 6d. Boards. Davis. 1788.

This work may be considered as a new edition of Eton's *Theſaurus*, in a concise and improved form. Mr. Lloyd has comprised every necessary article of information in as short a compass as possible; giving, in one single line, the value of the living in the King's books; the



the real value, where it could be ascertained; the tenths; and the patron's name.

At the end of the book are added some precedents relative to ordination, institution, &c.;—forms of oaths, resignations;—rules and orders for the augmentation of small livings by Queen Anne's bounty;—the substance of the act 17th of Geo. III. for promoting the residence of the clergy, by rendering more easy to them the building of parsonage houses;—a succinct account of things tithable, and the manner of collecting tithes, and of compositions, moduses, customs, &c.

From this view of the contents of the volume before us, it appears to be what the author intended it should be, *viz.* a useful clergyman's book. See also our account of Bacon's *Liber Regis*, &c. Rev. vol. lxxviii. p. 259.

Art. 56. *An Address to young Persons after Confirmation.* By R. Watson, D. D. F. R. S. Bishop of Landaff. 8vo. 1s. Evans. 1789.

This address was annexed to the Bishop of Landaff's Charge to his Clergy; and has already been noticed by us, in our account of the Charge: see Rev. for March last, p. 280.

#### MEDICAL.

Art. 57. *A Treatise on female, nervous, hysterical, hypochondriacal, bilious, convulsive Diseases; Apoplexy and Palsy; with Thoughts on Madness, Suicide, &c.* In which the principal Disorders are explained from anatomical Facts, and the Treatment formed on several new Principles. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians, &c. 8vo. pp. 521. 7s. 6d. Boards. Hookham, &c. 1788.

Dr. Rowley says, in the beginning of his introduction, that 'The following work contains an attempt to improve the treatment of female and nervous diseases, and to explain several new principles of cure.' On examining the book, we find it answerable to this description. Irregularity and variety are its prominent features; and amid this variety, a number of judicious remarks occur, that will be found useful in practice.

The notes, which are numerous, contain several curious cases, and likewise the appearances of bodies dissected; with an enumeration of the symptoms before death.

Art. 58. *A short Appendix to Dr. D. Monro's Treatise on Medical and Pharmaceutical Chemistry, and the Materia Medica.* To which is added, An Answer to the Remarks of the Critical Review for October 1788, on the first Volume of the said Work. 8vo. pp. 50. 1s. Cadell. 1789.

Dr. Monro here supplies some deficiencies, and corrects some mistakes which he has observed in his late treatise in 3 vols. 8vo\*.

He has added, 1st, some observations on the component parts of acids. 2d, The method of procuring the pure acid of tartar. 3d, The medical virtues of the aerial acid. 4th, On the *soda phosphorata*. 5th, The virtues and uses of the following articles of the materia

\* See our account of it, Rev. vol. lxxix. p. 505.

medica: china root, porum (i. e. porrum) spongia, tuffilago, and Valeriana.

Art. 59. *An Essay on the Epidemic Disease of Lying-in Women of the Years 1787 and 1788.* By John Clarke, Licentiate in Midwifery, of the Royal College of Physicians, and Teacher of Midwifery in London. 4to. pp. 43. 2s. 6d. Johnson. 1788.

We discover nothing in Mr. Clarke's description of this fever, by which it differs essentially from others that have frequently appeared in moist, warm weather, especially in confined situations, and where cleanliness is neglected. The method of cure which he lays down is judicious and rational: the diffidence with which he speaks of his own judgment, and his acknowledging the cases that have been unsuccessful under his management; that he writes more for the sake of instructing others, than of promoting his own private advantage

Art. 60. *Considerations on bilious Diseases; and some particular Affections of the Liver and the Gall-bladder.* By John Andree, M.D. 8vo. pp. 58. 1s. 6d. Lowndes. 1788.

Dr. Andree having been long conversant with bilious attacks, was induced to examine more particularly their nature than he might have done had his sufferings upon these maladies been less severe, or easily removable.

He first gives a brief anatomical description of the liver, and its appendages, the gall bladder and ducts, and then proceeds to investigate the proximate causes of bilious diseases, which he reduces to the four following, viz. a redundancy of bile, a deficiency of bile, misplaced bile, and the state of the bile itself.

Each of these subjects is separately discussed, and their effects are enumerated and described. The author introduces many useful, practical remarks: and points out such methods of cure as his theory suggests, or his experience approves.

#### CULINARY.

Art. 61. *The English Art of Cookery,* according to the present Practice; being a complete Guide to all Housekeepers, on a Plan entirely new. By Richard Briggs, many Years Cook at the Globe Tavern, Fleet-Street, the White-Hart Tavern, Holborn, now at the Temple Coffee-house. 8vo. pp. 656. 7s. bound. Robinsons. 1788.

We have frequently confessed that there may be, and actually are, subjects, both above and below our reach; and we now acknowledge that cookery is one of them. As to the *proof of the pudding*, indeed, *some* of us may pretend to a little experience, in that respect; but none of the corps will venture to say how the pudding should be made.

#### METEOROLOGICAL.

Art. 62. *A Diary of the Weather during the Year 1785,* accurately observed by a Gardener twenty Miles East from London. 8vo. 8d. Boker. 1787.

Contains the history of the state of the atmosphere at nine o'clock in the morning, one o'clock at noon, and six in the evening, every day throughout the year.

Art.



Art. 63. *Observations on the Weather taken from the Thermometer and Barometer during the Year 1787.* Small 4to. 9d. Booker. 1788.

This diary must have cost no small pains in keeping; it gives an account of the weather, with the direction of the wind, and the height of the barometer and thermometer four times in the day, viz. at nine, A. M. one, six, and nine, P. M.

## P O E T R Y.

Art. 64. *Gynomachia*; or, a Contest between two old Ladies, in the Service of a celebrated Orator. 4to. pp. 51. 2s. 6d. Walter, Piccadilly. 1789.

Mr. Burke is the subject of this satirical performance; the plan of which comes to us recommended by, what we are all fond of, *novelty*. The thought, too, on which the whole business of the poem turns, is an arch one.—Mr. B.'s *MORAL Conscience*, and his *POLITICAL Conscience*, (personified\*) having quarrelled, and a violent war of words ensuing, the poet contrives, humorously enough, to refer the matter to Hell, for decision. The dispute now becomes a law case, and Judge Minos presides at the trial. In the course of the proceedings, the character of the 'celebrated orator' is unmercifully hacked and hewed, as characters often are, in the courts on this side of the Styx.

As a poem, the work has considerable merit. It abounds with pleasantries as well as satire; and the versification, especially in those parts of the work which are given in the style of Anstey's Bath Guide, is easy and sprightly: and the whole will divert every reader, except the 'celebrated orator' himself, or his particular friends,—who may be sorry, as we are, to see his political conduct attacked with so much severity.

Art. 65. *Elegant Extracts*; or useful and entertaining Pieces of Poetry, selected for the Improvement of Youth, in speaking, reading, thinking, composing, and in the Conduct of Life: being similar in Design to *Elegant Extracts in Prose*. 8vo. 750 Pages. 8s. Boards. Dilly. 1789.

This compilation is really such as the title-page announces. It consists of a great variety of *elegant* pieces of poetry, arranged under the following heads—*Sacred, Moral, Didactic, Descriptive, Narrative, Pathetic, Dramatic, Epic*, and *Miscellaneous*. A passage or two from the Editor's Preface will bring our readers more particularly acquainted with the design.

With respect to this compilation, if I should be asked what are its pretensions, I must freely answer, that it professes nothing more than (what is evident at first sight) to be a larger collection of English verse, for *the use of schools*, than has ever yet been published in *one volume*. The original intention was to comprise in it a great number and variety of such pieces as were already in use in schools, or which seemed proper for the use of them; such a number and va-

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\* Represented, in a droll frontispiece, as two scolding termagants; or, as the title-page has it, *two old ladies*.

riety as might furnish something satisfactory to every taste, and serve as a little poetical library for school-boys, precluding the inconvenience and expence of a multitude of volumes.'—'As tastes will for ever differ, some may wish to have seen in it passages from some favourite, yet obscure poet, and some also from their own works; but it was the business of the editor of a *school-book like this*, not to insert scarce and curious works, such as please *virtuoso readers*, chiefly from *their rarity*, but to collect such as were *publicly known and universally celebrated*. The more known, the more celebrated, the better they were adapted to this collection; which is not designed, like the lessons of some dancing-masters, for *grown gentlemen*, but for *young learners only*; and it will readily occur to every one, that what is old to men and women, may be, and for the most part must be, *new to boys and girls receiving their education*. Private judgment, in a work like this, must often give way to public. Some things are inserted in this volume entirely in submissive deference to public opinion, which, when general and long continued, is the least fallible test of merit in the fine arts, and particularly in poetry. Whatever was found in previous collections, which experience had pronounced proper for schools, has been freely taken and admitted. The stamp of experience gave it currency. The freedom of borrowing, it is hoped, will be pardoned, as the collectors, with whom it has been used, first set the example of it.'

Art. 66. *The Sorrows of Werter*: A Poem. By Amelia Pickering. 4to. 69 Pages. 5s. sewed. Cadell. 1788.

The novel on which this poem is constructed, whatever were its defects as to its moral tendency, was so affectingly written that it engaged singular attention. Writers were employed in translating it into various languages, and painters in embellishing it. Miss Amelia Pickering has thought it deserving the further distinction of appearing in a poetic dress, and has clothed *The Sorrows of Werter* in very harmonious versification; as a specimen of which we shall transcribe the following stanzas taken from the 6th Letter:

† Sweet Peace of Mind, oh, whither art thou fled?  
 From thy pure source shall joys no longer flow?  
 Must Disappointment raise her hydra head,  
 And every fancied bliss prove real woe?  
 Alas! how soon the flowers of life decay!  
 Bloom with the morn, and with the evening close!  
 Or should they yet survive a longer day,  
 How little fruit to fair perfection grows!  
 Why of that little are we then profuse?  
 Why cast with lavish hand its bloom away?  
 For oh, my friend! ere well we mark its use,  
 The fairest fruit is hastening to decay.  
 Such is the destiny of man on earth,  
 Awhile he's borne on Hope's expanded wing;  
 Fair as the bud his tender youth puts forth  
 In all the soft luxuriancy of spring.



But see! th' indignant sky unfriendly lowers,  
See! blasts destructive poison young Desire;  
Wait but the change of some few fleeting hours,  
And all his hopes, his promis'd joys expire.\*

Many stanzas, which are equally elegant and pleasing with the above, will be found in these pages; but we cannot flatter our fair authoress (though she deserves much praise) with being equally favoured by the Muses throughout her whole performance. Pegasus often tires before he gets to the end of his journey: great care ought, however, to be taken that this weakness does not appear. A poet should pay peculiar attention to his first and last lines.

Art. 67. *Fourteen Sonnets, Elegiac and Descriptive.* Written during a Tour. 4to. 15 Pages. 1s. Dilly. 1789.

These Sonnets, as the Advertisement informs us, were found in a traveller's memorandum-book; but they are not the Sonnets of a traveller who was glad to pick up any lame and hobbling Muse to beguile the tedious way, and who wrote, like Sir Richard Blackmore, to the rumbling of his chariot wheels. They have some poetic merit, and the admirers of the plaintive Petrarch, and his English imitator, Mrs. Charlotte Smith of Bignor Park, will peruse several of them with pleasure. As a sample, we shall give the 6th Sonnet, *to Evening*:

\* Evening, as slow thy placid shades descend,  
Veiling with gentlest hush the landscape still,  
The lonely battlement, and farthest hill  
And wood; I think of those that have no friend!  
Who now perhaps, by Melancholy led,  
From the broad blaze of day, where Pleasure flunts,  
Retiring, wander 'mid thy lonely haunts  
Unseen; and mark the tints that o'er thy bed  
Hang lovely, oft to musing Fancy's eye  
Presenting fairy vales, where the tir'd mind  
Might rest, beyond the murmurs of mankind,  
Nor hear the hourly moans of Misery.  
Ah, beauteous views! that Hope's fair gleams the while  
Should smile like you, and perish as they smile!

These two concluding lines are beautiful.

Art. 68. *The Temple of Health, a Poetic Vision, occasioned by the universal Joy expressed on his Majesty's happy Recovery.* By a Lady. 4to. pp. 12. 1s. 6d. Chalklen. 1789.

Whatever may be the defects of this little piece in regard to the *poetry*, they are amply compensated for by the warmth and energy of its *loyalty*. The fair writer must not, however, be allowed to offer, to the discerning public, such rhimes as *run* and *stone*, or *saw* and *now*. When we read such a couplet as the following,

\* See here before thee England's heroes bow,  
To save their country from distress and woe,\*

we are obliged, to avoid disgusting the *ear*, for 'woe,' to read *now*:—but then, what becomes of the understanding?

If

If the lady is very young, she will do well to wait a few years before she again ventures to claim the honours of the press.

Art. 69. *A Poetical Epistle, from Gabrielle d'Estrees, to Henry the Fourth.* By Anthony Pasquin, Esq. 4to. 32 Pages, 2s. Robinsons, &c.

'Ungrateful man! ah me, what friend unkind  
Has drawn that sentence from my wand'ring mind?  
Come, my bright hero, dissipate my gloom,  
Come, and arrest me from an early tomb.'

Not even Mr. Erskine, to whom this poem is dedicated, who is represented as possessing an *immeasurable ability, and adorning human nature with his existence*, will be able to arrest this poem from an early tomb. It must sink by its own *bathos*. Ex. gr.

'I breathe my sorrows, and he scoffs my fears;  
I claim protection, and he shuts his ears.'

Art. 70. *Ode, respectfully addressed to Lord Belgrave, on his coming of age, March 22, 1788. And a Congratulatory Song, on the Celebration of it, Sept. 18, &c. &c.* By T. Minshull. 4to. pp. 20. 1s. Robinsons, &c.

Mr. Minshull is afraid that he shall not be able to steer safe among the rocks and shoals of criticism; but he may dismiss his fears, as straws and feathers swim uninjured by either.

Art. 71. *Homer's Hymn to Venus; translated from the Greek, with Notes,* by J. Rittson. 4to. 1s. 6d. Johnson. 1788.

It will be a sufficient recommendation of this production, to our poetical readers, to say, that it is a correct, and not inclegant, version of a poem which has been ascribed to Homer, though its birth and parentage are still matter of dispute. We prefer Mr. R.'s translation to Congreve's version of the same poem.—The translator has here added some ingenious remarks relative to the original.

Art. 72. *The Thanksgiving Day.* A Poem. 4to. 1s. 6d. Egerton. 1789.

Founded on the late royal procession to St. Paul's. We hope the author will not be offended if we apply to his verses what Pope said of his *Windfor Forest*,

"Where pure description holds the place of sense."

We cannot, however, insist much on the *purity* of description in *this* performance; but what is wanting in *poetry* is amply supplied (as in a preceding article) by zeal and loyalty.

#### POLITICAL.

Art. 73. *The History and Proceedings of the Lords and Commons of Great Britain in Parliament, with regard to the Regency.* 8vo. 917 Pages. 10s. 6d. Boards. Stockdale. 1789.

In speaking of this ample volume, it will only be necessary to say, that it contains, 1st, All the parliamentary proceedings and speeches on the Regency Bill, from Nov. 20, 1788, to March 10, 1789, when his Majesty's recovery put an end to the business. 2d, The three Reports of the Committees for examining the physicians. 3d, Mr.

Pitt's



Pitt's letter to the Prince of Wales, with the Prince's answer. 4th, The Regency Bill, as it passed the Commons, and read a second time by the Lords. 5th, The Proceedings and Speeches of Lords and Commons of Ireland, on appointing the Prince of Wales regent *without restriction*, with copies of their Address to the Prince, and his Royal Highness's Answer.

Mr. Stockdale has also published two octavo volumes containing a variety of tracts that have been written on the proposed regency; all of which have already been successively mentioned in our Review, as they separately issued from the press.

Art. 74. *Royal Reflections*, from Monday the 23d of February, to Sunday the first of March, inclusive. Comprising the political Sentiments of convalescent Majesty; wherein are Characters of the Queen, the Princess, the Hereditary Duke of York, the Lords Throckmorton, Cadogan, Bute, &c. &c. 4to. pp. 38. 2s. Walter, Piccadilly. 1789.

The "*Royal Recollections* \*" we suppose, suggested the idea of these *Royal Reflections*; though very different are the two performances in respect of their aim and tendency. The former tract was fraught with ridicule which we could not approve;—the present publication is intended to do honour to the Royal Reflector. But, however laudable the design of making his Majesty the author of a series of good, pious, judicious, and benevolent thoughts and observations, the *writer* is not quite so happy as his predecessor, in the execution of his design.—Thus, in other arts, as well as in that of authorship (in mechanics, for instance), it has often been remarked, as Tompion, the watchmaker, said of his journeymen, "that the saddest fellows are always the best hands."

N. B. There is a mistake in p. 28, which may somewhat puzzle the young reader, who is not intimately acquainted with the Modern History of England: the author speaks of the famous Hugh Peters, as having misled the infatuated King James II. by his evil counsels. Hugh Peters was hanged long before James came to the crown. We suppose the author meant *father Petre*, the jesuit, who was James's spiritual director.

Art. 75. *The Royal Error*; or the dreadful Consequences to be apprehended from the intended Procession to St. Paul's on Thursday next. Addressed to the King. By Kent. 8vo. pp. 34. 1s. Smith. 1789.

This was published a few days before his Majesty went in state to St. Paul's, for the purpose of offering a public thanksgiving to God for his recovery.—The author *freely* (*too freely*, perhaps) censures this measure, as being likely to produce much mischief. In his apprehension, the lives (not to enlarge on the loss of property, broken limbs, &c.) of many people would be in great danger, from the immensity and tumult of the crowd, the fall of scaffolds, &c. &c. And therefore, as well as for other reasons here assigned, he concludes, that, in every view, the royal gratitude should rather have

\* See Rev. for Nov. last, p. 468.

been expressed in a more *private* than in so public a manner. The style of this address is such as must sound extremely harsh and rude, in the ears of his Majesty's courtiers, if the pamphlet chanced to be seen within the precincts of St. James's, or Buckingham-house.

THANKSGIVING SERMONS.

- I. Preached at the Cathedral Church of Ely, April 23, 1789, being the Day appointed for a General Thanksgiving to Almighty God for his Majesty's happy Recovery. By Cæsar Morgan, M. A. Minor Canon and Preacher in that Church. 8vo. pp. 23. 6d. Cadell. 1789.

Psalms lxxi. 18. is the text; but Mr. Morgan begins his sermon with reflexions on a passage from Cicero, which he puts at the bottom of the page \*, shewing that the sentiment was perfectly consistent with the religious tenets of the learned and noble Roman. Cicero's awe of the penetrating scrutiny of a Being, on whom no artifices can impose, against whom no disguises can prevail, and whose observation no sinister motive can escape, is contrasted with the hopes of the Christian who enjoys a rational tranquillity under the conviction of the superintending providence of God, whose mercy and goodness are the foundations of the whole scheme of revelation. The divine mercy is exemplified in the restoration of his majesty's health, and the sermon concludes with some serious and pious exhortations which the nature of the occasion naturally suggests.

- II. At St. Laurence's Church, Southampton, April 23. By James Scott, M. A. Rector, and Chaplain in Ordinary to his Majesty. 4to. pp. 21. 1s. Bew, &c.

A rational, loyal, and pious improvement of the very solemn occasion.

- III. At Tooting, Surrey. By James Bowden. 8vo. pp. 30. 1s. Buckland.

What is said of No. II. may be justly applied to this discourse; which was delivered to a congregation of Dissenters.

- IV. The Country Curate's Address to his Parishioners: preached on the 23d of April, &c. 4to. pp. 14. 1s. Baldwin, &c.

Our country curate dates his DEDICATION TO THE KING, from Coker; which we suppose to be the name of a village in Somersetshire. The preacher laudably exhorts us to fear God, and honour the King; but when he adds, 'Let us cheerfully submit to his laws,' we are at some loss with respect to his precise meaning: the king of Great-Britain not having the power of making laws.

- V. Preached at Southampton, March 15, by William Kingsbury, M. A. 8vo. pp. 38. 1s. Bew, &c.

The sickness and recovery of king Hezekiah are here properly considered and applied, with due improvement, &c. This sermon, we

\* *Næ, ille [Strato] et Deum opere magno liberat et me timere. Quis enim potest, cum existimet a Deo se curari, non et dies et noctes divinum numen horrere? et si quid adversi acciderit (quod cui non accidit?) extimescere ne id jure evenerit?* Acad. II.



are told, in a *N. B.* at the end, was preached and published before it was known that a day of public thanksgiving would be appointed.

VI. Preached March 15, 1789, by D. Taylor. 8vo. pp. 40. 6d. Buckland, &c.

This discourse was likewise delivered (see the preceding article) immediately after the public rejoicings. It is inscribed 'To the church of Christ, meeting in Church-lane, Whitechapel, London;' and is intended to manifest the divine interposition, in his Majesty's late happy recovery. The discourse is well adapted to the congregation who heard it; and this publication of it is illustrated by a variety of notes, in which the author's political principles appear to advantage as an assertor of liberty.

VII. At St. Margaret's, Westminster. By Samuel Hayes, A. M. late Senior Usher of Westminster School. 4to. pp. 19. 1s. Cadell.

Though last in the present list, this is not the least in merit. If not a very elaborate, it is a pleasing and judicious discourse.

\* \* \* *This List to be continued in our next.*

## SINGLE SERMONS.

I. *The Injustice and Cruelty of the Slave Trade* considered; preached at Plymouth, Feb. 22, 1789. By Herbert Mends. 4to. pp. 37-1s. Law, &c.

Delivered to the congregation of Protestant Dissenters assembling in Batter-street, Plymouth. The discourse contains much of the usual well-meant warm declamation, on a subject now exhausted, though still (and very properly) an object of great public regard.

II. *Preparedness for Christ's Appearance recommended and exemplified:* Occasioned by the Death of Mr. Philemon Parkes, late Schoolmaster of West Bromwich, Nov. 7. 1786; preached, according to his own Desire, at the Dissenting Meeting-house in that Place: with some Account of his dying Professions, and Experience. By George Osborne. 8vo. 9d. Buckland.

A serious discourse, suitable to the occasion. Text, Matt. xxiv. 44.

III. Preached in the Cathedral Church of Lincoln, September 14th, 1788, before the Governors of the County Hospital. By Thomas Willis, LL.B. Prebendary of Lincoln, and Chaplain to the Right Hon. Lord Monson. *Published for the Benefit of the Hospital.* 4to. pp. 20. 1s. Nourse.

The text Job xxix. 15, 16—Job here speaks of himself in his judicial capacity. The words, however, are not improperly applied by the preacher, who is an able advocate for this charity. He proves that the institution answers many very valuable purposes; for that *there* the real object of charity finds every comfort which humanity can point out, and every assistance which science can afford.—'Hospitals may be considered as the great nurseries of medical science.'—'All orders of men will, of necessity, have an interest in the advancement of that knowledge to which they must be

indebted in the hours of affliction. It is evident, therefore, that whoever, in this way, contributes to the relief of others, contributes in some degree to the relief of himself.

The Author thinks these will be the happy means of checking the pretenders to physic, and of rescuing *thousands from the fatal effects of ignorance and barbarity*. As a farther argument in support of this charity, the author informs them, that, from its first establishment in 1769, to the present time, 2635 patients have been completely restored to health, and 764 have been greatly relieved.

IV. Preached on the Establishment of a Sunday School, at Winslow in Buckinghamshire, August 24th, 1788. By the Rev. M. Owen, M. A. published at the Request of the Subscribers, for the Benefit of the Institution. 4to. 12 Pages. 1s. Bew. 1788.

A plain, serious discourse on the benefits arising from a religious education: well calculated to make impressions on the minds of the hearers, in favour of the institution; which, after some years experience, has the sanction of the public; and which, we are persuaded, will merit more and more their benevolent patronage.

V. Preached in the Parish Church of St. James, Colchester, August 24, 1788, for the Benefit of the Charity School; by Robert Acklom Ingram, A. M. published at the Request of the Subscribers, and for the Benefit of the said Charity. 8vo. 40 Pages. 1s. Printed at Colchester, and sold in London by Robinsons.

The text of this discourse is from Galatians, vi. 9. The ingenious Author, who shews himself a real friend to the infant poor, inquires first into the nature of disinterested benevolence as enjoined by Christianity; 2dly, He considers the general advantages of charity schools: and, 3dly, He concludes with pertinent exhortations to persevere in well doing. He speaks very favourably of the Sunday-schools; styles them a sister institution; and thinks that these and other charity-schools may be rendered mutually subservient to each other. The very copious and judicious preface contains many remarks relative to the subject at large, and well worthy the attention of the public.

VI. Preached in the Cathedral at Gloucester, August 17th, 1788, for the Benefit of the Severn Humane Society, instituted for the Recovery of Persons apparently dead by Drowning, with an Appendix relating to the State of the Society. By the Rev. Thomas Stock, A. M. 8vo. pp. 63. 1s. Printed at Gloucester; and sold in London by Cadell, &c. 1789.

This discourse will recommend itself to every candid and judicious reader, by the philanthropy and modesty of its author. At the time of preaching it, he was solicited to commit it to the press; which he absolutely refused: But, afterward, a scheme being proposed that was likely to promote the charity, and the Society intreating him to suffer his discourse to be made a part of the intended publication, he at length yielded to their importunity; and he adds, with becoming humility, that he shall esteem himself happy if, for any part of the sermon, he can escape the censure so justly due to those who offer to a discerning public what is altogether unworthy their notice. This, however,



however, is not the case in respect to the present publication. It is an honest, artless address in favour of an excellent charity: with an appendix, containing the reports of successful cases, &c. and likewise hints by Dr. Fothergill, of Bath, for improving the art of restoring suspended animation.

## CORRESPONDENCE.

\* \* We do not perceive so much inconsistency between the sentiments of our Law Reviewer and those of our Philologist, as JUSTINIAN *Junior* apprehends. The former has no objection to the multiplicity of our Law books, for the instruction of students, &c. and the latter only wishes to abridge and methodize the laws themselves. On this subject, however, it is not to be expected that professional men will ever be free from all professional attachment; or that, in a critical, or any other club, the divine, the lawyer, the physician, the philosopher, or the historian, &c. &c. will yield up his opinions to those who are *not* physicians, divines, &c. &c. On the whole, perhaps, we may say, with our learned brother of the long robe [with regard to books on every science], what he has said of our Law-libraries, that there is no danger of our having too many books.—The greater the number, the more are the chances for good ones; and those that are useless will naturally sink into oblivion.

\* † \* \* *Amanuensis*, or *The Writer*,—such is the signature of the present Correspondent,—should have addressed his Letter to the Society to which it relates. We cannot possibly enter into the subject. The frequent addresses to the Public, relative to that institution, which are occasionally circulated by our means, are paid for; and we have no farther concern with the objects and purposes of those advertisements, than as Reviewers of the books published by the Society, in common with other publications.

† † † We have received a copy of the work which H. G. A. mentions; and it will reviewed in its turn.

† † † We have received a letter from *Florifer*, the author of *Pieces of Familiar Poetry* (See our last Review, p. 365:), in which he says that the rhyme first quoted by us was an error of his printer, and that it should stand thus:

Up to the highest pitch of praise  
The cook's nice art began to raise.

We are very willing, by publishing this *erratum*, to do *Florifer* all the service which lies in our power; but authors who are not hurried, and limited in point of time, should take better care of their proof sheets; for to complain of the printer, is but a poor apology to the public:

† † † The packet from *O. O.* is acknowledged. When the article to which his obliging communication relates appears in the Review,

he will see what use has been made of it. If this Correspondent will favour the editor with his address, it will be deemed a favour.

— — — — —  
*Extract of a Letter to the Monthly Reviewers.*

Gentlemen,

I must request you to correct two mistakes which have escaped you in your candid review of my Letter on Slavery.

“ Mr. D.” you observe, “ is a strenuous advocate for the gradual abolition of the slave-trade. Indeed he is an enemy to slavery, both in its consummately absurd principle and in its too general practice.” —But, on looking again into my book, you will find, that I am a humble advocate for the *immediate* abolition of the *slave-trade* and the *gradual* abolition of *slavery*.

I by no means wonder at your falling into this mistake, when I consider the great pains that have been taken to diffuse an opinion, that the opponents of the *slave-trade* aim at the immediate abolition of slavery,—a design which they have constantly and openly disavowed.

You seem also, Gentlemen, to think that the slavery of Barbadoes is a fair specimen of that of the West Indies in general. You may have been led to form this opinion by my declaration (p. 7.), “ That Mr. Ramsay’s Essay, some local circumstances excepted, will apply very well to the Island of Barbadoes.” But it should be observed, that most of those circumstances are in favour of Barbadoes, or redound to the credit of her inhabitants. Thus the slavery of that island is a specimen of the West Indian slavery in general, in a sense similar to that in which the liberties of Great Britain may be said to be a specimen of those of Europe in general.

I am respectfully,

LONDON, }  
 May 5th, 1789. }

Gentlemen,

Your constant reader and humble servant.

WILL. DICKSON.

\* \* We gladly embrace this opportunity of giving circulation to the foregoing important distinction; of which, perhaps, a very considerable part of the public is not sufficiently apprized, *viz.* “ That the opponents of the *slave-trade* aim not at the immediate abolition of slavery.”

†† A correspondent, whose signature is, *A Lover of Consistency, and an Enemy to Bigotry of all Sorts*, is much displeas’d with us for allowing the author of *A Letter to the Calvinistic Baptists, &c.* the merit of *candour*; and thinks it exceedingly uncandid in this author, that he presumed to suppose, that, in the religious world, such characters as *trimmers* still exist.—This is a fact, however, which *Candour* itself must be more than “ a little blind,” not to see.





THE  
MONTHLY REVIEW,

For JUNE, 1789.

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ART. I. *Memoirs of the Medical Society of London.* Vol. II. 8vo.  
538 Pages. 7s. Boards. Dilly. 1789.

**I**N a science so extensive as medicine, and hitherto so unsettled in its principles, the value of accurate relations of facts cannot be doubted: since by comparing together diseases apparently similar, yet differing, perhaps, in essential circumstances; by illustrating their distinctions and resemblances; and by investigating their causes; we can alone expect to adapt remedies to their particular circumstances.—It is with pleasure therefore that we receive the present collection; in our review of which we shall give as concise an abridgment as possible, of its contents, and offer such remarks as our narrow limits will permit.

We noticed the 1st vol. of the Memoirs, at p. 357, of our 77th volume: and there gave an account of the plan on which the society is conducted.

The present volume is ushered into the world by a treatise on *hydrophobia*, from a Greek manuscript, in the possession of James Sims, M.D. President of the Medical Society of London; with a translation by the same.

Respecting this treatise, we are merely informed that the Doctor was fortunate enough to procure it among a large number of ancient Greek manuscripts\*. No conjecture is hazarded concerning its author; nor is any opinion given respecting its age: unless indeed by our being told, 'that it is written with Hippocratic conciseness †,' we are to be induced to consider Hippocrates as the writer. This, however, can scarcely be intended: as the Doctor must have known that at the time when Cœlius Aureli-

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\* If we remember right, Dr. Sims bought several MSS. at the sale of the late Dr. Askew's library.

† The Hippocratic conciseness of the present treatise reminds us of the passage in Horace:

—*Brevis esse laboro,  
Obscurus fio.*

anus wrote\*, there were great disputes whether the disease was known to Hippocrates; and that all parties agree that, if known to him, it was not known under the name of hydrophobia.

But waving all researches concerning the antiquity of the treatise, let us see how far it is likely to assist us in our future treatment of the disease.

After observing that hydrophobia arises sometimes from the bite of a mad dog, and at others independently of any such cause; and after enumerating the symptoms, the author proceeds to the cure. He here directs liquids to be given in large quantities, particularly during the paroxysms.

In this practice he is not singular: but it is a practice which ought to be exploded. It is truly remarked by Dr. Sims, that the spasms are the cause of the patient's death: surely, then, he should abstain from that which constantly produces them! We imagine, indeed, that no one who knew the effects of liquids on patients labouring under this complaint, would venture, by offering them, to produce such terrible agitations and distress. It is necessary that the practitioner should be aware of the existence of that dread of water which attends the disease; and this being known, all further experiments are cruel and dangerous. It might perhaps not be extravagant to say, that of the cases on record, there is scarcely one in which the patient's death has not been accelerated by this practice.

But, it may be urged, the thirst is so intolerable as absolutely to require some mode of alleviating it. Certainly it is so: and the most useful part of the paper under our consideration is that which hints at some such method. The author advises honey to be boiled to the consistence of wax; and hollow balls being made of this, they are to be filled with water; so that the patient may break them in his mouth without producing the irritation caused by liquids.

We fear this would not be attended with success: the water coming in contact with the mouth, would produce the same effects that follow the dipping of the hand into it; and would (probably) be instantaneously discharged. The mode which we would recommend is, to give the patient some substance which will easily liquefy by being laid upon the tongue. Lemon juice boiled with sugar, and formed into drops, would be proper for this purpose. Ice-cream might perhaps bear too much of the liquid appearance, and even be unpleasant from its coldness.

Celsus's recommendation of the cold bath, in the use of which Dr. Sims imagines we fail from not attending to his directions, is founded on a wrong and dangerous indication. Celsus does not depend on the strengthening powers of cold water, but advises

\* Several centuries after Hippocrates.



it as a sure mode of obliging his patient to drink. His words are these: "*Unicum tamen remedium est, nec opinantem in piscinam non ante ei provisam projicere. Et si natandi scientiam non habet, modo mersum bibere pati, modo atollere: si habet, interdum deprimere, ut invitus quoque aqua satietur: sic enim simul et fitis et aquæ metus tollitur.*"—CELS. lib. 5. 2. 12.

Such was the reasoning of Celsus. In this case, as in many others, we have adopted the practice without considering the arguments on which it was founded: and have continued it with so little success, that no inferences drawn from its tonic effects appear, in our opinion, sufficient to authorise its further use.

There is only one other particular in the treatise which requires our attention. This, which in Dr Sims's opinion is of great importance, is the use of oil. Celsus has also advised immersion in warm oil, in order to quiet the spasms produced by the cold bath.

Depending, therefore, on these authorities, the Doctor tells us that he has determined, should he meet with a case of hydrophobia, to have the patient rubbed all over repeatedly with oil, and likewise to make him drink it very copiously.

We confess that, with respect to this remedy, we have not equal faith with the Doctor: and to the modes of administering it we have strong objections. To plunge a patient in oil after Celsus's plan, would produce the ill effects caused by other liquids; so likewise would the drinking of it very copiously. We much fear the same consequences would attend the rubbing it over the body. Should it be found otherwise, there can be no objection to its use; though, perhaps, the Doctor may call us uncharitable, when we give it as our opinion, that the good effects which *might* arise, would proceed more from the frictions than from any qualities of the *oil*.

We cannot assent to Dr Sims, when he says, 'I have long thought our method of treating the hydrophobia wrong: beyond doubt it is completely unsuccessful:' because we have, in the course of our monthly labours, given several instances where the disease has been completely cured. See Rev. vol. ix. p. 268. xxi. 379, seven cases; xlvii. 256, two cases; lxvii. 559, three cases.

We have now noticed the most material parts of this treatise; and have dwelt on it longer than it deserved, under the hope, and we trust not an ill-founded one, of relieving from unnecessary distress and torture, a most miserable, though, happily, a very small class of our fellow-creatures.

With regard to the literary merits of this treatise, the Greek is in many parts above our comprehension, and the Latin no less so; giving no bad specimen of a *verbal* translation, which leaves its original in all its primitive darkness. As this treatise, as well

as the dissertation on *Æsculapius*, in the former volume, is doubtless intended to convey an idea of the learning of the society, it might not have been taken amiss if they had favoured their readers with a few critical illustrations or conjectures on its obscure passages. We wonder, as the bantling is evidently a favourite, that it should be thrown on the world in so naked a state. If it had been inconvenient to have dressed it very elegantly, they might at least have made it fit to appear before company. But probably they were in great haste to refute Prior's censure, and prove that, if there were "no great Greeks in Warwick Lane," Bolt Court could, however, shew some of the very first magnitude.

The second article consists of *Observations on the Schirrho-contracted Rectum*. By John Sherwen of Enfield, surgeon and C. M. S.

A minute and accurate account of this generally fatal disease, illustrated by a case, and the appearances on dissection. The author gives a candid and excellent caution against the use of remedies, exhibited with a view to stop the purging in this complaint. Practitioners too indiscriminately undertake the stoppage of diarrhoeas, without considering the causes by which they are produced.—Mr. S. recommends the use of bougies made of horn. These are to be boiled until they become pliable, and then to be slowly passed up the gut, but with sufficient force and resolution. Mr. S. has never tried this method; neither does he seem to be aware that similar contractions occur; we think, more frequently in the smaller intestines than in the rectum.

Art. 3. contains the *History of two Cases of Hydatides Renales*. By J. C. Lettison, M. D. &c.

These hydatides, which were very numerous, and some of considerable size, were at different times discharged through the urethra, with a quantity of pus and urine. The patients did well.—Lumber region and lumber pain—we suppose to be mistakes of the press.

Art. 4. *Some Remarks on the Prevalence of the Atrophia Lactantium*. By Joshua Walker, M. D. C. M. S.

This disease, which the author tells us is lately of frequent occurrence in the town and neighbourhood of Leeds, is supposed to arise from the more plentiful introduction of tea among the industrious poor. It is cured by change of diet, and the use of myrrh and sal martis, as recommended by Dr. Griffiths; with decoction of bark, &c. as the patient advances in recovery.

Art. 5. *Experiments on the solvent Powers of Camphor, and other miscellaneous Communications*. By Thomas Percival, M. D.

Having directed a composition of camphor and balsam of Tolu in pills, Dr. Percival was informed, by the apothecary, that he



could not form the mass into pills, but that it liquefied like treacle. The Doctor repeated the experiment, and found that the two substances, by simply rubbing them together, suddenly combined, and that liquefaction took place. He found also that camphor and myrrh united and liquefied in the same manner, and that, thus united, they both became soluble in water.

The second communication is on a mineral water near Moffat, called the Heartfill Spa. It is an aluminous and chalybeate spring; and the Doctor recommends it as an excellent styptic, tonic, and sedative. An analysis of it would be acceptable, as none has been made since that given by Dr. Horsburgh in the *Medical Essays*, Vol. I. See *Rev.* vol. xi. p. 186.

The next is in the form of a query: Are the *Tussis convulsiva*, and the *Cynanche trachealis* of the same Genus? The Doctor thinks they are.

The fourth confirms the opinion, which many medical men esteem a vulgar error, that *all looks Yellow to the jaundiced Eye*.

The last is the curious case of a gentleman who had uneasy sensations, and pain in his eyes, whenever he viewed square objects. The Doctor is unacquainted with the termination of this singular malady.

Art. 6. *Remarks on the Ascaris Lumbricoides.* By J. Church, M. A.

This worm, so common an inhabitant of the human body, was generally believed to be oviparous. Mr. Church, however, plainly shows it to be viviparous. How does it get into the bowels? for by Mr. Church's account, those which he saw, as they came from their parent, were 'above an inch long.' We cannot possibly admit his conjecture, that 'it may creep into the body by the mouth.'

Art. 7. *Case of a Patient who discharged the Pupæ of Musca Cibaria.* By W. White, M.D. with Observations by Mr. Church.

We shall pass over the particulars of the symptoms, and the means employed for removing them. After a long course of different kinds of medicines, the patient 'discharged an immense number of worms;' they were all brisk, and two or three of them, shut up in a pill box, were deposited in a desk; after some weeks they were examined, when the Doctor found them metamorphosed from a worm state into insects of the fly kind. Mr. Church makes some remarks on the case; he ascertains the fly to be *musca cibaria*, whose larva is found in old culinary substances, especially rotten cheese; and it seems probable that the patient had swallowed a nest of them in some food. From the symptoms, it appears that some of these animals had penetrated the liver. The supposition is confirmed by quotations from the *London Medical Observations*, see *Rev.* vol. xvi.

p. 549. There appears, however, little similarity between the cases.

Art. 8. *On the Efficacy of the Application of cold Water to the Extremities in a Case of obstinate Constipation of the Bowels; with Remarks thereon.* By W. Falconer, M. D. F. R. S. and C. M. S.

The subject of the present case was a lady, who, after trying, for above four days, various remedies to procure stools, was at length relieved by dashing cold water over her feet and hands. The discharge was so profuse as to endanger her life; and has occasioned Dr. Falconer to give necessary caution against the exhibition of a large quantity of strong purgatives in similar cases.

Art. 9. *On the Efficacy of the Gummi Rubrum astringens Gambiense (or as some term it, Kino), &c.* By Anthony Fothergill, M. D.

An account of this gum has been given by the late Dr. John Fothergill, in the first vol. of the London Medical Observations, see Rev. vol. xvi. p. 557.; and the present paper is the result of some experiments made at his request. Twelve cases of agues are related, in which its exhibition was attended with success. In three later ones, we are told, it failed.—Wishing, as we do most earnestly, to see the science of medicine simplified in all its branches, we own ourselves unfavourable to the introduction of doubtful remedies into the already crowded list of our materia medica. That the present article is useless, we do not mean to affirm: we wish, however, to ascertain its effects in diseases less under the influence of the imagination.

The 10th and 11th articles contain two cases of tetanus successfully treated, in the mode recommended by Dr. Rush; with calomel, bark, and wine. In the first case, the cold bath was used.

Art. 12. *A Case of the Uterus lacerated by the Force of Labour Pains.* By Joseph Hooper, Surgeon, and F. M. S.

The patient had before been delivered of three children still-born, from the difficulty of her labours; being very corpulent, her pelvis narrow, and the children large.

The 13th Article is a *Case of Vomiting in Pregnancy, successfully treated:* by W. Vaughan, M. D. and C. M. S.

The patient, a delicate lady, in the seventh month of her pregnancy, was much emaciated by her complaint. She was relieved by abstaining from food, while clysters of new milk and laudanum were injected, and her legs and feet bathed in a decoction of bark in milk. On the fourth day, she could eat cold beef, and drink small beer.



Art. 14. *On the Use of Cantharides in dropical Complaints.* By Sam. Farr, M.D. C.M.S.

Dr. Farr deems cantharides the safest diuretic with which we are acquainted. He mentions two cases which occur to his memory, in which 20 drops of the tincture taken every four or six hours, were of considerable benefit. It is to be regretted, that from having made no minutes, the Doctor was not able to furnish us with a more accurate account.

In the 15th Article, we have a *Case of Tetanus cured by Electricity*: by John Hutchison, M.D.

The patient was a young woman, whose jaws had been locked from November 1774 to June 1775; during part of which time the teeth of the lower jaw were totally covered by those of the upper; and it was with the greatest difficulty that a sufficient quantity of nourishment could be sucked in to preserve life. She was electrified at three different times; two shocks being passed through the articulations of the jaw. The last of these caused her teeth to be separated.

Art. 16. *Of the Digitalis Purpurea in Hydropic Diseases.* By J. C. Lettsom, M.D. &c."

If praise be due to the candour of those who relate unsuccessful cases, Dr. Lettsom is eminently deserving of praise. The article before us contains indeed a sad list of melancholy items. Of eight cases which are here communicated, and which, we are told, did not appear to be incurable, six died; none of them at any great distance from the time of their taking the digitalis, and some under the absolute influence of its poisonous effects. Beside the cases here related, we are told that the Doctor 'tried this vegetable in three other cases, but met with chagrin and disappointment, although the instances were such as might have admitted of success.'

Art. 17. *Cynanche Pharyngea, &c.* By James Johnstone, of Worcester, M.D. C.M.S."

This paper is too miscellaneous for us to analyse. Impediments to the passage of food into the stomach arise from various causes, which are here not accurately distinguished. The author seems principally to wish that in the bronchocele, and in other diseases where pressure is made on the œsophagus by enlarged glands, the medicines should be applied in the shape of a pill under the tongue, and there be suffered to dissolve. He recommends this mode, under the idea of their being thus applied more immediately to the diseased glands. This reasoning, however, will perhaps be thought of no avail unless the diseased glands are lymphatic.

Art. 18. *Cases of unusual Affections of the Tongue.* By [the late] Mr. T. Hayes, Surgeon; with a further Account of a similar Affection.

For the history of these cases, which deserve attention, we must refer our readers to the book; as also for the next article, which consists of *Observations on the Palsy*. By W. Falconer, M.D. F.R.S. &c.

Art. 20. *Case of an Ileus, with Observations on an Hydraulic Machine.* By James Bureau, Surgeon, F.M.S.

Art. 21. *Case of inflammatory Constipation of the Bowels, successfully treated.* By J. M. Adair, M.D.

The treatment in these cases was similar—that of introducing a large quantity of warm liquid into the bowels. Mr. Bureau effected this by means of a long tube, depending on the weight of the liquor. Dr. Adair used a machine similar to the common garden pump; by means of which, a quantity of liquid, equal to six or eight pounds, may at once be injected.

In the 22d article, Mr. Haighton relates some experiments made in order to ascertain the powers concerned in the act of vomiting. This action, as he remarks, had before been justly explained by physiologists. The theory had, however, in France, been lately called in question; and the present experiments are made in its support. From these, and two others contained in a supplementary paper, he concludes, 1. That the stomach, though excited by powerful *stimuli*, is unable to discharge its contents if the assistance of the diaphragm and abdominal muscles be taken away.—2. That the most vigorous exertions of the diaphragm and abdominal muscles, unaided by efforts of the stomach, are equally futile.—3. That vomiting can only be produced by the concurrence of them both.

While we give due praise to the knowledge, as well anatomical as physiological, displayed by the author of these papers, we cannot avoid expressing our opinion of the cruelty of experiments on living animals, made in the present case to establish a theory already sufficiently proved; and even the knowledge of which can tend to little better purpose than the gratification of curiosity. We can only be justified in the torture of any animal, by a strong probability of much good arising from its sufferings. In all cases where our researches cannot be productive of good, knowledge, if it deserves the name, is useless; in the present instance, it is hurtful.

Art. 23. *Case of extraordinary Enlargement of the Abdomen, owing to a fleshy encysted Tumour.* By R. Pultney, M.D. F.R.S. and C.M.S.

This tumour is supposed to have originated in the ovary, and when dissected from the body, weighed fifty-six pounds.

Art. 24. *An Account of a singular Case of obstructed Deglutition.* By David Bayford, M.D. F.R.S. and C.M.S.



On examining the body after death, no appearance of disease could be traced in the œsophagus or adjacent parts. The right subclavian artery was, however, found to take its origin from where the aorta begins to descend, and further to the left, than the origin of the left subclavian artery. In crossing thence to the right side, it passed between the œsophagus and trachea; and from this distribution, the symptoms are supposed to have arisen.

Art. 25. *Of the Cure of the Jaundice by a particular Mode of Treatment.* By James Sims, M.D. F. A. S. &c.

This cure is produced by bathing in a well near Monaghan, called Grallibois; and the account serves to shew, that cold bathing, aided by the powers of imagination, will frequently remove jaundice. It also gives additional confirmation to Dr. Heberden's opinion, concerning the harmless nature of damp linen.

The 26th Article comes from Dr. Percival, and contains some *Cautions and Remarks, particularly relative to pulmonary Disorders.* These remarks, which well deserve attention, cannot, from their nature, be abridged. The author, however, strongly inculcates the danger from the extreme antiphlogistic method of treatment in consumption.

Art. 27. *Case of a diseased Rectum.* By J. C. Lettsom, M.D. &c. with a Dissection by W. Norris, Surgeon, and a Drawing by T. Pole.

A stricture of the rectum accompanied with an ulcerated communication between it and the bladder. In the small lobe of the liver was also a large abscess.

Art. 28. *Remarks on the solvent Powers of Camphor.* By W. Chamberlaine, Surgeon, and Sec. M. S.

Supplementary to Dr. Percival's paper on the same subject; and shewing the effects of camphor on different gums.

Art. 29. *History of a Case of Cicuta.* By Mr. John Hooper, Surgeon.

This disease, a fever with irregular intermissions, after resisting different medicines, gave way to the cicuta.

Art. 30. *Case of Suppression of Urine, occasioned by an Enlargement of the Prostate Gland; with some brief general Strictures on the Use of the Male Catheter, &c.* By James Ware, Surgeon, and F. M. S.

This case has in it nothing uncommon; and the strictures, though useful, are, we believe, at this time generally known.

Art. 31. *Case of a scirrhus Oesophagus.* By W. Farquharson of Edinburgh, M.D. &c.

About six inches of the œsophagus were much dilated; and  $2\frac{1}{2}$  inches from the dilated part to near the cardia were perfectly scirrhus.

Art. 32. *History of a Case of encysted Dropsy, with a Dissection.*  
By Amos Winthrop, M. D. &c.

On dissection, three cysts were found in the abdomen; two of which were filled with a fatty substance mixed with hair.

Art. 33. *An Account of a remarkable spasmodic Affection from the Puncture of a Pin, cured by the liberal Use of Laudanum, with antimonial Wine.* By Thomas Pole, Surgeon, F. M. S.

During the progress of this complaint, the patient took eleven hundred and seventy drops of laudanum in the twenty-four hours.

Art. 34. *Observations on the Absorption of Emetic Tartar by external Absorption.* By John Sherwen, Surgeon.

Mr. Sherwen, at bed-time, rubbed a little of the tartar into the palms of his hands, with the assistance of a few drops of water, five grains of emetic tartar. The first sensible effect was a considerable glow of heat on the parts. He fell asleep in half an hour, and rested well till four in the morning, when he awoke with a slight nausea, and a little burning heat in the skin. In less than an hour he began to perspire, and did so till afternoon, when he got out of bed. He was convinced, that had he been able to continue longer in bed, he might have induced a copious sweat by the use of warm diluting drink.

The experiment was repeated on himself; and on two others who knew not what the substance was that was rubbed in. The result was nearly similar; as a greater quantity had been used than before, one of the young men was sick the next morning, had a plentiful evacuation by stool, and was cured of a cold which he had on him when he went to bed.

The effects of emetic tartar on different constitutions are also related: whence it appears that this powerful antimonial is capable of being absorbed by the skin, and, being thus received into the circulation, of exerting its effects on the body.

Art. 35. *Observations on the Effects of Arsenic by external Absorption.* By the same.

The success attending the absorption of tartar led Mr. Sherwen to try the effects of arsenic. As arsenic is not soluble in a small quantity of water, he made an *arsenicum tartarizatum*, by boiling equal parts of arsenic and crystals of tartar, and crystallizing the mixed solution. This preparation, both externally applied and internally taken, acted as a diuretic, without producing any other effects than exciting a slight nausea.

Art. 36. *Hints on the Management of Women in certain Cases of Pregnancy.* By James Lucas, Surgeon.

These judicious hints, which are the result of practice and theory, will not bear to be abridged.



Art. 37. *Remarks on the Influenza that appeared in the Spring of 1782.* By R. Hamilton, M.D.

This long paper is a history of the disease, with remarks on the method of treatment.

Art. 38. *Observations on Cancers.* By Henry Fearon, Surgeon to the Surrey Dispensary, &c.

This is certainly an interesting memoir. Mr. Fearon, supposing cancerous affections to proceed from inflammation, treats them by bleeding, either topical or general. In some cases, four leeches were applied every second day; in others, not so often: no bad effects followed from the loss of such large quantities of blood; on the contrary, Mr. Fearon tells us with confidence of the cures to be expected from this treatment.

An appendix is added to the Vol. containing 'Some Account of the Effects of Lightning. By Mr. J. Parkinson, Surgeon, &c.'—This is merely historical: as is likewise the next article by T. Pole, Surgeon; giving an account of several phenomena in the body of an infant of premature birth.

A Case of Hæmorrhage from an Ulcer on the Penis. By Mr. J. H. Hooper, Surgeon. After the trial of other ineffectual methods, the bleeding was stopped by applying sponge dipped in a strong solution of vitr. cærul. in water.

The History of Hydatids discharged with the Urine. By Fielding Best Fynney\*, Esq. These were similar to those described in the third article by Dr. Lettsom. The patient died.

We have now taken a review of the contents of this volume; in which, though several articles are of importance, there are many of a trivial nature. The society seem too desirous of a quick publication, to attend to the necessity of having a good one. Among other instances, their haste is proved by the shameful incorretness of the press: a fault, perhaps, worse in a medical book than in any other, as, by that means, unskilful practitioners may be led to exhibit medicines in dangerous doses. What are we to think of a prescription which directs two ounces of mercurial ointment to be every night rubbed into a patient's throat †? We trust, that in any future publication, the Society will be more attentive to the printing of their Memoirs; we might, perhaps, recommend more nicety in the selection of papers intended for public inspection.

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\* Surgeon, at Leek, in Staffordshire.

† P. 364.

ART. II. *A Collection of Tracts relative to the Law of England, from Manuscripts, now first edited by Francis Hargrave, Esquire, Barrister at Law.* 4to. Vol. I. pp. 630. 11. 7s. Boards. Brooke. 1787.

THE editor of this important collection has long been eminent in his professional capacity, and has held a distinguished rank among the law-writers of the present age. His arguments on the case of *Somerfet*, a Negro, and in defence of literary property, together with that part of the 13th edition of *Coke upon Littleton* which was executed by him, are lasting monuments of his professional abilities, and his familiar acquaintance with every branch of legal knowledge. In the greatest part of the work now before us, he appears merely in the character of editor. But his notes, and his very learned preface, are proofs, not only of the attention and care with which he has studied the writings of his authors, but of his deep and comprehensive knowledge of the subjects treated in them: many of which turn on the most abstruse and important points of the laws and constitution of England.

Of the tracts included in this collection, the first, second, and fifth, are the works of that illustrious ornament of English jurisprudence, the just, the learned, the pious Sir Matthew Hale. The first of them is intitled, 'A Treatise in three Parts; *De Jure Maris et Brachiorum ejusdem*;'—'*De Portibus Maris*;'—and 'Concerning the Customs of Goods imported and exported.' The second is intitled, 'Considerations touching the Amendment or Alterations of Lawes.' The fifth, 'A Discourse concerning the Court of King's Bench and Common Pleas.'—In all of these tracts, particularly the first, the reader (as the editor justly remarks) will find the same luminous order in the distribution of subjects, the same uncommonness of materials from curious records of manuscripts, the same profoundness of remark, the same command of perspicuous and forcible language, with the same guarded reserve in offering opinions on great controverted points of law and the constitution, that characterize his lordship's works heretofore published.—As a specimen of these, we present the reader with the following account of the customs as they stood in the reign of Edward the First, on that most interesting branch of English industry—THE *WOLLE*.

† The foreigners and aliens had gotten all the trade of the wools of England into their own hands, and thereby ingrossed it wholly into their own power.

† The King observing this, and withall having a design to settle the customes as well as to rectify this disorder in trade, in the very entrance into his reign issued a proclamation, that no wools should be exported out of the kingdom. Touching the legality of this in-

hibition.



hibition, if made without consent of parliament, I dispute not here. But howsoever it at present served the purpose designed by it.

\* *Pat. 2 E. 1. m. 19. dorso*, a strict commission issues to enquire what woolls were exported against that inhibition, and by whom, and whether done after notice of this inhibition.

\* There being this restraint upon the exportation of woolls, it was now seasonable to set on foot a settlement of the customes intended principally to be charged upon that commodity.

\* 1. Because the country and the merchants, being under this restraint, would in all probability be more yielding to the inhauncing of the customes upon these commodities; that thereby the restraint might be removed, and the ports open to the exportation.

\* 2. Because by this means there would be in all probability a large proportion ready to be transported, as soon as the ports should be open; and thereby the intended customes would be the greater at least upon the first opening of a liberty of exportation.

\* Shortly after, *viz.* in the parliament of 3 E. 1. which was that parliament which is called Westminster the First, held *crastino post clausam Pasche anno 3 E. 1.* as appears by the preface of that statute made for the settling of the great custome of woolls, woollfells, and leather, upon the crown, and then for almost thirty years after it was called *Nova Custuma*.

\* This Act is entered *inter fines 3 E. 1. m. 24. Pat. 3 E. 1. m. 1. and originalia de anno 3 E. 1.* in the Exchequer, and in the Red Book of the Exchequer, fo. 356. which because it is the basis and foundation of that great custome, and doth explain very many difficulties and rectify many mistakes concerning the great customes, I have thought fit to insert verbatim as it is in the record.— See *Tract*, p. 146.

\* Upon this record many things are observable, which give a greater light to the whole business of the great customes; and hereby the original of many things concerning the same are discovered, which without this would be obscure and dark.

\* 1. By this record it appears, that these great customes are not by prescription, as is said in Dy. 165. but it had its original in the time of King Edward I. and it was then called *Nova Custuma*, and continued that stile until the 22 E. 1. when a new inhaunced custome of woolls was sett, called *Nova Custuma*, as shall be shewn; and then, and not till then, the custome of woolls, woollfells, and leather, took the name of *Antiqua Custuma*. And this appears by very many records, *viz.* in *Pat. 14 E. 1. m. 19.* it is called *Nova Custuma*, and all the collectors accounts from the 4 E. 1. until the 28 E. 1. of these customes are stiled *Computus, &c. de Nova Custuma*.

\* Indeed about 22 E. 1. the King had sett a new imposition upon woolls of 40s. a sack; and then the former was called *Antiqua Custuma*. And this maltolt was called *Nova Custuma*; and shortly after, when that maltolt was abrogated by parliament, there came in the *Carta Mercatoria* of 31 E. 1. whereby the small customes were settled in the Crown, which were sometimes *Nova Custuma*. So that the great customes of woolls, woollfells, and leather, settled 3 E. 1. kept their title of *Nova Custuma* till the great imposition of 40s. per sack in 22 E. 1. and then that took the name of *Nova Custuma*, and the former lost its name of *Nova Custuma*, and became *Antiqua Custuma*:  
and

and when that imposition was taken away, yet the customes of 3 E. 1. did not resume their name of *Nova Custuma*; neither well could they, for there presently succeeded the *Carta Mercatoria* in the 31 E. 1. which settled a new course of customs upon strangers, and was frequently called *Nova Custuma*.

\* 2. The second thing observable is, that as this custom began in 3 E. 1. so it began not by imposition of the king, nor by composition with the merchant, but by act of parliament. This transcript in the fine roll and the red book of the Exchequer, if it be not the very tenor of the act, yet it is the very substance and matter of it. There are no parliament-rolls of that parliament, nor for many after; but the very same thing in *totidem verbis* is entered *inter originalia de anno 3 E. 1.* and Rot. Finium 3 E. 1. m. 24. And accordingly Rot. Parl. 3 E. 1. m. 1. and likewise *Brevia* 16 E. 1. cited by Sir Edward Coke in his Comment upon Cap. 30. of *Magna Carta*\*, and also *Claus.* 26 E. 1. m. 8. do all recite the original of this great custom to be by act of parliament, viz. *Cum prelati magnates et tota communitas quandam novam consuetudinem nobis et hæredibus nostris concessit de lanis pellibus et coriis viz. de Sacco lanæ dimid. marc. de triscentis pellibus dimid. marc. de lasto corii* 132. 4d. And therefore it is a mistake in those that have thought this custom to be by the common law †; for most certainly it began in the time of King Edward I. and began in that time by the strength of an act of parliament. *Vide* also to the same purpose *Pat.* 4 E. 1. m. 1. et 19. *Pat.* 5 E. 1. m. 14. *Pat.* 6 E. 1. m. 20. *Fynes*, 10 E. 1. m. 5. *Claus.* 14 E. 1. m. 19. *Claus.* 16 E. 1. m. 9. all which and many more do stile it *Nova Custuma*.

\* 3. In the first institution of this great custom, we have the institution of the collector and comptroller, viz. the *deux prodes hants*, which offices have been hitherto kept with the addition of a searcher, and in the port of London a surveyor; whereas anciently the customs in the ports were received by the King's bailiffs or port-reves.

\* How these officers are to be appointed, and for how long, and what their duty is, see the Statutes 1 H. 4. 13. 4 H. 4. 20. 13 H. 4. 5. 1 Eliz. 11. and other statutes relating to their office and employment.

\* 4. Together with the institution of the great customs of wool, woolfells, and leather, we have also the institution of the cocquet, or acquittance testifying the payment of them. This began and continued with those great customes, and did not concern in truth any

\* 2 Inst. 59.—Editor.

† This opinion is to be found in Dy. 165. b. but Lord Bacon allows it to be a mistake; though he was an advocate in parliament in favour of the crown's claim to impose duties at the ports by prerogative. See Lord Bacon's Speech in vol. xi. of the *State Trials*, p. 57. However, Sir John Davies, in his book on *The Question concerning Impositions*, is not so conceding; but argues, that what is called a grant of a new custom by parliament to the king, was only a diminution of the old one by the king in parliament. See p. 44. of that book.—Editor.



other; so that by common appellation in many places, and in some records, the great custome was called the custome of the cocquet; and the town of Waterford claimed and enjoyed the great custom by the grant of the custom called the cocquet. Davies, Rep. 7, &c. The cocquet was a testimonial in the king's name, under the king's seal deputed for that purpose, testifying the payment of the customs. There were anciently two parts of the seal; one kept by persons thereunto appointed, as appears by this grant; another part by the comptroller. But in process of time the seal was entirely kept by the comptroller, or by the customer and comptroller.

It answered the king a casual profit, for which the collector answered upon his account as well as for the customes, viz. of every merchant shipping out these customable goods, two pence, for which the collector of the customes answered upon his accounts yearly, from 3 E. 1. until the time of H. 6. and after, viz. *de exitibus figilli, quod dicitur cocquet*. This testimonial of the payment of customs is the warrant for the searcher to clear the ship and goods; and regularly, when this was once done, the subject was discharged. *Vide Rot. Parl. 45 E. 3. n. 3. 46 E. 3. n. 23.*

And the want of this was sufficient for the searcher to seize the woolls, woollfells, and leather, exported without this warrant; and the common stile of the seizures of merchandizes of this nature was, *quia non cockettata nec custimata*.

5. We have the place or port where the customes ought to be paid, and the seale of the cocquet deposited. It was not in every port, but in the chief port of the county; which yet the kings were used to enlarge, to ease the merchants of that trouble; and sometimes the cocquet was lodged in two or three ports in a county, where a merchant might pay his customs and have his discharge. But still the designation of the ports was in the king's power, which created a great dependance in the merchant upon the king, as to these customes, for he could not export them without a cocquet, but they were subject to a forfeiture; and a cocquet he could not have, but where the king had lodged his seal, which gave the king a great opportunity to hold the merchant to hard terms.

6. We have the punishment of exporting the merchandizes without paying of the custom. The merchant forfeited all his goods, and his body was at the king's pleasure, viz. subject to fine and imprisonment. It was not only a forfeiture of the goods uncustomed, but of all his own; and this severe punishment was applied only to these great customes, and not to other customes, for they were under gentler punishments, as shall be shewn.

But, besides this punishment, process of time introduced another, which was constantly put in use\*, viz. if the master or owner of a ship did lade aboard any wooll, woollfell, or leather, uncustomed, the ship itself was forfeited, at least if the master were privy to the fact (but this concerned only those merchandizes of woolls, woollfells, and leather, and not any other kind of merchandizes); and accordingly this was frequently put in practice. *Claus. 13 E. 3. m. 15. Claus. 38 E. 3. m. 13. pro Jobanne Ball. Claus. 39 E. 3. m. 20 pro*

\* Claus. 30 E. 3. m. 5.

*Johanne Henrys. Claus. 38. m. 29. pro Johanne Thrusco*, and infinite more of that kind. And therefore the Statute of 38 E. 3. cap. 8. was made to prevent that inconveniency, *viz.* that whereas the ships of divers people be arrested and holden forfeit, because of a little thing put into their ship not customed, whereof the owners of the same ships be ignorant; it is accorded and assented, that no owner shall lose his ship from the 15th day of February next coming, for such a small thing put in the said ship not customed, without his knowledge.

But this severity did only extend to woolls, woollfells, and leather, and not to other sorts of goods uncustomed, and so I remember it was agreed *M. 3. Car.* in the exchequer; for in other cases only the goods uncustomed were forfeited, and not the ship or other goods, unless otherwise particularly provided by some special act of parliament in particular cases, which we shall in due time meet with.

7. We have the persons to whom the forfeitures were given, *viz.* to the king, if in his own ports; but if the forfeiture were in the port of another lord, the forfeiture is given to the lord of the port, saving to the king his custome so concealed.

This was a fair *honorarium* given to the lords of ports; but I do not remember that ever I have read in any case that they enjoyed it. In a little time the king's interest and concernment over-balanced and carried the forfeiture to the king, together with the duty.

8. Here is the extent of this custom thus granted. It was not only to England and Wales, but also to Ireland: and by virtue of this act of the parliament of England, the kingdom of Ireland was charged with these customes; and it is under that right the king held these customes in Ireland, and holds them to this day.

It is true, shortly after this grant, the king did remit it for some time in Ireland, and made an abatement for the same to the merchants at Florence, that farmed it. *Claus. 7 E. 1. m. 5.* But it soon was resumed, and hath ever since continued, and continued under this and no other title, for any thing I have yet seen, or read. Vide Davy's Rep. fo. 8. *et sequentibus* the exemptions granted to Waterford.

9. We have the things that are charged with this custom, the two great commodities of the kingdom, wooll, woollfells, and leather.

For wooll, this was the great native commodity of the kingdom, and indeed the basis of all the commerce of the kingdom.

At the time of the grant of this duty it was free for English or aliens to export woolls to any place; but subsequent laws did *sub modo* restrain, and at length wholly restrained, the exportation; so that at this day there can be no custom to the King by woolls, because the exportation thereof now stands totally inhibited under great penalties. The progress of that inhibition was this:

By the statute of 11 E. 3. cap. 1. the exportation of wooll, by denizens or strangers, without licence of the king and his council, is forbidden under the pain of death.

By the statute of 15 E. 3. cap. 6. liberty is given to all merchants to export woolls, paying the ancient customs; and to the same purpose is the statute of 18 E. 3. cap. 3.



\* By the statute of the Staple, 27 E. 3. cap. 1. et 2. merchant-strangers may buy woolls at the staples, and transport them; but by cap. 3. English, Welsh, and Irish, are prohibited to transport woolls, under pain of death, and loss of goods and lands. By the statute of 36 E. 3. cap. 11. free liberty of exportation of woolls granted as well to denizens as strangers, paying the ancient customs.

\* By the statute of 38 E. 3. cap. 6. the penalty of death upon transportation, enacted by 27 E. 3. repealed; but the forfeiture of lands and goods to stand in force. By the Stat. 43 E. 3. cap. 1. the staple removed from Calais to the former places settled by 27 E. 3. By 12 R. 2. cap. 16. settled at Calais.

\* By the stat. 1 H. 4. the staple of wooll, woollfells, leather, lead, and tin, is fixed at Calais.

\* By the stat. 3 H. 5. cap. 6. the staple continued at Calais, customs paid here, and securities given by the merchants to carry staple commodities to Calais. By the stat. H. 5. cap. 2. every merchant-stranger buying woolls in England not coming to the staple to be sold, shall for every sack of wooll deliver into the mint an ounce of gold.

\* By the stat. 18 H. 6. cap. 15. carrying of woolls, woollfells, leather, lead, or tyn, by any person other than to the staple of Calais, without licence of the king, felony, unless to the Streights of Morocco. What progress it had after, see the stat. 4 H. 4. cap. 14. E. 4. cap. 3.

\* So that the staple continued at Calais for aught appears untill it was lost in Queen Mary's time; and consequently the exportation of staple commodities to any other place under an inhibition; and then Calais being lost to the French, the inhibition stands universal, unless in those places which are particularly excepted.

\* But to clear all question, by the late act of 12 Car. 2. there is a general inhibition of the exportation of wooll under most severe penalties; so that at this day the old custome as to wooll and woollfells imports nothing; because the exportation of them is utterly prohibited at this day, and consequently no custom arising thereby. And the case stands the same as to leather: for, by the stat. 18 Eliz. cap. 9. exportation of leather is likewise inhibited. Only by the late act of tonnage and poundage, 12 Car. 2. calf-skins of a certain weight are permitted to be transported.

\* But by the last rules of the book of rates at this day, during the continuance of the subsidy of tonnage and poundage, all these ancient duties for woolls, woollfells, and leather, and all other ancient duties upon merchandize, other than such as are imposed by that act or excepted, are put in suspence.

\* Now what woolls were intended within this custom, *Vide Rot. Parl.* 8 H. 6. n. 47. a petition that lambs wooll shorting and scalding be not esteemed chargeable to the great custom of wooll and woollfells; but it obtained not.

\* 10. We have the time when the custom grows due, *viz.* when laden on board to issue out of the realm. Therefore if they were shipped to be transported to another port within the realm, no custom due. But yet in such case surety ought to be given for the transporting of them to that other port, or otherwise they ought to deposit their customes 'till they bring certificate of their lading them within the realm. *Vide Claus.* 7 E. 3. p. 1. m. 24. *Stat. Stapel.* 27 E. 5. cap. 15. *Rot. Parl.* 9. H. 5. pars 1. m. 33.

REV. June, 1788.

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\* 11. We

‘ 11. We have the quantity and the proportion to be taken, viz. for a sack of wooll six shillings and eight pence; for 300 woollfells six shillings and eight pence; for a last of hides a mark. And herein we are to observe, that though the proportions be here fixed, yet the constant usage hath always been, that the king should be answered his customes *pro rata*, as for half a sack or half a last or for 150 woollfells.

‘ Now touching the quantities themselves, what they are, by the old statutes \* called “*Compositio de ponderibus,*” *last coriorum constat ex viginti daker, & quodlibet daker constat ex decem curiis.* According to the same statute, *saccum lanæ constat de duobus wagis, waga ponderat quatuor decim petras, et petra constat ex duodecim lib.* So that a sack of wooll, according to that estimate, weighed 392 lb. and 300 woollfells were estimated to answer a sack of wooll, and therefore charged with the same custom, viz. 6s. 8d.

‘ But by the statute of 25 E. 3. §. 5. c. 9. the sack, which before weighed 28 stone, is now reduced to 26 stone; and every stone 14 pound; which amounted to 364 pound, viz. less than the old sack by 28 pound.

‘ And possibly the old sack, even in these former times, was accounted too large; and therefore upon all the old accounts in the times of King E. 1. and King E. 2. there was answered upon every sack of wooll, *ob. et qa.* viz. three farthings more than the custom of the demy-marke, in a particular account, viz.

‘ *Et respondet de 3 lb. viz. de quolibet sacca lanæ ob. et qa.* which I think was not taken when the sack was reduced by the stat. of 25 E. 3. to 26 stone.

‘ A pockett of wooll contained half a sack, and so did a serpler, whereof frequent mention occurs in record. A todd of wooll is two stone, viz. 28 pound.

‘ 12. And lastly, we have the sum that was answered, viz. demy-marke for a sack of wooll, demy-marke for 300 woollfells, and a marke for a last of leather. The penny then weighed three-pence now; and consequently a marke then amounts in bullion at this day to forty shillings, which in regard of the rates and valuation of things is now more than thrice what it was then. That which was then worth forty shillings, is now worth above six, nay above ten pounds. And this seems to be about the twentieth part of the value as things were then. See *Rot. Parl.* 17 E. 3. n. 17. the valuation of a sack of wooll in every county. The medium seems to be about ten markes at that time.’

By the perusal of this extract, the reader will see the importance of the work now under consideration, and will be sensible of his obligations to the very learned editor, for rescuing it from the oblivion to which, most probably, but for *his* opportune attention, it would soon have been consigned.

This collection also includes (beside the editor's own compositions), I. A Treatise of Maisters of the Chancerie. II. Two

\* 31 E. 1.—In Mr. Ruffhead's edition of the statutes, this ancient writing is intituled *Traçtatus de Ponderibus et Mensuris*. By the context it appears to be rather an explanation of the weights and measures by reference to the statutes of the realm, than a statute of itself.—Editor.



Pieces touching Suits in Chancery by Subpcena. III. A Discourse against the Jurisdiction of the King's Bench over Wales, by Process of Latitat. IV. The Abuses and Remedies of Chancery, by Mr. George Norburie. V. An Argument in the Exchequer Chamber in giving Judgment in the Case of Perrin and another against Blake, by the Hon. Mr. Justice Blackstone, printed from the Judge's own Manuscript Copy. Each of these tracts contains much curious matter. The second of them is particularly interesting, as it shews, in a very striking manner, the different points of view in which the jurisdiction of the Court of Chancery was held by its advocates and opposers, in the time of the author of "Doctor and Student"—of which famous dialogue it may serve as a continuation.

To the tracts published in this collection, the editor has given a Preface, containing a succinct but masterly account of the principal subjects discussed in them. In almost every line of it, the reader will perceive Mr. Hargrave's warm admiration of Sir Matthew Hale. But, as he justly observes, to the character of such a man, it is inconsistent even with an ordinary portion of sensibility to be indifferent. He particularly notices two subjects which fall within the compass of Lord Hale's observations,—*Ireland*, and the King's power of opening and shutting the ports, and consequently including the *doctrine of embargoes*. On each of these subjects, the editor offers some observations highly deserving the reader's attention. His remarks on the latter, lead him to notice the famous parliamentary debate on the Law of Embargoes, in 1776. In that debate, Lord Chatham and Lord Camden, in defence of embargoes, attributed to the Crown a power of dispensing with and suspending acts of parliament, in such a case of extreme emergency as imminent danger of famine. Lord Mansfield immediately replied to them by a speech, which has been since printed, as is generally supposed, with his Lordship's permission, in which (as the editor remarks) he set at defiance, and we may add, gained a complete victory over, those united powers, which on some former occasions he had not shewn himself very solicitous to combat singly.—On the turn which this debate took, our editor thus expresses himself:

\* I do most heartily agree, that the embargo was not defensible on the ground of a suspending power in the crown; and that all doctrine of such a tendency, though it should come from the greatest ornament and friend the country ever had, ought to be instantly and strongly resisted. But is it certain, that there was no other resource of argument, wherewith to have saved the embargo of 1766 from parliamentary condemnation? Is it perfectly clear, that the statute of Charles the Second intended more than to remove certain prohibitions or impediments which then made or were supposed to make the exportation of corn unlawful? Without going into a long and intricate investigation on the previous state of our law relative to the exportation of corn, is not the language of the statute itself an imputation, that at least there was prevalent a notion of some existing prohibition

prohibition against exporting corn; the liberty to export being given, with the addition of these words, *any law, statute or usage to the contrary notwithstanding*? Is it undoubted law, that, because a commodity is *in general* exportable, therefore it cannot be touched *for a time* by an embargo? Had this last question been put to the noble Law-lord, whose eloquence was the chief cause of procuring a condemnation of the embargo of 1766, would he still have answered that it was illegal? If he would so have answered, would it have been because he thought that there is no power in the crown to lay embargoes without the special authority of an act of parliament; or because he conceived that such a prerogative, notwithstanding the possibility of gross abuse of it, really existed, but that it was only exercisable in times of *actual war*; or because, though it might be exercisable in time of danger of *famine*, or any other great public calamity, yet it could not be exercised on any *single* commodity, but must be *general* and reach to *all* merchandizes whatever? Lastly, how would the noble Lord allude to have answered, if he had been asked, whether a statute, made to legalize a prohibited exportation, or one supposed to be prohibited, ought to be considered as made to alter in effect the law of embargoes; and if not, whether an embargo, otherwise legal, became illegal, merely on account of such a statute made *diverso intuitu*? These questions are proposed as the most decent manner of opening the course of my mind on the famous subject of the embargo of 1766; and of shewing, that the doctrine of dispensing with and suspending laws was as foreign to the real general question, which was then to be decided upon, as it ever is alarming. But though I have certainly marked the process by which I conceive the law of the case ought to have been explored; I must protest against having it understood, that my sentiments are made up on all the points thus started. It is far otherwise; more especially since reading Lord Hale's collections on the subject of embargoes. What I wish upon the whole to convey to the reader is, that, if the declaration of the illegality of the embargo of 1766, is considered as a declaration against its being indefensible on the principle of a dispensing or suspending prerogative, it cannot be too much applauded; but that if the declaration, as in strictness from its unqualified generality is the literal construction, shall be taken as a condemnation of the embargo on every other possible ground, it is to be lamented, that those other considerations, I have suggested, had not been made the serious topics of dispassionate debate. Nor can I conceal, that so far as my weak judgment of the matter goes, the doctrine of embargoes, which before was too much involved in doubts and difficulties, is now left with such new accumulation of embarrassment, as to require a speedy adjustment of the law on this power of the Crown, by a short statute, not only fixing its extent with certainty, but to the utmost guarding its exercise against all possible abuse. It is very easy to say, that an illegal embargo may in a great and apparent extremity be resorted to; and that afterwards parliament will justify the deed by a statute of indemnity. But, besides the danger of familiarizing ourselves to the exercise of illegal powers by the Crown, may it not be doubted, whether, when it is once become common, that an embargo is illegal, there is not a probability of its being resisted; and if resisted, whether very fatal consequences might not happen.



happen to those employed to enforce it? Thus having exhausted all I have at present to advance on the law of embargoes, I shall now take my leave of it, by apprizing the reader, that there is existing in the hands of others as well as of myself a most copious and learned dissertation in favour of the legality of embargoes. It was composed in January 1778, and was given, in the form of an opinion, on a then recent Irish embargo, by a king's serjeant at law\*; whose profoundness and extent of legal knowledge would entitle him to be classed on the same form with the famous Mr. Plowden; if that great lawyer had been born to shine a living ornament of the present times.

We now proceed to that part of the present publication, which comprises the editor's own compositions. The first of these treats of '*the Sentences of Courts Ecclesiastical in Cases of Marriage, when pleaded in the Courts Temporal.*' It appears to have been written by the editor previously to the famous trial before the Lords, in 1776. The object of the argument is to prove, that the sentence of the ecclesiastical court, though only in a suit of jactitation, will, while it remains unrepealed, operate conclusively in all of our temporal courts, as well when the suit there is criminal, as when it is civil, unless collusion between the parties in obtaining the sentence is averred. The subject leads the author to a very extensive discussion, and the points to which the argument applies, being of a general nature, the reader will find this treatise equally curious and instructive. The same may be said of the author's argument 'on the Appeal from Chancery in the case of Mrs. Wicker and Sir Thomas and Lady Broughton against John Mitford Esq. delivered at the bar of the House of Lords in June 1782.' There the reader will find much curious and instructive information on the abstruse learning of executory bequests of personal estate, and the distinction between taking *per Stirpes* and taking *per Capita*. But the most important of the editor's own compositions in this collection, is his 'Observations concerning the Rule in Shelley's Case; namely, that heirs of the body, or other inheritable words, after an estate for life, shall operate as words of limitation, not as words of purchase: chiefly with a view to the application of that rule to last wills and testaments.' The difficulty of reconciling this established rule of law with the established rule of construction, that, in the interpretation of last wills, the intention of the testator is to guide, notwithstanding either the want or misuse of technical expressions, has given rise to a remarkable controversy among modern lawyers, whether, in cases of this nature, the rule of law, or supposed intention of the party shall prevail. If the former governs, the party will have an estate of inheritance; if the latter governs, he will have an estate for life only. The advocates for the former argue, that, by a long series of adjudi-

\* Mr. Serjeant Hill.

cations, the sense of the words is established, and that we should not now depart from it. The advocates for the latter contend, that it is a rule of interpretation wholly subservient to the testator's intention; a merely technical construction of words, which yields to the intention whenever they are opposed to each other. —But, in both, Mr. Hargrave professes to observe one common error. He considers the rule to be

‘ A conclusion of law upon certain premises, so absolute as not to leave any thing to intention, if those premises belong to the case; and those premises,’ he insists, ‘ are, an intention by heirs of the body, or other words of inheritance, to comprehend the whole line of heirs to the tenant for life, and so to build a succession upon his preceding estate of freehold.’ The genuine source of the rule he considers to be ‘ an ancient policy of our law, the aim of which was to guard against the creation of estates of inheritance, with qualities, incidents, and restrictions foreign to their nature; namely, annexing to a real descent the qualities and properties of a purchase; an estate of freehold with a perpetual succession to heirs, without the other properties of an inheritance; in other words, an inheritance in the first ancestor, with the privilege of vesting in his heirs by purchase; the succession of heirs to an ancestor without the legal effects of descent.’

This discovery of the real principle and ground of this very important rule, the theory of which is as splendid as the application of it is useful, though the subject of it has often exercised the talents of the most eminent sages of the law, appears to have been left to the penetration of the present editor. He places his system in a very striking view, and his conclusions will most probably have the assent of every intelligent reader.

*Longis laboribus,—tamen dubiis,—forsan adversis,* is the plaintive motto prefixed by the editor to his publication. But we cannot think it possible that there could have been any ground to entertain a doubt of its favourable reception with the public. Nothing can be more true than the observation, that “ useful diligence will always prevail, and that there never can be wanting those who distinguish desert.”

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ART. III. *A Dissertation on Virgil's Description of the ancient Roman Plough;* which, although mysterious, and hitherto undiscovered by any of the Commentators, yet is now entirely elucidated, by a close Comparison between the above, and a Representation on the Reverse of an undoubted Unique\*. To which is added, critical Objections against the Ploughs of Messrs. Spence and Martyn, manifestly shewing them to be entirely erroneous. By A. I. Des Carrieres. 8vo. 1s. Gardner. 1788.

MR. Des Carrieres sets out with assuring his readers, that  
 ‘ The following sheets clearly prove that the plough on the

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\* This unique is supposed by the author to have been a *weight*; by others, a *coin*. It is in the possession of Mr. Canton, master of the academy in Spital Square.



reverse of the *unique*, hereafter investigated, is undoubtedly that described by Virgil in his Georgics; at the same time overturning the opinions of those critics who have hitherto treated on the same subject.

From this exordium, it was natural for the reader to expect something like demonstration that the object represented on this *unique* was really a plough, and nothing else; but after all the labours of this *soi disant* critic, it does not appear to us that there is the smallest reason to think it ever was intended to represent a plough: *what* it was intended to represent, we cannot say; but we think it would be as easy to prove that it was meant to exhibit the figure of a saw-mill or a wheel-barrow.

This *unique* is said to be a Roman weight (of what metal, we are not told), which weighs four penny weights four grains, and is about half an inch in diameter; it has a very fine head of *Roma* on one side, and, on the reverse, this *curious* plough; an engraving of which is annexed to the pamphlet. To several parts of this machine the author has annexed the names of the parts of the plough that are mentioned by Virgil, viz. the *buris*, *temo*, *siva*, *vomer*, *dentalia*, *ares*; but there are many other parts of this machine to which no names are annexed, and for a very good reason, because Virgil has furnished him with no more, except the *duplex dorsum*, concerning which, though the author can offer no satisfactory explanation, he speaks with confidence, as if he had removed every difficulty; and treats the conjectures of others on this intricate subject with the most supercilious contempt.

It would be idle to enter on a refutation of the various conjectures of this author, as any person who is at all acquainted with the subject will at once see how absurd they are, by the mere inspection of the figure, with the names which he has given to the parts. But we shall transcribe a short specimen of his manner of demonstrating:

'The following I imagine to be the *dentalia*; a piece of wood, fastened to the cross bar that joins the two sides of the plough together, which Virgil calls the double back, reaching almost from the plough-head slanting to the tail, on the lower end of which there are three points of iron,' &c.

But what authority has Virgil given us to say, that the plough had two sides, or that they were joined together by any kind of beam? He says, that the *dentalia* was fixed to the *buris*; but in the machine represented on this *unique*, there is a straight bar, with three points, lying in a diagonal direction, from what the author takes to be the fore part of the machine: and this, for no other reason, that we can see, but that it has three points, which he has chosen to denominate *dentalia*.

But though Mr. Des Carrieres grounds his whole reasoning on the accuracy of the figure here delineated, he is forced, in the

next page, to acknowledge, that the figure, as it stands, cannot represent Virgil's plough:

\* Perhaps (says he), the chief reason we cannot so clearly understand the work at the side, is from the plough being represented in such bad perspective; for if we take a right view, not only of this plough\*, but also of their paintings and sculpture in general, we shall clearly see that the Romans were almost totally ignorant of that science—For the *dentalia*, which is represented perpendicularly in the plate †, was certainly intended to be horizontally.

Thus does he acknowledge that the figure cannot convey a distinct notion of the plough, and yet, by his own uniform declaration, it is this figure on the *truly wonderful unique*, which alone constitutes the important discovery that he has made.

It would be an easy matter to shew, by attending to the words of Virgil, and other ancient authors, that neither the *dentalia*, the *buris*, nor *temo*, nor *aures*, *vomer*, nor *stiva*, could possibly be placed as here represented; but this would lead to a length of discussion on which it would be quite improper for us to enter. We cannot, however, avoid taking notice of some other striking particulars that occur in this extraordinary performance.

In his preface, the author observes, that 'The modern plough, which turns up the earth, sows and harrows at the same moment, effects merely what the Romans knew and practised long before!' Here, we presume, he alludes to the modern machine which we call a drill, and which never can be properly called a plough.—But what are his proofs that this branch of rural economy was practised by the Romans? Lo! here they are! In the figure described on this *unique*, and which our author chooses to call the figure of Virgil's plough, many parts, as we have already said, remain to be explained, after all Virgil's terms have been exhausted. Among these, is one that stands above on the figure, which Mr. Des Carrieres calls *at the side*, and of which he thus speaks: 'As for the work at the side, it *must be undoubtedly* for the purpose of throwing the seed into the earth.' Was ever a more satisfactory demonstration given of any doubtful fact? The force of this *demonstration* is much heightened by what immediately follows: 'But in what manner I will not positively assert, it not being mentioned by Virgil, Varro, Servius, or by any of the poets or commentators.'—Yet, although none of them have mentioned this circumstance, *it must, undoubtedly*, have been for the purpose of throwing the seed, and that alone.

But what our author wants in clearness of description, he supplies by the number and boldness of his assertions; by which every

\* But how is it possible for us to take a right view of this plough if it be not rightly delineated, and if we have no original by which the errors can be corrected?

† It is, however, represented diagonally.



difficulty is at once solved. His criticisms too, on the performances of former commentators on Virgil, mark, in every line, the over-forwardness of this discoverer. Any man, we might have imagined, who had turned his attention to this subject, would have been forced to acknowledge that, on account of the imperfect description which Virgil has given of his plough, difficulties occur that cannot be easily removed; in which case, conjectures, when delivered with becoming diffidence, though they may perhaps appear to us rather ill founded, ought nevertheless to be treated with respect; especially when we feel that we cannot supply their deficiencies but by other conjectures that may not be less improbable.—But this unassuming mode of conduct is not that of Mr. Des Carrieres, who, wherever he thinks he perceives an error, exults with an air of triumph.—His criticisms are generally of this cast. For instance, on the subject of that part of the plough which Virgil styles *duplex dorsum* (concerning which no commentator has yet been able to give a satisfactory account), Mr. Martyn hints, that some have thought that the term *duplex* might possibly here denote an augmentation in breadth, and not a plurality of number.—‘This, indeed,’ says Mr. Des Carrieres, ‘seems to me to be one of the most ridiculous opinions that ever was promulgated, and a disgrace to those who endeavour to defend it; for one back, let it be ever so broad, can never signify more than one; the width will never increase the number, and consequently double must signify two.’—Doubtless, one can never signify more than one; nor will the width increase the number; but it seems to be a strange sort of consequence, from these premises, that double must always signify two.—Does not Mr. Des Carrieres know, that the word double, both in Latin and English, is on many occasions employed to denote an augmentation of the strength or size of particular objects, as well as number? Thus Virgil, *G.* 3. 87. *At duplex agitur per lumbos spina*; and Horace, *Sat.* 3. 63.—*Duplicis pernoscere juris Naturam*.—Milton says, *Par. Lost*, 4. 102. *Short intermission bought with DOUBLE smart*; and Shakespeare, *Hen. VI.* *Here's a pot of good DOUBLE \*, neighbour, drink, and fear not your man*.—We have also *double tin*, *double pins*, &c. &c. And although we are not disposed to agree with Mr. Martyn in regard to the particular instance before us, yet there is surely nothing in the nature of the conjecture which can entitle it to the epithets—*ridiculous* or *disgraceful*.

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\* *Double Ale* is the Warwickshire and Staffordshire name (which Shakespeare was well acquainted with) for that liquor when brewed with double its usual strength; and which is usually sold at double its common price.

We shall only farther remark, that it appears to us not a little singular, that among the illustrators of Virgil, on this subject, our hasty author should have overlooked the very ingenious dissertation on Virgil's Plough, by Mr. Dickson \*, in his account of the Husbandry of the Ancients lately published, as we think he has thrown more light on the subject than all the other commentators put together;—not excepting Mr. Des Carrières himself!

\* See Rev. for March, p. 193.

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ART. IV. *Julia de Gramont.* By the Right Honourable Lady H\*\*\*\*. 12mo. 2 Vols. 7s. sewed. White. 1788.

THE world of letters is a kind of Elysium, the various members of which are ever ruminating or dreaming of scenes of unutterable bliss. Without inquiring whether those dreams are likely to be realized, we will only observe, that in the former estate as in the latter, there is no distinction of persons. We therefore hope that Lady Hawke † does in no sort think to *stand upon her gentility*, as Master Stephen expresses it: or even upon her *nobility*—if that has a more pleasing sound, when she appears before the public in the character of an author. The “eternal blazon” of *Right Honourable*, as many may be inclined to think it, dazzles us not in the least: we mean in the common acceptation of the words.—*Virtue alone is true nobility*, says the Poet; and we will venture to give it as our opinion, from a perusal of the present volumes, that the writer of them is perfectly sensible that the *adage* (for so it may be termed) is just and true.

This novel reflects particular honour on its author. It is moral, pathetic, and interesting. The fable is made up of a pleasing diversity of incidents; and is so artfully constructed, that attention is kept alive till the close of the work. The narrative is generally animated; but the style is in some places rather too flowery and poetic. The noble writer appears to have derived her manner from an intimate acquaintance with the novelists of France. But what is pleasing in them, and such indeed as the genius of their language demands, is considered as affected and fantastical with us. The characteristics of the English tongue, it should be remembered, are nervousness and simplicity.

The following extract will serve as a specimen. The Marquis de Soissons speaks. He is married to a woman who neglects all the duties of a wife. The Duchess de Gramont, on whom he lavishes so many praises, was the object of his first and unalterable love.

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† For this, according to report, is the name of the fair writer.



\* One day some consequential business rendering an interview with the Duke de Gramont necessary, I repaired to his hotel, where I was informed that he had quitted it a few preceding moments. As the affair rather required dispatch, I requested admittance into his library, to write a note of explanation for his perusal at his return. Having written and sealed the letter, as I was rising to depart, some infantine voices attracted my steps to an open window, which overlooked the garden. Good heavens! what an interesting picture struck my view! In a verdant alcove of intermingled jasmine and roses, sat the loveliest of women! Each snowy arm incircled a blooming cherubim! These sweet innocents were adorning with flowers her shining ringlets. How shall I describe her countenance?—it spoke all the mother: her cheek was animated with the glow of pleasure: smiles of maternal fondness dimpled round her mouth, and in the mild effulgence of her eyes beamed more than usual lustre. My feelings can be imagined by those only who like me have loved! I stood transfixed; never had her character appeared so truly interesting; the expressive fondness of the parent was added to her other virtues, and exalted her dignity of beauty: my soul was overwhelmed with tenderness—I sighed profoundly, and breathed a silent fervent wish that heaven had given my children such a mother. I was going to tear myself from a scene too affecting, when the Duchesse, suddenly turning her eyes towards the window, discovered and recollected me: at first she started, and withdrawing her gentle hold, resigned her lovely offspring to an attendant who stood in waiting. The fading rose retreated from her cheek: the sparkling ray of temporary pleasure vanished from her features, and her wonted languor resumed its influence on her brow. She arose; and notwithstanding her visible embarrassment, with slow and graceful dignity, advanced to the window. I felt a conscious agitation. She politely inquired after the health of the Marchioness. I explained the motive of my visit; and tearing myself from the Duchesse, hastily quitted the apartment, and threw myself into my carriage. The more I ruminated on the charming object I had left, the more I found my admiration, my pity and my love excited: the character of her unworthy husband sunk as her virtues rose. Her heart, formed by nature for the exquisite sensibility of gentle tenderness and refined affection, was evidently wasted on a wretch incapable of sentiment, and coldly inanimate to the treasure he possessed. Too soon the fleeting summer snatched her from my sight! She appeared no more at Paris or Versailles; and as the insensible Duke had long ceased to have any delight in her society, he permitted her for the future to indulge in the solitude of the country, while he, intoxicated by the illusions of false pleasures, pursued, unrestrained, the paths of vice.\*

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ART. V. *James Wallace, a Novel.* By the Author of *Mount Hen-*  
*neth, &c.* 12mo. 3 Vols. 9s. sewed. Lane. 1788.

WHEN we reflect on the great diversity of characters among mankind, and when we consider that the volume of nature lies open for the inspection of all who may be inclined

to study from it, it appears not a little surprising, that the writers who undertake to give a delineation of men and things, should yet so repeatedly and so strikingly fail in their attempts.

It has been observed of pastoral poets, that few of them, since the days of Theocritus, can be said to have succeeded in any great or eminent degree. They present us with smooth and polished verses, but rural images are rarely seen. The matter is, that they follow each other in *general description*, without advert-  
ing to *localities*, or to particular situations, which would be likely to interest us by reason of their novelty and of their *truth*. Now the censure which has been passed on these poets with regard to their *fameness*, is generally applicable to the writers of romances. The regular round of incident which so continually comes before us; the insipidity and tameness of the characters to whose dull and laboured conversations we are obliged to give attention; the scheme of the rake for the seduction of innocence; the whining of Miss for the loss of a lover, or for the *crudity* of a father in hindering her from playing the fool:—All this, we say, is become so truly disgustful, that when an author, like the novelist whose production we are now to consider, presents himself to our *admiring eyes*, we bid him welcome! in a kind of transport, and “wish him health and wish it long.” We, at the same time, would not be understood as insinuating that the writer whom we thus commend is without a fault. No such exemption! There is much eccentricity about him. It may be remarked, moreover, that he paints with boldness; but sometimes, and more especially in the present instance, rather too coarsely.—In a word, there is evidently more of *genius* in his compositions than of *taste*. But, notwithstanding the objection which we have started, as to the *finishing* of this performance, the story of it is not uninteresting, and it is conducted with no little degree of art.

*Grouping*, and, at the same time, a nice preservation of character, is particularly difficult; and we much more frequently meet with an artist who presents us with separate portraits in an agreeable style, than with one who can fill his canvas with a variety of personages, exhibiting a *perfect and regular whole*. To follow this author in his fable, would be tedious; we will, therefore, attend, in the first place, to some of his *observations*, and afterward to some of his *persons*—that is, to such of them as may appear to be most deserving of regard.

With respect to the *reasoning*: “Covering is a want of nature; and she has given us wool, and flax, and skins: but, merciful heaven! into what a variety of fantastic forms must these be twined and twisted before the animal can be covered? Not to be able to eat without formulas from cooks: not to defend ourselves from the blasts of winter without formulas from tailors  
and



and milliners: not to be able to love without formulas from fools; these, James Wallace, these are the causes of nine-tenths, by a very accurate calculation, of those mighty evils for which we arraign Providence, and insult Heaven with clamour.' This is sufficiently pertinent and just: though with some, perhaps, it may be thought to look a little *cynically*.

'I like to treat things philosophically, James Wallace; and I say nature created no other evil for man but pain: all things else which we call evil, spring from—*improvement*. Man wants food. Nature has given him an accommodating appetite. Almost any thing is sufficient for its gratification; and he has *improved* it, till almost nothing will suffice.' '*Almost nothing*' does not here convey the sense. It should be—*till scarcely any thing will suffice*.

We will now transcribe a part of one of the letters, in which the pretenders to philosophy and science are exposed with some degree of pleasantry:

'My father, that he may be well informed of what passes in the world of science, takes in the *Star*, by a paragraph of which he was told, that in France, Monsieur A— had electrified certain fruit-trees in his garden, and that the success was astonishing! The fruit was larger, more early ripe, and had a superior flavour! Monsieur B— had extended the idea to the cultivation of arable and pasture, and was preparing a machine, by which ten acres might be electrified almost in an instant! Now, my father's land wanted improvement as much as most arable and pasture in France, but the hack-nied mode of manure was not for a man of genius. He caught the new idea, and cherished it till it served him as favourites do a King, occupying his royal mind to the exclusion of every other. Oh! could he be the first to introduce it into England, how would it immortalize his fame! an idea of which my father was very fond. But the *Star* was silent as to the *quo modo*; and no other method occurring to my father but of rubbing up, and conducting down, the necessary mass of electric fluid, he turned his attention to the proper manner of procuring an apparatus sufficient for the purpose. The machine was in all respects a common one, except in the bulk, which was to be enormous. Half a ton of iron wire and small iron chain was the least that could be wanted to diffuse the fluid with sufficient dispatch and regularity. But this ingenious and immortal scheme was ruined by the want of philosophic comprehension in the under labourers. The glass cylinder, three feet diameter and six high, was smashed to atoms: much mischief was done among glass legs and sticks of sealing-wax, and my father found at once his scheme ruined, and himself involved in a new debt of seventy pounds. Do not imagine, dear Wallace, that in speaking thus of my father, I intend any contempt of science, especially chemical, which I adore. But of the hasty conclusions of one or few experiments, of the eternal adoption of system, consequently of its eternal variation, I have seen so much in my father, that I consider it as the weakness of philosophy. There was a time when my father knew the nerves to be cylindric tubes.

tubes filled with an invisible fluid. There was a time he was perfectly satisfied they were elastic chords, vibrating like fiddle-strings. A year had not passed away, but they became slender filaments admirably adapted to convey sensation by a something like vermicular motion: the nervous fluid became nervous influence: this influence was soon known to be the electric fluid, and the filaments the best of all possible conductors. At this instant, however, he is rather of opinion that the nerves are not concerned in the business of sensation any way whatever. But was this all, Wallace: had my father nothing worse than a feeble judgment and capricious imagination, how thankfully could I overlook his vanities and his hobby-horses. Oh! had he but the social affections, the common charities of life, or, was he adorned with integrity—all might be forgiven. But, dear James, this is too tender and delicate a subject, even for the ear of friendship.'—Enough of philosophy.

With regard to the *persons*. The sketch of the character of Scovel, bears evident marks of the master's hand. The portrait is natural, bold, and animated.—Mr. Gamidge, the Justice; his Lady, and Thomas their son, are depicted in a truly laughable style.—'Squire Thurl may also be noticed as a diverting character, though bearing too near a resemblance to *Tony Lumpkin* in the play.—The Army Lieutenant and the Glasgow Rider are drawn much in the manner of Smollet. The dialogue which passes between them contains some smart and humorous strokes: it is of too great length for us to transcribe, and to mutilate it would be unjust. The other personages are not without their merits. But after all, the author will not be thought by many, who remember his former performances, to have greatly advanced his fame by the present publication. The fact is, that he writes not with sufficient care. Let him not forget that—*Qui non proficit, deficit*: that this is an actual *verity*: and not, as some may be inclined to imagine, merely a sophism of the schools.

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ART. VI. *A Voyage round the World*; but more particularly to the North-West Coast of America: performed in 1785, 1786, 1787, and 1788, in the King George and Queen Charlotte, Captains Portlock and Dixon. Dedicated by Permission to Sir Joseph Banks, Bart. By Captain George Dixon. 4to. 11. 1s. Goulding. 1789.

**B**ESIDE the many valuable discoveries which were made in Captain Cook's last voyage relating to geography, navigation, and natural philosophy in general, there was one, which, taken in a commercial view, seemed to promise a new and inexhaustible mine of wealth to such as chose to be adventurers for it. The prodigious number of those animals, called by the Russian discoverers, sea otters, which were found on the west coast of America, and the great price which their skins sold for in China, would, it might have been expected, have instantly allured the eye of commerce that way; and that ships would  
have



have been immediately fitted out to take advantage of such a seemingly important discovery. But although these circumstances were well known soon after the return of the Resolution and Discovery, in 1780, yet they were not immediately attended to in England; nor was any plan for prosecuting an enterprise of this kind taken up, in earnest, before the spring of the year 1785; when a merchant in the city, whose name is Etches, engaged some of his friends to embark in such a scheme. Before, however, any thing could be done, a licence was to be procured from the South Sea Company, to whom the exclusive privilege of trading in the Pacific Ocean belongs; and, moreover, in order to make the most of the vessels which might be employed in this expedition, the proprietors thought it necessary to apply to the East India Company for an order to their supercargoes at Canton, to freight them home with tea, on the Company's account. This order was obtained on condition that all the furs which they purchased on the American coast should be consigned to the Company's supercargoes, and disposed of under their immediate control.

These preliminaries being settled, two vessels were immediately purchased, and fitted out with all expedition: the command of the larger vessel, called the King George, was given to Mr. Portlock, a Lieutenant in the Royal Navy, and who was appointed Commodore for the Voyage; and the command of the smallest vessel, called the Queen Charlotte, was allotted to Captain Dixon. Both these gentlemen had been with Captain Cook in his last voyage.

Notwithstanding commerce was the object, it is evident, from Captain Dixon's account, that pecuniary emoluments did not altogether engross the attention of the owners on this occasion. With a liberality of mind not always to be found among persons of their description, they took all imaginable pains to procure the best provisions of every kind; and, to the articles usually allowed in the merchant's service, they added a plentiful stock of all the antiscorbutics and preservatives of health that could be thought of: a circumstance which we, with pleasure, record, for their honour, and to stimulate others to pursue the same generous and humane conduct. It affords, indeed, great satisfaction to us, that we have lived to see the time when a merchantship can make a voyage, of more than three years continuance, with the loss of but one person out of thirty-three; as was the case, we are told, on board the Queen Charlotte; and more especially in a voyage in which so very few of the necessaries or comforts of life could be obtained from the places at which they were to touch.

These two ships sailed from Gravesend in August 1785; touched at Portsmouth for stores, and at Guernsey for wine and spirits;

spirits; and, having procured these articles, they proceeded on their voyage, passing by Madeira, and the Canary Islands; and anchored in Porto Praya Bay, in the Island of St. Jago, on the 24th of October. In this navigation, the most, if not the only, remarkable circumstance that occurs, is their picking up a cask of wine in the Bay of Biscay, which proved to be excellent claret, and had been so long at sea that it was covered with barnacles.

They left St. Jago on the 29th of October, and touched at Falkland's Islands in January 1786, when they completed their water; and, doubling Cape Horn, in lat.  $60^{\circ} \frac{1}{2}$  S. anchored in Karakakooa Bay, at Owhyee, one of the Sandwich Islands, on the 26th of May following. They remained among these islands, taking in wood and water, and recruiting their people, among whom the scurvy had begun to make its appearance. On the 13th of June, they proceeded on their voyage, and arrived in Cook's River, on the west coast of America, on the 19th of July following.

They found here a company of Russian traders; but few skins: however, they purchased some; and, which was no inconsiderable circumstance in their situation, they procured great quantities of excellent salmon. But the most remarkable discovery which they made here, was a vein of coals, in the harbour where the Russians had taken up their abode; and from which circumstance they called it Coal Harbour. It lies between Cape Elizabeth and Point Bede.

Not finding what they came for here in any considerable quantity, they left Cook's River on the 12th of August, with an intention to go to Prince William's Sound, but which they were not able to make: they, therefore, stood along the coast, to the southward, in hopes of making some of the other harbours which Captain Cook has described, but were so unfortunate as not to find, or be able to reach any of them. They therefore quitted the coast of America on the 29th of September, being then off Nootka Sound, and returned to Sandwich Islands, which they made on the 15th of November following.

They remained among these islands from this time to March the 15th, purchasing provisions, water, wood, &c. all which they procured in great plenty, good of their kind, and at reasonable prices; but it appears that, toward the latter end of the time, the natives began to grow weary of them, and to endeavour to starve them from their coasts, by declining farther traffic with them, at least for provisions. It is not indeed absolutely certain that this was their motive: there might be a real scarcity among the natives themselves at that time; but this does not appear to have been the case from the narrative before us. On the 23d of April, they made the land about Prince William's Sound;

and



and, on the 25th, anchored in a pretty deep bay near the south-east end of Montague Island. They lay here till the 1st of May, when they weighed and worked farther up into the Sound; and soon found by the natives, that there were other Europeans in the neighbourhood, who proved to be a Captain Mears and crew, who had come from Bengal in a snow, called the Nootka. Captain Mears had wintered in the Bay which Captain Cook called *Snug Corner Bay*, and was then lying there in a very deplorable situation; the vessel being still fast in the ice, and having lost many of his officers and crew in the course of the winter; and the rest were so much enfeebled by the scurvy, that, at one time, he was the only person who was able to walk the deck.

They soon found that Captain Mears had left them little prospect of meeting with many furs in that place; it was therefore agreed, that only Captain Portlock should remain in Prince William's Sound, and send his long-boat, properly fitted, to see what could be got in Cook's River; and that Captain Dixon should stand to the southward, along the coast, and try what could be met with in such rivers and creeks as he might be able to fall in with: and lastly, that the two ships should meet at Nootka Sound toward autumn. In consequence of these resolutions, Captain Dixon left Prince William's Sound on the 14th of May; and on the 23d, anchored in a bay, in lat.  $59^{\circ} 32' N.$  and long.  $140^{\circ} W.$  which he called Port Mulgrave. It seems to be the bay which Captain Cook saw on the 7th of May 1778, and has taken notice of in vol. ii. p. 348. of his last voyage. This place afforded them 16 or 18 good sea-otter skins, two loaks of marmot skins, a few racoons, and about a puncheon of slips of beaver, sea-otter, &c.

They quitted Port Mulgrave on the 4th of June, and on the 12th, entered the bay which was discovered by Captain Cook a little to the eastward of Mount Edgecumbe (See his last Voyage, vol. ii. p. 344.), and which they found to be exceedingly spacious and convenient. It lies, by Captain Dixon's account, in lat.  $57^{\circ} 03' N.$  and long.  $135^{\circ} 36' W.$  and he called it Norfolk Sound. In this place they purchased about 200 excellent sea-otters skins, a large parcel of pieces, or slips, about 100 good seal skins, and a great number of fine beaver tails; and left the place on the 23d of June. The same day they entered another inlet, which formed a most beautiful harbour, situated in lat.  $56^{\circ} 5' N.$  and long.  $135^{\circ} W.$  Captain Dixon called it Port Banks, in honour of Sir Joseph Banks; but here they found neither furs or inhabitants. Captain Cook remarks that this part of the coast seemed to be much broken, forming bays and harbours every two or three leagues. Vol. ii. p. 344.

On the 1st of July, being then arrived on that part of the coast which Captain Cook was prevented from exploring, by the  
REV. June, 1789.

gale of wind that happened immediately after he had left Nootka, they came abreast of the north end of a very considerable groupe of islands, consisting, as appears from the chart, of one very large island and several smaller ones, which Captain Dixon called Queen Charlotte's Islands; and here they met with the principal part of their traffic.

Having stripped the natives of Charlotte's Islands of all their furs, they stood away for Nootka Sound; and on the 8th of August, being not far from the entrance into it, they saw two ships making towards them, which turned out to be two other vessels belonging to the same gentlemen who had fitted out the King George and Queen Charlotte. The Commanders of these vessels told Captain Dixon that they had been near a month at Nootka, without getting any thing worth notice, because they found there a ship from Ostend, called the Imperial Eagle, Captain Berkley, who had purchased all the furs of which the natives were possessed before Capt. Berkley's arrival. They found also, in that Sound, a person of the name of M<sup>r</sup>Key, who had been left there above a year before, to learn the language, by two ships that had been fitted out from Bombay.

On the 5th of August, Captain Dixon quitted the American coast, and arrived a third time at Sandwich Islands, on the 5th of September. Here they laid in a large stock of wood, water, vegetables, and hogs; and departed for China on the 18th of the same month; at which place they arrived, after a most pleasant and prosperous passage, on the 8th of November following.

After some delay, they sold their furs to considerable advantage; though not, by any means, for what they expected, owing to a great many furs coming just then into the market from various quarters: and having taken a cargo of tea on board for the East India Company, both ships sailed for England on the 9th of February 1788, and arrived safe in the month of September following.

This voyage is not destitute of information; and we have no doubt of its affording a great deal of amusement to many readers. But we are sorry to say, it is delivered in a manner not the most natural, or, in our opinion, the most pleasant,—being written in the form of letters; a form which is not very proper for the narration of a voyage like this, where every circumstance continually reminds the reader, that they could not reach the hands of the person to whom they are addressed, until the writer carried them himself. Beside, the blank spaces at the head and tail of each letter, the cordial greetings with which each is pre-faced, and the affectionate farewells which conclude them, are of no use to the purchaser of the book. We may add, that the writer's using, or affecting to use, the style of the Quakers, and his frequent unsuccessful attempts at humour, do not, in our



opinion at least, tend to embellish the work. He should also have considered, or Captain Dixon for him, that relating every trivial circumstance which occurred, and describing every place, indiscriminately, at which they touched, though it might amuse his friend, whose nautical excursions never reached farther than Deptford or Blackwall, would yet weary such of his readers as have extended their travels to Gravesend, Deal, Portsmouth, or perhaps to Guernsey. In short, we greatly regret that the account of this voyage was not written by Captain Dixon himself, in the same plain and sensible manner that he has drawn up the introduction to it.

As a proof that the book before us contains some valuable information, we shall lay before our readers the following abridged account of what has been undertaken in this newly discovered trade; and the success of the several adventurers who have hitherto embarked in it.

The first vessel that was fitted out was a brig of 60 tons, from China, under the command of Captain Hanna. He left the Typa in April 1785, arrived at Nootka in August following, left that place in the latter end of September, and arrived at Macao in December, the same year. His cargo consisted of 500 sea-otters skins, beside pieces, which were disposed of as follows:

140 skins at 60 dollars each,	amounting to	8,400 dollars.
175 — 45 — —		7,875
80 — 30 — —		2,400
55 — 15 — —		825
50 — 10 — —		500
240 pieces sold for	— —	600
		<hr/>
	Total	20,600 dollars.

In the beginning of 1786, the snow Captain Cook, of 300 tons, Captain Lorie, and the Experiment, Captain Guise, of 100 tons, were fitted out from Bombay. They arrived at Nootka in June, and left that place sometime before August, with 600 skins. They traced the coast up to Prince William's Sound, without adding much to their trade; and arrived at Canton on the 4th of April following. This cargo was sold altogether, at 40 dollars *per skin*, which amounts to 24,000 dollars.

Captain Hanna was again fitted out, from China, in the snow Sea Otter of 120 tons, and 30 men, in May 1786; and arrived at Nootka in August: but he had now the mortification to find the Sound stripped just before his arrival; so that he procured but few skins. He traced the coast to near 53° of North latitude; anchored in a bay, which he found in 50° 42' N. and met with inhabitants; but got few furs. He arrived at Canton

the 12th of March 1787 with 100 sea-otters skins, which sold for 50 dollars each, and 300 different sized pieces, which sold for 10 dollars each. Total 8000 dollars.

The snow Lark, Captain Peters, of 220 tons, and 40 men, sailed from Macao in July 1786. She was directed to make the N. W. coast of America by the way of Kamschatka, and to examine the islands which lie to the north of Japan. The Lark arrived at Kamschatka on the 20th of August, and left it on the 18th of September. Accounts, since then, have been received that this ship was lost on Copper Island, and only two of the people saved.

The Nootka, Captain Mears, of 200 tons; and the Sea Otter, Captain Tipping, of 100, sailed from Bengal, separately, in March 1786. Captain Tipping arrived at Prince William's Sound in September, whilst the Captain Cook and the Experiment were there; and left it, as they understood, for Cook's River; but has never been heard of since. Captain Mears touched at Oonalashka in August, and proceeded to Cook's River. He intended to have gone in, by the way of the Barren Islands; but the weather being thick at the time, he got into Whitfuntide Bay; through which he found a passage into the river, proving, by that means, that the land which forms Point Banks and Cape Whitfunday is an island, contrary to the opinion of Captain Cook, who has offered some reasons for supposing it to be a part of the continent. Here he met with the Russian settlers, who informed him that two other ships had lately been in the river. This induced him to steer for Prince William's Sound, where they afterward found him. He arrived at Macao some time before the Queen Charlotte; and the sale of his cargo at Canton was as follows:

50	prime sea-otter skins,	at 91	dollars each,	4,550	dollars.
50	—	—	70	—	3,500
52	—	—	50	—	2,600
58	—	—	35	—	2,030
31	half worn,	—	20	—	620
50	ditto,	—	15	—	750
26	old and bad,	—	5	—	130
12	large pieces,	—	10	—	120
17	smaller,	—	5	—	85
37	sea-otters tails,	—	2	—	74
31	inferior,	—	—	—	39
48	land-otter skins,	—	6	—	288
14	very bad beaver,	—	3	—	42
27	martin skins,	—	—	—	14
				Total	14,842 dollars.



The *Imperial Eagle*, Captain Berkley, left Ostend the 23d of November 1786; arrived at Nootka in the beginning of June 1787, and left it with a cargo of near 700 prime sea-otters skins, and above one hundred of an inferior quality: they were not sold when the *Queen Charlotte* left China; but the price put on them was 30,000 dollars.

The cargoes of the *King George* and *Queen Charlotte* consisted of 2552 sea-otter skins, 434 cub, and 34 fox skins, which were disposed of by the East India Company's Supercargoes. The rest, which consisted of 1080 beaver tails, sundry pieces of beaver skins and cloaks, 110 fur seal skins, about 150 land-beaver, 60 fine cloaks of the earless marmot, together with a few racoon, fox, lynx, and other skins, were left with the Captains to be sold in the best manner which they were able.

The part put into the hands of the supercargoes was sold for	—	—	50,000 dollars.
The 1080 beaver tails sold for 2 dollars each, or	—	—	2,160
The 110 seal skins for 5 ditto	—	—	550
A small parcel of rubbish	—	—	55
The cloaks, and other furs, &c.	—	—	1,000

Total 53,765 dollars,

or somewhat more than 12,000 *l.* sterling.

Sometime in the year 1786, the Spaniards began to export the sea-otters skins to China: they are collected about their settlements at Monterey and San Francisco, and are all of an inferior quality. The Padres are the chief conductors of this trade, which is first sent to Acapulca; thence, in the annual galleon, to Manilla; and again from that place to China: but no ship has yet been sent directly from their North American settlements to China. They exported about 200 skins in the first year, and near 1500 in the second.

With respect to improvements in geography, they must not be looked for in the narrative of this voyage: for, except correcting an error of 11 miles in the latitude of the north end of Montague Island, part of which, perhaps, may be doubted, nothing occurs which will, in our opinion, contribute to the improvement of that science. The author, notwithstanding, shews a sufficient degree of willingness to find fault with others, and in some places without occasion.

But if the narrative be barren of geographical information, the general chart which accompanies it made us considerable amends; as it brings us in some measure acquainted with that part of the coast, which Captain Cook was not able to trace. We could not help observing, and it is an exceedingly curious circumstance,

circumstance, that the southern part of the Straits which separate the Islands, called by Captain Dixon Queen Charlotte's Islands, bears a very great resemblance to the Archipelago of St. Lazarus, and the entrance into the Straits of De Fonte, as they are represented in some of the older maps; and as the situations of the two places correspond exactly with one another, it must, we think, convince every unprejudiced person, that the whole of that long-explored discovery is not a fable, as most people have lately been disposed to think it, from the ridiculous additions which have been made to it by interested schemers. But this is not the only discovery which we owe to the activity and intrepidity of Captain Dixon. He has brought us acquainted with several excellent harbours on the west coast of America which were unknown before; and, in his run along this coast, has shewn a boldness of execution, and a genius for discovery, which approach nearer to that of our immortal Cook, than any of his companions have manifested.

Captain Dixon, if we mistake not, was born somewhere near Temple Sowerby in Westmoreland; and was brought up to some branch of the jewellery. Prompted by an inclination for novelty, he left his own country, and came to London, with a very slender recommendation. We have heard, that the first employment which he obtained was, to assist in cleaning the armour in the Tower. When Captain Cook was fitting out for his last voyage, he applied to go with him; but no situation could be found for him but that of armourer. In that capacity, he frequently worked as a smith, in almost every branch of that extensive trade; and performed his business so well as to become, in some degree, a favourite with his commander. In this voyage also he found means to make himself a very good seaman; but, indeed, few could fail long in any capacity under Cook without enlarging his stock of nautical knowledge. After his return from the voyage with Captain Cook, Mr. Bolts fitted out the Count de Cobenzell for the west coast of America, and Mr. Dixon was engaged by him as trader, or supercargo, on that occasion, and went with the ship to Trieste. Every one knows that Mr. Bolts's misfortunes put a stop to that voyage while the Count de Cobenzell lay at Trieste; and Mr. Dixon, with some others, was left (with what they could recover) to find their way, across Germany, back to England. We are totally ignorant, how he was employed after his arrival in England this time, until 1785, when the command of the Queen Charlotte was given to him by Mr. Etches and his partners; and we are also ignorant how he was recommended to their notice: but their employing him in the capacity which they did, has certainly been fully justified by the event; and we sincerely wish to see



him engaged in a more minute examination of the coast on which he has sailed.

We have two remarks to make on the chart. First, whatever name the Russian traders might give to the land which forms Cape Whitsunday, it is very certain, not only from Captain Cook's account, but from all the accounts which we have of the Russian discoveries, that it is not the island called Kodiak in their maps, and by the native inhabitants; and to call more lands than one, in the same quarter, by the same name, tends to create confusion. It is also obvious that this land cannot possibly have the form which Captain Dixon has given it in his chart, because Captain Cook says (vol. ii. p. 405.) "In standing in for this coast we crossed the mouth of Whitsuntide Bay, and saw land all round the bottom of it; so that either the land is connected, or the points lock in one behind another." Secondly, we wish Captain Dixon had given his reasons for making the land of Cape Edgecumbe an island; because the map flatly contradicts the narrative, which expressly says, they did not find that Norfolk Sound had any communication with the Bay of Islands.

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ART. VII. *Zeluco. Various Views of Human Nature*, taken from Life and Manners, Foreign and Domestic. In 2 Vols. 8vo. about 500 Pages each. 12s. Boards. Cadell. 1789.

**T**HIS is not a common novel. The author's mind is stored with useful knowledge, and adorned with elegant literature. He appears to have read the great book of life with attention and profit. The important moral of his work is, 'the inevitable misery of Vice;' but his observations are confined chiefly to those inward pangs of sorrow, remorse, and terror, which a vicious conduct never fails to produce; and from which, the most hardened villain, in the midst of the greatest worldly prosperity, is not exempt.

To illustrate this truth (which, until men change their natures, can never be too often inculcated, or too powerfully enforced), the author relates the life and adventures of *Zeluco*, the only son of a noble and wealthy family of Palermo, in Sicily, whose early tendency to insolence was, after the death of his father, encouraged by the indulgence of a fond and foolish mother.

In displaying the character and sufferings of *Zeluco*, his external magnificence and internal misery, many other characters are introduced; which are accurately described, and nicely discriminated; and in explaining the great moral lesson of the narration, many other maxims of morality are illustrated by observations equally ingenious and solid, which are sometimes new, and always striking, by the manner in which they are conveyed. To most of the chapters in his work, the author has prefixed well-chosen poetical mottoes; so that the performance may be con-

sidered as a series of moral essays, connected by one entertaining and instructive story, in which the dryness of reasoning is enlivened by the charms of narration, and the weakness of precept enforced by the power of example. With these advantages, the work before us unites another of a more peculiar kind; being distinguished by a very considerable share of true and original humour. Unlike to most modern novels, which have little other merit but that of exciting curiosity, and which are thrown aside as soon as that curiosity is gratified, the story, or fable, in this performance, is to be considered merely as the canvas, on which this skilful observer of life and manners delineates such moral pictures as are likely to excite the attention of his age and country. As a specimen of the author's style, and to justify our opinion of his work, we shall insert his remarks on a subject peculiarly interesting at the present moment—

\* Disappointment and disquietude had attended Zeluco through the whole of his life, notwithstanding the great acquisition of fortune he derived from his marriage; even his matrimonial state had been embittered with continual chagrin. This was the natural effect of his own vicious conduct; yet by a partiality of self-deceit, which is very common, he always imputed his missing of happiness to other causes: few people blame themselves, while it is in the power of self-love to twist the charge against others. All the discontent and fretfulness which Zeluco experienced during the lifetime of his wife, he thought originated in the ill-humour and bad temper of that unhappy woman.

\* When he was freed therefore from what he considered as the only obstruction to his happiness, he expected that what he had hitherto pursued without attaining was at last within his reach.

\* But to render his felicity more certain and permanent, he thought it necessary to bring his estate to the highest pitch of improvement; after which he proposed to return to Europe\*, and there in splendor and magnificence enjoy every pleasure that his heart could desire.

\* In the prosecution of this plan he laboured with such assiduity and impatience as kept himself in everlasting fretfulness, and proved fatal to several of his slaves, some of whom expired under the exertions he forced them to make, and others under the punishments he inflicted for the smallest remissness or neglect.

\* Zeluco was now in that situation in which the understanding cannot improve, and the disposition is the most likely to degenerate; avoiding and being avoided by every person of a liberal and independent mind; living almost constantly on his own estate with a set of people over whom he had unlimited power; seeing no person whose character he much respected, or whose censure he so much dreaded as to put him on his guard against the overflowings of passion, or make him check the impulses of caprice, of course he became every day more unreasonable, passionate, and cruel; and at length was unable to hear with patience the most candid and rational remonstrance, flying into violent fits of rage on the most trivial occasions; and when

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\* From the West-Indies.



his domestics had the good fortune to execute his orders with such precision and rapidity as left him not the least pretence for blame, he then turned his rancour on the climate and soil, the vicissitudes of the weather, bursting into ridiculous fits of passion at the commonest and most inevitable occurrences.

\* The daily habit which this odious man thus acquired of tormenting himself, would have afforded satisfaction to all who were witnesses to it, had it not been accompanied with the diabolical propensity to harass and torment all those unfortunate creatures whom Providence, for reasons we cannot penetrate, subjected to his power.

\* When a man of a good disposition is of a peevish, fretful, and capricious temper, which unfortunately is sometimes the case, the uneasiness which he needlessly gives himself is lamented by those who are acquainted with his entire character. But when a villain is the slave of caprice, and of course a self-tormentor, his misery affords satisfaction and amusement to all who know him. And although they durst not display it openly, yet it undoubtedly gave secret satisfaction to every one of this wretched man's slaves, to be witnesses to the disquietude and misery of their persecutor.

\* Zeluco having been represented as avaricious as well as cruel, it may be said that the first of those dispositions would prove a restraint upon the last; and that the suggestions of self-interest would prevent his pushing cruelty the length of endangering the lives of his slaves.

\* It is a common argument against the necessity of new laws for the protection of slaves, that they need no protection from a just and humane master, because he will never injure them; nor from a master of an opposite character, because his own interest will be their protection: but let it be remembered, that men who are not naturally compassionate, who are devoid of religious impressions, and in the habit of giving vent to every gust of ill-humour, are apt, in the violence of rage, to become deaf to the voice of common sense and interest, as well as of justice and mercy. An unfortunate gambler throws the cards into the fire, and regrets that they have not feeling; a choleric man breaks and destroys the furniture of his house, however valuable; and how often do we see men in an absurd rage abuse their most serviceable cattle? But a thousand causes, which must occur to every one, expose *human creatures* to the vindictive rage of ill-tempered proprietors in a much greater degree than inanimate things or the brute creation ever can be. And we find in fact, that cruel and passionate masters, however interested in other respects, do gratify their ill-humour against their most valuable slaves at the expense of their interest.

\* It will be alleged, that in all the Christian colonies the slaves are so far protected from the injustice of their master, that none of them can be condemned capitally, but after trial in a court of justice. Long experience has made it clear, however, that the proprietors of land in those colonies, Christians as they are, shew little disposition to listen to the complaints of slaves, or interfere with each other respecting the manner in which slaves are treated; and when it is whispered about, that a slave has expired under the lash, or has died in consequence of the arbitrary punishment of his master, people in  
general

general are not fond of the trouble of collecting proofs, or appearing in the character of accusers; particularly when the delinquent is a white man, of interest perhaps in the colony, and the sufferer a black slave. Besides, there may in many instances be a full conviction of the crime, and yet the criminal may not be deemed within the grasp of those vague laws which the policy of Europe has thought sufficient for the protection of slaves from the cruelty of their masters. The law may direct, that a master shall not order more than a limited number of stripes to be inflicted for any fault that his slave commits. But if the law requires no proof of the fault, except the allegation of the master, what security has the slave that he shall not be punished unjustly, or that his master shall not, as often as he pleases, repeat the punishment at such intervals as keep him out of the reach of the law? it must be owned that the slave has no security from such abuses, which is tantamount to putting it in the master's power to torture his slaves to death with impunity. Such laws are no safeguard, but rather a mockery of the unhappy race of men they pretend to protect.

This unlimited power, which is left in the hands of the masters, has a bad effect both on the slave and the master. It tends at once to render the first more wretched, and the second more wicked. How many men have, for a great part of their lives, supported the character of well-disposed good-natured people; and on going from Europe to the West-Indies, and becoming proprietors of slaves, have gradually grown ill-tempered, capricious, haughty, and cruel. Even *Zeluco*, though of a capricious, violent, and selfish disposition, was not naturally cruel; this last grew upon him in consequence of unlimited power. His severity to the soldiers arose from a desire of gaining the favour of the commander, by rendering the men under his immediate command more expert than others. In pushing this point he disregarded, indeed, the sufferings of the men; because his excessive selfishness engrossed all his feelings, and left him quite indifferent to the feelings of others; he still was not positively cruel. Independent of passion or rage, he had no satisfaction in giving pain; he was only unconcerned whether they suffered or not. And afterwards, when he became the absolute master of a great number of unfortunate creatures, whom he considered as his property, he thought that he had a right to make the most of them. And he was informed by those who have heads for such a calculation, and hearts to act in consequence of it, that to force slaves to their utmost exertions, and purchase new ones as the old expire, is, upon the whole, more economical than to treat them with a certain degree of gentleness, and oblige them to no more labour than is proportioned to their strength, although, by this means, the expence of new purchases would be less considerable, and less frequent. A person who passed for a very sensible man, who formerly kept an inn on one of the great posting roads in England, and was at this time a considerable proprietor of land in one of the West-India islands, had assured him, that he had found this to hold with regard to post-horses; and the argument was equally just when applied to slaves. *Zeluco* therefore had originally no direct intention of injuring his slaves; his view was simply to improve his estates to the utmost; but in the execution of this plan, as their exertions did



not keep pace with *his* impatience, he found it necessary to quicken them by an unremitting use of the whip. This produced discontent, murmurs, sulkiness, sometimes upbraidings on their parts; rage, threats, and every kind of abuse on his: he saw hatred in all their looks, he presumed revenge in all their hearts; he became more and more severe, and treated them as he imagined they wished to treat him, and as he was conscious he deserved to be treated by them; at length he arrived at that shocking point of depravity, to have a gratification in punishing, independent of any idea of utility or advantage to himself.

\* This, unfortunately for a large proportion of mankind, is often the progress of unlimited power, and the effect which it too frequently produces on the human character.\*

In the multitude of characters described and contrasted in this work, the virtues of Bertram, a citizen of Geneva, and the uninterrupted tranquillity of his mind, notwithstanding the poverty of his circumstances and the severity of his fortune, form a striking contrast to the vices, the prosperity, and the misery of *Zeluco*. A Scotch Presbyterian and Whig, named Buchanan, is set in opposition to a Scotch Jacobite and Tory, named Targe; and the extravagancies of both parties are finely painted, and strongly ridiculed. The picture of Transfer, a wealthy citizen of London, will apply to many an original; and the common folly of men who have dedicated the whole vigour of their lives to one pursuit, that of accumulating money, and who yet expect in the wane of life to derive enjoyment from other occupations and other amusements, is placed in the most striking point of view. The author excels in describing national characters, which he often paints by a single stroke. A French surgeon is employed to attend *Zeluco*, who is mortally wounded by a rope-dancer, the secret paramour of his mistress, Neripa. Having examined the state of his patient, the surgeon declares that he thinks it improbable he should live above two, or at most, three days. Father Mulo, a monk, urges the necessity of acquainting the wounded man with the danger of his condition. The surgeon replies, that he cannot think it consistent with politeness to tell a gentleman a disagreeable, or unnecessary, truth on any occasion; observing that in France such a thing would be considered as quite unpardonable. 'How it would be considered in France, is very little to the purpose,' said father Mulo; 'the important point is, how it will be considered in the other world, where the manner of thinking is very different from what it is in France.' 'That,' rejoined the surgeon, 'is saying a severer thing of the other world, than I should have expected from a man of your cloth.'

*Zeluco* is an anonymous work; yet from internal evidence only, we might safely ascribe it to Dr. Moore, author of the well-known *travels through France, Germany, and Italy*.

ART. VIII. *Transactions of the Royal Society of Edinburgh.* Concluded from Vol. lxxix. p. 537.

THE papers in the LITERARY CLASS of this collection, consist of eight articles. The 1st and 7th articles contain Essays on the Origin and Structures of the European Legislatures, by Mr. Allan Maconochie, Advocate, and Professor of Public Law in the University of Edinburgh. In the first of these Essays, Mr. M. endeavours to ascertain the form of government of the Gothic nations in their original seats; and in the second, he examines the alterations which it underwent upon their settlement in the Roman empire. He intends to add a third Essay, on some future occasion, in order to trace the progress and revolution of the European legislatures under the predominancy of the feudal system. In the first part of his work, Mr. M. examines the account which Tacitus has given of the Germans; on which subject we cannot expect any thing very new, or very interesting, after the laborious and philosophical researches of a Montesquieu, a Hume, and a Gibbon. The author, however, puts in his claim to originality by asserting, that the ancient Germans had not any order of nobility distinguished from the general body of freemen: a position which seems inconsistent with the words of Tacitus, "*Reges propter nobilitatem*;" and which indeed cannot be reconciled with these words, but by such logical chemistry as will convert any one proportion into another.

The second part treats of the legislature of the German nations during the first ages after their establishment in the Roman empire. Mr. M. proposes his hypothesis at very great length; and then sums it up in the following words, which we shall quote as a specimen, though surely not of elegance, or of English.

\* The leading proposition in the foregoing hypothesis is, that the diets of the European states were originally national assemblies, containing, *de jure*, the whole warriors belonging to them, conducted by their local chiefs or magistrates, who, together with the king and dignified ecclesiastics, formed a senate or council that, in general, directed the common resolves. I propose, in this part of the paper, to consider the grounds of this proposition, in the first place; and then, chiefly with a view to our own country, examine the evidence relative to the deliberative council which I have ascribed to the diets, and to the situation of towns, in order to justify the hypothesis, in stating that the former was an assembly of the magistracy, and that the latter resorted to the diets, in the same manner as the country districts.

\* Considering how certainly we know, that the warriors or *liberi homines* of every tithing and hundred were bound to attend personally, not only on the meetings of these districts, but in the general meetings of the province or shire, where they not only were reviewed by the chief magistrate, but assisted in the judicial and political de-

*liberation*



liberations which the business of their quarter required, it might have been imagined, that a natural analogy would have led authors to agree in the supposition, that the national diet was nothing more than an aggregate of the provincial diets, in the same manner as the provincial diets were aggregates of those of lesser districts. The difficulty we feel in accommodating our reasonings to a period, when both the business and the amusement of a freeman consisted in making war, and when the habits of the migratory life of shepherd tribes were still recent, and rendered the manners of society extremely different from our own, is the only reason I can offer for this opinion having met with little attention or regard. Strong arguments in favour of it, from the history of the ancient German nations, I flatter myself, will be suggested from what has been stated in the former parts of this paper. Those from the history of latter times, I hope, will be found equally satisfactory.

In endeavouring to prove his point, that among the Gothic nations there was not any patrician order distinct from the order of freemen, and that all the soldiers, or what he calls the military cast, were noblemen or gentlemen (for these terms were originally synonymous, and still remain so in most countries), and constitutionally members of the legislative assembly, Mr. M. displays great copiousness of learning, and still greater confidence of conjecture. His system, he thinks, will reconcile the seemingly contradictory opinions of Lord Lyttelton and the Abbé de Mably on the one side, who consider the Gothic governments as democracies; and of Montesquieu and Hume on the other, who regard them as aristocracies.

Mr. Maconochie's expedients for maintaining at once the rights of the nobility and of the people, put us in mind of a story of the Emperor Charles V. currently reported in Italy. In his journeys through that country, the Emperor was often teized by the vain Italians for titles of honour. The inhabitants of Mantua and Vicenza were particularly importunate, crowding about the doors of the inn at his Majesty's arrival and departure. To deliver himself from such troublesome importunity in future, Charles said at the former place, "Let them all be marquises;" and at the latter, "Let them all be counts." And hence the reason, that the title of marquis is so common at Mantua, and that of count almost universal at Vicenza.

Mr. Maconochie, however, seems to be a man of much reading; he has the merit of thinking for himself. His observations on the deliberative body in the Anglo-Saxon and Scottish diets, and on the question, whether they contained representatives of towns? are ingenious and instructive. On this latter subject, he observes:

Very strong arguments have been derived from the progress of the House of Commons to its political consequence; and, from its rank and functions, when first found acting in the legislature, to  
show,

belonging to it), a division of the country, or a political community, and was ranked and governed accordingly.\*

These observations are important and just. But the quotation, we are afraid, will still leave room for regretting, that in academical discourses, Mr. M. should not have paid more regard to precision of style, neatness of composition, and beauty of illustration.

The next article is a dissertation to prove, that Troy was not taken by the Greeks. By John Maclaurin, Esq. Advocate, now a Lord of Session. In this Essay, the author follows the footsteps of GEBELIN DE LA COUR, in his *Monde Primitif*, and of Mr. Bryant, in his *Mythology*. In addition to the authorities cited by these writers, he produces that of *Dio Chrysostramus*, a Greek author, who lived in the time of Trajan, and whose works were much esteemed for purity of style, and depth of observation. Dio wrote two dissertations on Homer: in one of which, he gives his panegyric as a poet; but, in the other, takes him severely to task as an historian. The latter dissertation of Dio Chrysostrom (of which not one commentator on Homer makes mention) contains an account of the Trojan war, quite opposite, in most particulars, to that of Homer; and this, Chrysostrom says, he made up, partly from the information of an Egyptian priest, and partly from what appeared to himself the most probable. Chrysostrom then proceeds to prove by argument, that Homer's account must appear, when examined with attention, to be false, absurd, and contradictory to itself. Casaubon, who writes some notes on Dio Chrysostromus, says of this dissertation: "*Dignus plane liber hic, quem legunt philologi, et quicunque in veterum scriptis cum judicio cupiunt versari; quamvis et pro Homero multa dici possunt.*" The same criticism applies to Mr. Maclaurin's discourse, whose ingenuity amuses, though his arguments do not convince. His style is a model of neatness and sprightliness, of which take the following specimen:

\* The Greeks, by Homer's account, were always greatly superior in numbers to the Trojans and their auxiliaries; and, for more than nine years, they had Achilles with them †, whom Homer has, on all occasions, represented as perfectly irresistible to the Trojans. How then came it about that the war lasted so long?

\* The only answer that can be made to this is, that the Trojans kept within their walls as long as Achilles appeared; and this Homer himself suggests †, though it is contradictory to several other passages, where it is said, that many battles had been fought, and great numbers slain on both sides.

\* But this will not prove satisfactory, when it is considered, that Andromache, in the interview she has with Hector in the sixth book, tells him, that the city was to be come at, and the wall easily scaled; †

\* Il. viii. 558. † Il. vii. 352. & xviii. 287. ‡ Il. vi. 454.



and that Ajax, Agamemnon, Menelaus, and Diomed, had three times attempted it. If so, what hindered Achilles to storm the town the day after he landed? How came Ajax, and the other chiefs, to be so long in threatening an assault? Madame Dacier, in a note on this passage, says, That the art of reconnoitering was not known, at this time, even to the Greeks. The absurdity of the answer shews the force of the observation. A wolf, fox, or other beast of prey, that wants to get into a fold or close where sheep or cattle are confined, would walk round it to discover at what place the fence was lowest.

\* But further, supposing the town to have been impregnable, how came the Greeks not to take it by blockade? They had a powerful fleet, the Trojans none; so that it was easy to hinder the town from being supplied with provisions by sea; and it was equally easy to have drawn lines around it, which would have cut off all communication between it and the country; the infallible consequence of which would have been, that the Trojans must have surrendered as soon as their stock of provisions was consumed. As the Greeks did not draw lines around the town, whilst, at the same time, we are told they threw up a rampart before their own ships, and as the Trojans received succours from their neighbours at different times, the fair conclusion is, that the Greeks were not masters of the country, nor superior to the Trojans in the field, but, on the contrary, found themselves overmatched. If it shall be said, that the art of drawing lines was not known to the Greeks, I answer, that the method they took to secure their ships proves the contrary to be true; and, had they been ignorant of that art (if so simple an operation deserves that name), they never would have thought of the siege, as they had no artillery or machinery of any kind for making a breach in the walls: besides, without any art or labour, they could have placed bodies of troops so as to intercept all the Trojan convoys.

\* Homer admits, that the Greeks suffered more before Troy than any mortal man could relate\*: That they lost a great number of men, many excellent officers, and that Ajax, Antilochus, Patroclus, and Achilles, the greatest hero of them all, perished in the expedition. This, of itself, affords a presumption that they were not successful. It is very improbable that Achilles fell by the hand of Paris; the truth seems to be, that he died by that of a better man. Hector possessed himself of his armour, which is not at all surprising, if he slew its owner; but cannot otherwise be explained: for, as to the story of Patroclus dressing himself in the armour of Achilles, and being slain and stripped by Hector, it cannot possibly be true. Achilles was by far the strongest and stateliest of the Greeks: Hector was nothing to him; and Patroclus again was nothing to Hector, as is evident from the anxiety with which Achilles charges him not to encounter Hector. Now, when Hector did get Achilles's armour, he found he could not use it; and, therefore, Homer† make's Jupiter interpose to fit it to his body; though, after all, the god did not perform the work sufficiently; for Hector owed his death to fighting

\* *Odyss.* iii. 105.

† *Book xvii.* 210.

Achilles in that armour, as an aperture still remained near the throat, through which Achilles drove his spear. If then the armour of Achilles could not be used by Hector, how is it possible, that it could be used by Patroclus, who was so much inferior to him? It is palpable, that he must have been almost as ill fitted with it as David was with Saul's. Homer himself admits\*, that Patroclus could not wield Achilles's spear, how then could he support, not to say march and fight, under the load of his armour?

† It cannot be denied, that Achilles fell during the siege; and it is evident the Greeks must have been less able to take the town, after this and their other losses, than before. Accordingly it is admitted by Homer and his followers, that they did not take it by force, but it is pretended they took it by stratagem. Homer's account of which is precisely as follows †: Epeus made a wooden horse, into which Ulysses and the Grecian chiefs went with a body of troops; the rest of the Greeks burnt their tents, and set sail. Upon this, the Trojans came down, and, along with them, Helen. She, attended by Deiphobus, went three times round the horse, calling each of the Grecian leaders by his name, and mimicking the voice of his wife. This made them all, except Ulysses, desirous to get out, or return an answer; but he restrained them, and clapped his hand on the mouth of one of them, who was more eager to speak than the rest, and kept him gagged in that manner till Helen retired. The Trojans then drew up the machine to their citadel, and held a consultation as to what they should do with it. Some were for cutting it up; some for precipitating it from the rock; but others thought it ought to be allowed to remain as a propitiatory figure. This last opinion prevailed, and the Greeks came out of it, and, after an obdurate struggle, vanquished the Trojans, and plundered the town.

‡ The absurdity of all this is too gross and glaring to need refutation. Virgil saw well the objections to which it is liable, and, to obviate them, has strained his invention to the utmost, but in vain. According to him, this horse was huge as a mountain †; and it was necessary it should, as it was to contain an army in its belly. It fell to the lot of Ulysses, Menelaus, Neoptolemus, the maker Epeus, and five other leaders, to enter this machine; which they did, with a body of armed men that filled it. The rest of the Greeks sailed to Tenedos, which was *in sight* ‡, and there *hid* § themselves on the desert shore. The Trojans, thinking them gone for good, came down, and consulted about the disposal of the horse, as in Homer. But upon Laocoon, who opposed its introduction into the city, being devoured by two serpents, they put wheels to its feet, and ropes to its neck, and drew it up to the town, through a breach made on purpose in the wall. The Greeks at Tenedos returned at midnight, having the benefit of a bright moon-shine; and those in the horse having descended by means of a rope, opened the gates to them, and the Trojans, being buried in sleep and wine, were easily mastered.

\* Il. xvi. 140.

† Odyss. viii. 500.; iv. 271.

‡ Æneid. ii.

§ In conspectu.

¶ Conduct.



\* Every person who reads this with the least attention must perceive, that Virgil had better have couched the story in general obscure terms, as Homer does. By being particular, instead of mending the matter, he makes it worse; and there is one striking incongruity, into which it is astonishing he should have fallen. Tenedos, he says, was in sight; and, no doubt, it was; for its distance from the Trojan shore is but forty stadia, or five miles; it was a bright moon-shine, and Troy stood on a hill; how then could a *great* army be *hid* from the Trojans on a *desart* shore? At any rate, it is impossible that 1200 ships could be concealed from them. They must have seen the fleet at least. If so, it cannot be believed, that they would have made a large breach in the wall when the enemy was so near. But it would be improper to dwell longer here. Since the town, it is admitted, was not taken by force, and since the stratagem by which it is alleged to have been taken is absurd and impracticable, the fair conclusion is, that it was not taken at all, and that we should have read the repulse of the Greeks in verse, if time had not envied us the works of the poets of Troy.

† Let us now see what happened, according to the Greek writers, after Troy was, as they pretend, taken and sacked. If the Greeks had been, in reality, victorious, it is natural to suppose that they would have returned home in a body, in good order, observing due discipline and obedience to their general. But, instead of doing so, Homer tells us\*, that they quarrelled among themselves, differed about the course they should steer; that some went one way, some another, and that several were shipwrecked.

‡ But this is not all: If the Greeks had been, in reality, victorious, those who returned would have been received as conquerors, with open arms by their families, and with acclamations by their subjects. But the reverse of this confessedly happened. Agamemnon, their captain-general, upon his arrival, was slain in his own house, by a villain who had debauched his wife in his absence. Would such have been his fate, had he appeared at the head of an army of conquerors? And not only was he himself slain, but, according to Homer, all those who returned with him; yet this exploit was performed, he says, by Egisthus, with no more than twenty men; and he reigned seven years in Agamemnon's stead †, till he was assassinated, in his turn, by Orestes. Diomed was soon driven from his country, and Neoptolemus from Peloponnesus; and, according to the account of the former in Virgil, all who were concerned in the expedition against Troy were dispersed over the earth, and suffered every where remarkable hardships and distress,

\* *Vel Priamo miseranda manus* —

Æn. xi. 259.\*

Mr. John Hill, Professor of Humanity (of Latin) in the University of Edinburgh, has given two Essays on the principles of historical composition, with an application of those principles to the writings of Tacitus. Mr. Hill, with great success, defends Tacitus and his imitators, against the dulness of ig-

\* Odyss. iii. 136.

† Ibid. iv. 530.

norance, and the coldness of verbal criticism. Yet he is not a bigotted admirer of this great author. He observes,

\* The character of Tacitus as an historian, though, upon the whole, deservedly high; yet cannot, in every respect, escape our censure. He possessed powers perfectly adequate to the task of speculating upon the affairs of men, as becomes a philosopher. His sensibility caught those delicate shades in the human character, of which ordinary observers lose sight amidst its great outlines. His fancy suggested the precise emotions most likely to arise in a trying situation; led him to adopt that language by which such emotions seek vent; and to seize the circumstances, in every object described, which strike the observer first, and bring the rest along with them. His judgment discriminated the genuine from the spurious, however artfully embellished; and, in the action even of complicated causes, could assign the exact influence of each in the production of their common effects. But the ardour of his feeling, and the quickness of his fancy, sometimes betrayed him into errors. Strong as his judgment was, it did not always watch and control their excesses. The elegance of his style and sentiments, accordingly, degenerates, at times, into affectation, and their animation into extravagance. From the general vigour of his powers, he has thrown beauties into many passages which few writers, in any age, have rivaled, and which none have surpassed; but, from an undue balance, occasionally existing among these powers, certain passages are overwrought, and deformed by those attentions that were meant to improve them.

\* Shakespeare and Tacitus are, perhaps, the two writers who leave upon the minds of their readers the strongest impression of the force of their genius. Splendid beauties in each are but eclipsed by faults which would have cancelled the merit of ordinary performers. We should, indeed, have no standard for measuring their excellence, did not the poet sometimes shock us with his extravagancies, and the historian with his conceits.

\* The opinions of the best modern critics confirm the favourable judgment given upon the writings of Tacitus. They were rated beneath their value by those who pretended to judge of them in the last century. Mere philologists might, indeed, detect impurities in our author's style, and falsely ascribe that obscurity to a fault in his diction, which, in fact, had its seat in the depth of his thought. Being void, however, of that science which alone makes literature respectable, no words could unfold to them those beauties upon which he meant that his reputation should rest. Monsieur D'Alembert\*, and other French critics, whose merit entitled them to direct literary opinions, saw the value of his works, and removed, in some degree, the prejudices that had subsisted against them. The elegant Mr. Gibbon tells us, "That, if we can prefer personal merit to accidental greatness, we shall esteem the birth of the Emperor Tacitus more truly noble than that of kings: That he claimed his descent from the philosophic historian, whose writings will instruct the last generations of mankind †." That the Emperor did not feel

\* *Melanges de Littérature, tom. 3. Morceaux de Tacite.*

† *Hist. vol. i. p. 325.*



himself dishonoured by the connection, appears from his giving orders, that ten copies of Tacitus should be annually transcribed, and placed in the public libraries. From the works of his immortal ancestor, he expected, that his subjects would learn the history, not of the Roman constitution alone, but of human nature itself. By rescuing even a part of these from destruction, he acquired a right to the gratitude of posterity; because he thereby preserved a mine, in which, the longer and the deeper we dig, we shall find the richer ore.

‘ However feeble this attempt to trace the principles of historical composition may have been, it may perhaps shew, that Tacitus, and all successful historians, have pleased, not by accident, but by rigidly adhering to a standard which they must have previously discerned. In spite of those diversities in point of manner, and gradations in point of merit, which necessarily take place among a number of writers, the leading characters of this standard must be the same to them all. A new proof may be thus had, that there is as certainly, in the nature of things, an immutable difference between beauty and deformity, as between truth and falsehood; that the principle of taste is more consistent in its decisions than is generally supposed; and that, in all the fine arts, this principle is gratified when we observe, and offended when we neglect, certain laws which are the basis of just execution, and of sound criticism in each.’

From this quotation, it appears that Mr. Hill is abundantly qualified for the task which he has undertaken, and that his own taste in composition renders him worthy of criticising Tacitus.

Next follows an Essay by Mr. William Richardson, Professor of Humanity in the University of Glasgow, on the dramatic or ancient form of historical composition. Mr. R. endeavours to explain the reasons, which are surely obvious enough, why the ancients adopted a method ‘ so peculiar to themselves;’ but the fact is, that the contrary method of only telling what a man said, instead of making him speak for himself, is rather peculiar to English and French historians of the present century. Mr. Richardson then justifies the ancient dramatic mode of writing history, by observing that probability is not more shocked by an historian’s speaking in the character of another, than by his thinking for that other. Of this he gives an example from Dr. Robertson, who says, in his history of America, that “ Pizarro, intoxicated with the success which had hitherto accompanied his arms, and elated with having again near a thousand men under his command, refused to listen to any terms.” Yet, as Mr. Richardson observes, the only fact, of which we have sufficient evidence, is, that Pizarro refused to listen to any terms.

The last article, of which we are to take notice (for Collins’s *Ode on the popular Superstitions of the Highlands of Scotland*, has already been reviewed,—see vol. 79. p. 532. 555.), is a very ingenious Grammatical Essay, on the nature, import, and effect

of certain conjunctions, particularly the Greek *de*. This essay will be read with pleasure by philologists. The author, Mr. John Hunter, Professor of Humanity in the University of St. Andrews, proves that the words *to* and *too* in English, *ad* and *at* in Latin, and *de* in Greek, as an adverbial termination, and a separate particle, all of them denote the same thing, viz. addition; and that in each of these languages respectively, the two words were originally the same. The style of this essay is correct and classical, and the matter affords a happy specimen of the application of philosophy to grammar.

ART. IX. *Aphorisms on Man*: translated from the original Manuscript of the Rev. John Caspar Lavater, Citizen of Zurich. 8vo. pp. 224. 3s. sewed. Johnson. 1788.

"*THE proper study of mankind is Man.*" Nothing dignified with the name of Science is so entitled to our attention as that which analyzes the mind, develops the principles of human conduct, instructs us in the knowledge of ourselves, promotes the practice of virtue, and contributes to the truest enjoyment of life. But this is a branch of wisdom not of the most easy attainment. Man is a creature so *wonderfully made*; so like, and yet so unlike, himself, that it requires long and nice observation, associated with the soundest judgment, to lay down with any tolerable precision, the *philosophy of human nature*; or to state what M. Lavater calls 'the doctrine of unisons and discords between ourselves and others \*.'

How far he is capable of executing this task, is a matter on which all are not likely to be agreed; though no one, it must be confessed, has looked at man with a more minute and steady attention than this physiognomical philosopher. He has surveyed him from *top to toe*, and so noted each variety of form and features, that he pretends to see the soul through every part; and to be able, from merely reading the exterior or title-page of man, to tell all that is within. Physiognomy is this gentleman's *hobby-horse*, which he sometimes rides rather *hobbyhorfically*, or pushes to a ridiculous extreme; as when he undertakes, from inspecting even the *feet* †, to tell what kind of soul they belong to, or with what passions *Alma* is usually agitated, as she sits squat on the *pineal gland* ‡. We will not, however, quarrel with him for having cantered his hobby-horse faster than we poor Hyperborean Reviewers should have done, as he has made us ample amends for the strangeness of some of his physiognomical positions by the little book of Aphorisms now before us. They are the maxims of one who has looked at man through

\* Aph. 18.

† Prior's *Alma*.

‡ See our Appendix, vol. lxxviii. Art. 1.



the medium of a singular genius. In them, is much originality of sentiment and expression; common thoughts sometimes assume an air of novelty, and the whole evinces in the author a considerable insight into human nature, together with a peculiarity of reflection. These sketches of M. Lavater on the philosophic canvas might be compared to the paintings of his friend FUSELI. Perhaps the drawing is, in general, too bold, and the colouring too strong; but he knew that he painted for beings on whose minds the boldest strokes of the moral pencil are apt to produce the slightest effects.

What we most object to, in these Aphorisms, is the air of affectation which discovers itself in some, and the obscurity which envelops others. In several places, the thoughts and sentiments are expressed with a *cenfurable* brevity; for without notes, which are wanting, many readers will not be able to understand him; but, in spite of these defects, we forcibly feel his genius, and discover, in these Aphorisms, the warm friend of mankind.

The following will enable our readers to form an idea of the merit of this collection of maxims.

‘ Who in the same given time can produce more than many others, has *wigour*; who can produce more and better, has *talents*; who can produce what none else can, has *genius*.—

‘ Who is open without levity; generous without waste; secret without craft; humble without meanness; bold without insolence; cautious without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to pass the ordeal of honour, friendship, virtue.—

‘ Who, without pressing temptation, tells a lie, will, without pressing temptation, act ignobly and meanly.—

‘ Who, under pressing temptations to lie, adheres to truth, nor to the profane betrays aught of a sacred trust, is near the summit of wisdom and virtue.—

‘ All affectation is the vain and ridiculous attempt of poverty to appear rich.—

‘ True genius repeats itself for ever, and never repeats itself—one ever varied sense beams novelty on all, and speaks the same.—

‘ Who has no friend, and no enemy, is one of the vulgar; and without talents, powers, or energy.—

‘ The more honesty a man has, the less he affects the air of a saint—the affectation of sanctity is a blotch on the face of piety.—

‘ Be not the fourth friend of him who had three before and lost them.—

‘ A merchant who always tells truth, and a genius who never lies, are synonymous to a saint.—

‘ The purest religion is the most refined Epicurism. He, who in the smallest given time can enjoy most of what he never shall repent, and what furnishes enjoyments, still more unexhausted, still less changeable—is the most religious and the most voluptuous of men.—



incomprehensible.

called in question.

Here and there,  
and the following wi  
known maxim of R  
*malheurs de nos meilleu*

‘ You are not very g  
imagine you to be.—

There are many,  
singularity and energ

‘ There are more he  
minds and destinies of  
Him, who humanises a

know but of one such b  
‘ He who laughed at  
you opened it— felt th

you— applauded when h  
has the most indisputabl

‘ Let the four-and-tw  
from motives of humani  
but offensive *bon mot*.—

‘ I will take upon me  
give rectitude of heart to

‘ The creditor, whose  
may hold his head in sun

‘ A great woman not i  
of common talen



ART. X. *Diversity*. A Poem. By Della Crusca. 4to. 37 Pages.  
2s. 6d. Bell. 1788.

ON the altar of Modern Poetry, Della Crusca has presented several elegant offerings, which have been graciously accepted by the English Muse. He is certainly a very pleasing writer of verse; and if not entitled to the splendid praise of shining among his cotemporaries,

— *velut inter ignes*

*Luna minores,*

he must, nevertheless, be allowed to possess those talents which authorise a writer in enacting his own laws. Great geniuses are to be considered as sovereign princes, enjoying independent jurisdiction, and not to be shackled and restrained by the ordinances and decrees of each other. The creative mind is a law to itself, and should be permitted to mark its own way, and direct its own course. A servile adherence to prescribed rules, especially in poetry, regardless of the circumstances which gave rise to them and the ends which they were to answer, is highly ridiculous, as well as inimical to improvement. In a multitude of instances, we shew our judgment by imitating the ancients; but imitation, even here, might be pushed too far; and our extreme partiality for their writings induces us to regard the laws, which they appeared to observe, as nothing less than *absolute*; and hence to enforce their observance in such a manner as must damp genius and prevent originality of composition. We therefore are as unwilling as Della Crusca (*alias* Mr. Merry) can be, to adopt Mr. Mason's opinion of *the regularity of Lyric poetry constituting its merit*; and, further, we think with him that 'the use of the STROPHE, ANTISTROPHE, and EPODE, might do very well formerly at Athens and at Thebes, but having no analogy to our customs and manners, need surely never be introduced; unless in some birth-day song, when the accompaniment of dancing might be the means of exhibiting in a fair point of view the activity and grace of the lovely MAIDS OF HONOUR.'

These, therefore, are discarded by him, and, in the poem before us, assuming a Pindaric privilege,

*Numerisque fertur*

*Lege solutis* \*.

Through the whole, we have accompanied him with pleasure; and we venture to pronounce it, notwithstanding some little faults, the production of a true poet.

Our readers must not conclude, either from the title or the motto, that DIVERSITY is a wild rhapsodical effusion. It is a regu-

\* The motto to this pamphlet.

larly diversified poem; in which POETRY (the 'vivifying Maid') is boldly sketched, under the influence and direction of Genius. With a description of GENIUS the poem commences:

'Twas on a mountain's airy spire,  
 With eye that flash'd celestial fire,  
 That quench'd the dawn's expanding ray,  
 And pre-assum'd the day,  
 Immortal GENIUS stood.  
 Anon, his sapphire wings unfold  
 With ample spread, and starr'd with beamy gold;  
 His loose hair hover'd o'er the prostrate flood,  
 And on each bounding billow threw  
 A quiv'ring shade of deeper blue.  
 Sudden he darts a light'ning smile,  
 And "blest (he cries) be BRITAIN'S isle,  
 "Dear proud Asylum of my favour'd race!  
 "Where Contemplation joys to trace  
 "The classic feature, and the form of sense,  
 "And hail the MUSE SUBLIME, and PATRIOT ELOQUENCE,  
 "These are the plains that FANCY loves,  
 "O'er these white cliffs she wanders free,  
 "And scatters in the floating gale,  
 "Her long array of fairy pageantry.  
 "While MELODY, in some far vale,  
 "Weaves on the air a length'ning line  
 "Of cadence soft, and swell divine;  
 "What time the maniac RAPTURE roves,  
 "His jet locks dripping with the vap'ry show'r,  
 "That EVENING weeps upon each folded flow'r,  
 "As down the shad'wy hills her less'ning car  
 "Tracks the slow progress of her idol star.  
 "Then here, in sweet delirium will I stay,  
 "And meet on every blast a variegated lay."

In the above, *maniac RAPTURE*, and *jet locks*, may be objected to; but, on the whole, the lines are beautiful; as, likewise, is the succeeding description of POETRY:

'Lured by the voice, from solemn glade  
 The vivifying Maid,  
 Extatic POETRY, was seen  
 To pace the upland green—  
 With many a curl luxuriant flowing,  
 Cheeks with light purpureal glowing,  
 While her long, unsettled gaze  
 That VARYING PASSION'S force displays,  
 Fix'd on him she most ador'd,  
 HER SACRED SOUL'S ETERNAL LORD.  
 Ha! as she swept with wild'ring hand  
 Her charmed harp, o'er sea and land  
 Fleet ZEPHYR bore each melting tone,  
 That MELANCHOLY thought her own,



That frolic PLEASURE smiled to hear,  
 And MADNESS welcomed with a tear:  
 While VALOUR, rushing at the sound,  
 Dash'd his burning eye-balls round,  
 And as far off his shield he hurl'd,  
 WITH NAKED BREAST DEFIED THE WORLD!

Nor is the painting of the scenery inferior to that of the *Dramatis Personæ*.

' Scarce was the mystic strain begun,  
 When from his eastern tent, the SUN  
 Leapt forth in arms,  
 And rear'd his crest sublime,  
 THE PROTOTYPE OF TIME!  
 How lovely then were NATURE'S CHARMS!  
 Glit'ring OCEAN never ending,  
 Ruby ROCKS, and FORESTS bending,  
 Bending to the lawns below,  
 Where countless flow'rets countless tints bestow;  
 Wide LAKES their lucid mirrors spread,  
 Upon whose banks the white flocks fed,  
 And seem'd their silv'ry fleeces to adorn  
 With the last lustre of the moon of morn.

' ART, alike transported straying,  
 Was her rival pow'r displaying;  
 O'er the sleek wave she bade a NUM'ROUS SAIL  
 Stretch the fair canvas to the wafting gale;—  
 From shelving hills triumphant CITIES rise,  
 And tow'rs and column'd domes usurp the skies;—  
 Bade meadows smile with many a cultur'd bow'r,  
 And bursting fountains tofs the spangled show'r.  
 Such was the scene when the rapt Maiden sung,  
 Ah, who shall tell the music of her tongue!

Hence the Muse regularly proceeds to exhibit her various powers, under the inspiration of Genius, in diversified measures. We cannot, however, follow her through all her changes; but we must not forget to notice the elegant tribute which Della Crusca pays to the memory of a deceased friend, with whose name he concludes his enumeration of the English Poets, and whom he not only laments as Milton does Lycidas, in verse, but concerning whom he adds the following note:

' SIR JOHN HENRY MORE, Bart. who died in the year 1780, at about the age of twenty-five. His true poetical powers cannot be better proved than by the following lines, which he wrote to a Lady, a few months before his death, being then in an evident decay:

" If in that breast, so good, so pure,  
 Compassion ever lov'd to dwell,  
 Pity the sorrows I endure,  
 The cause I must not—dare not tell.

The grief that on my quiet preys,  
 That rends my heart, that checks my tongue,

I fear

I fear will last me all my days,  
But feel—it will not last me long.”

The description of *Affectation* has great merit; and there are some lines in it which Pope would have been glad to own; but we do not approve of *Affectation* being *masculine*, nor of the following line:

‘ And then the witty wink, and he! he! he!’

Toward the end, we are obliged to adopt a reading of Peter Pindar's (*Pozzi* for *Piozzi*) to get rid of a redundant syllable; but these are spots which are so lost in the light of the whole, that, perhaps, they will not be observed unless viewed through the smoked glass of criticism.

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ART. XI. *Mary, Queen of Scots*, a Tragedy; as performed at the Theatre Royal, Drury Lane. By the Honourable John St. John. 8vo. pp. 76. 1s. 6d. Debrett. 1789.

THE Prologue to this Tragedy concludes with these four lines:

‘ Too long hath virtue blush'd at Mary's name,  
And justice slumber'd o'er her injur'd fame:  
Truth to the heart at length shall force its way,  
And reason justify the passions' sway.’

The play exhibits an evident partiality to the character of Mary, yet never attempts to impeach the received history of the reign of Elizabeth; so that the expectation raised, is by no means satisfied: and indeed the Prologue and Epilogue, though, in point of writing, each has merit, both proceed on a false principle. English audiences have never been adverse to historical dramas, nor impatient of a violation of the unities. Without thinking of Horace, they demand that the characters shall be such as tradition has taught them to expect; and the success of the piece rests on the choice of the subject, and the manner in which it is treated.

The story of Mary Queen of Scots is not new to our stage; and we will not scruple to pronounce that it has been more happily treated by Banks in his *Albion Queens*\*, than by the author of the tragedy now before us. The incidents are more judiciously selected and arranged, the characters are delineated with more variety and spirit, and the language is, with all its faults, more warm and animated. Banks, it is true, often indulges himself in extravagant sallies of rhyme and fustian; yet there are in his dialogue many happy speeches, and many touches of true poetry. The conflicts of nature and politics in the breast of Elizabeth,

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\* He was author likewise of the well-known tragedy of *The Earl of Essex*.



the emotions of love and royalty in the bosom of Mary, as well as the affections of the Duke of Norfolk, together with the discovery of the conspiracy of Babington, and the signing of the death warrant by Elizabeth, are so well imagined and executed, that we are tempted to believe that an able alteration of the play by Banks would produce a valuable addition to our dramatic catalogue.

The subject has engaged us in a comparison between the rival efforts of Banks and the Hon. Mr. St. John; and that the reader may, in some measure, judge for himself, we will lay before him parallel scenes from each writer.

In the first Act of *The Albion Queens* the following speeches compose part of the series of dialogue between Elizabeth and the Duke of Norfolk:

*Q. Eliz.* Nay, were you Duke of all your fancy'd world,  
Your head as high as your aspiring thoughts—  
Confess 'tis frenzy, so go home and sleep,  
But take this caution, Sir, along with you—  
Beware what pillow 'tis you rest upon.

*Nor.* If to proclaim the innocence of her  
Who has no liberty to do't herself,  
Be such a crime, take then this life and honours,  
They're more your Majesty's than his that wears 'em;  
But while I live, I'll shout it to the skies,  
Whilst echo answers from this ball of earth,  
Queen Mary's wrong'd, Queen Mary's innocent.

*Q. Eliz.* And must I endure all this?  
Hence from my sight be gone, be banish'd ever.

*Nor.* I will obey your anger, but alas!  
You'll hear my message first from the sad Princess.

*Q. Eliz.* What said she?  
*Nor.* Here is a letter from that guilty fair one;  
She bid me thus present it on my knees.

*Q. Eliz.* Before I read it you may speak, my Lord.  
*Nor.* Mark but the superscription—is't not to  
Her dearest sister Queen Elizabeth!

*Q. Eliz.* It is.  
*Nor.* But had you seen her write it, with what love,  
How with a sigh she perfum'd every word,  
Fragrant as eastern winds, or garden breezes,  
That steal the sweets of roses in their flights;  
On every syllable she rain'd down pearls,  
And said instead of gems, she sent you blessings;  
For other princely treasure she had none.

*Q. Eliz.* Alas! what mean'st thou, Norfolk?

*Nor.* Then she sigh'd, and said,  
Go to the Queen, perhaps upon her throne,  
Tell her, mine is an humble floor, my palace  
An old dark tower, that threat'ning dares the sky,  
And seems at war with heaven to keep day out:

For eighteen years of winter, I ne'er saw  
The grass embroider'd o'er with icy spangles,  
Nor trees majestic in their snowy robes ;  
Nor yet in summer, how the fields were clad,  
And how soft Nature gently shifts the scene,  
Her heavy vestment to delightful green.

*Q. Eliz.* O Duke, enough, thy language stabs my soul.

*Nor.* No feather'd chorister of chearful note,  
Salutes my dusky gate to bring the morn,  
But birds of frightful omen. Screech owls, bats,  
And ravens, such as haunt old ruin'd castles,  
Make no distinction here 'twixt sun and moon,  
But join their clattering wings with their loud creaks,  
That sing hoarse midnight dirges all the hours.

*Q. Eliz.* O horror! Cecil, stop thy ears and mine.  
Now cruel Morton, is she guilty now ?  
She cannot be ambitious of my crown ;  
For though it be a glorious thing to fight,  
Yet like a glittering, gaudy snake it sits,  
Wreathing about a Prince's tortur'd brow :  
And oh ! it has a thousand stings as fatal.  
Thou hast no more to say ?

*Nor.* I found this mourning Excellence alone,  
She was asleep, not on a purple bed,  
A gorgeous palat, but upon the floor,  
Which a mean carpet clad, whereon she sat,  
And on a homely couch did lean her head :  
Two winking tapers at a distance stood ;  
For other light ne'er bless'd that dismal place,  
Which made the room look like some sacred urn,  
And she, the sad effigies of herself.

*Q. Eliz.* No more ; alas ! I cannot hear thee out—  
Pray, rise my Lord.

*Nor.* O ! never till you have pity.  
Her face and breast I might discover bare ;  
And looking nearer, I beheld how tears  
Slid from the fountains of her scarce clos'd eyes,  
And every breath she fetch'd turned to a sigh.

*Q. Eliz.* O ! I am drown'd ! I am melted all to pity.

*Nor.* Quickly she wak'd, for grief ne'er rested long,  
And starting at my sight, she blush'd and said ;  
You find me full of woe, but know, my Lord,  
'Tis not for liberty, nor crowns I weep,  
But that your Queen thinks me her enemy.

*Q. Eliz.* My breast, like a full prophet, is o'er charg'd,  
A sea of pity rages to get out,  
And must have way—Rise Norfolk, run, haste all,  
Fly, with the wings of darting meteors, fly  
Swift as the merciful decrees above  
Are glided down the battlements of bliss.  
Quick, take your Queen's own chariot, take my love,  
Dear as a sister's, nay as a lover's heart,



And bring this mourning Goddess to me straight;  
 Fetch me this warbling nightingale, who long  
 In vain has sung, and flutter'd in her cage;  
 And lay the panting charmer in my breast;  
 This heart shall be her jaylor, and these arms her prison,  
 And thou, kind Norfolk, see my will obey'd."

The correspondent passages in *Mary, Queen of Scots*, compose  
 art of two Scenes in the second Act.

\* Enter Norfolk.

*Nor.* I fear I'm come full late; tho' not the last  
 In love and duty to my gracious Queen.

*Eliz.* My Lord, we know your fame for loyalty;  
 For honour, justice, generosity;  
 We think ourselves have not been wanting yet,  
 In owning and rewarding your deserts;  
 Nor can we doubt your faith and gratitude.

*Nor.* Forbid it Heaven that there should be just cause!

*Eliz.* Norfolk, you are our first commissioner.—

*Nor.* As such, I trust I've not disgrac'd my charge,  
 Or England's justice.—

*Eliz.* You are not accus'd;  
 Think not we wish for blind subserviency  
 In th' exercise of such a trust; but say  
 Frankly, what colour wears this wondrous cause?

*Nor.* On Mary's side fair as her beauteous front.—

*Eliz.* How! to my face? [*aside.*]  
 My Lord, you never speak  
 But from the heart; such frankness pleases me,  
 And much becomes your family and name;  
 Which, in good truth, I wish were well secur'd  
 In the right line; your noble wife, my Lord,  
 Hath lately left us to lament her loss;  
 You should repair it: who wou'd not be proud  
 To boast of Norfolk's heart? Why not aspire  
 To ask a royal hand?—The Queen of Scots  
 Is not, I guess, displeasing in your sight.

*Nor.* Aspire to gain the Queen of Scots? shall I,  
 So highly countenanced by your good grace,  
 Court one in bondage, fallen, and accus'd?

*Eliz.* Is, then, a diadem so small a prize?

*Nor.* Pardon me, Madam, if I have no wish  
 To wed a prisoner.—Gods, when I reflect  
 On all the comforts I enjoy at home,  
 How can I wish to seek a land of strife;  
 And purchase, at the price of wealth and ease,  
 A barren sceptre and a fruitless crown!

*Eliz.* Then England boasts a peer who scorns the match

*Nor.* Such are the gifts of bounteous Providence,  
 Such my condition in my native land,  
 That when surrounded by the numerous throng  
 Of my retainers, at my plenteous board,

Or in the crouded field at country sports,  
I your liege subject, sometimes rate myself  
As high as many princes.—

*Enter Davison.*

*Dav.* Madam, I come  
From the Earl of Leicester, who by illness seiz'd,  
Despairs of life, yet frequently repeats  
Your royal name, and seems as if he wish'd  
T' impart some weighty matter.—

*Eliz.* Say I'll come. [*Exit Dav.*]

[*Aside.*] So Leicester has some secret to divulge  
Upon his death-bed, tho' I trust to Heav'n  
He doth not yet upon his death-bed lie!—

[*Addressed to Norfolk.*] And on what pillow Norfolk lays his head  
Let him beware!— [*Exit Eliz.*]

\* \* \* \*

\* *Enter Norfolk, throwing himself at Elizabeth's Feet.*

*Nor.* My Mistress! Oh, my Queen!  
Here let me, prostrate on this ground, assert  
My faith and loyalty!

*Eliz.* You may arise;

'Tis done already; honest Cecil prov'd  
Your plots were not design'd against ourselves.

*Nor.* Tho' justice is of right, yet he who feels  
Not thankful for't, betrays a narrow mind,  
Forgets the general pravity of man,  
Nor prizes virtues for their rarity.

*Eliz.* Norfolk, attend! this caution now remains;  
What falls from high should deep impression make;  
Beware how you take part in Mary's cause!  
Remember this forgiveness, and engage,  
That henceforth you'll give over these attempts.

*Nor.* This act of justice claims my solemn vow.

*Eliz.* Cecil, attend us— [*Exit Eliz.*]

*Cecil.* Norfolk, this escape  
Should serve to warn you from this idle chace;  
Now seek some other fair—take her to wife;  
Fly not at game so high; the falcon's safe  
Who for the lesser quarry scuds the plain,  
But if he's struck, tow'ring to chase the henn,  
He falls to rise no more— [*Exit Cecil.*]

*Nor. solus.* So this wise man  
Thus condescends to waste his thoughts on me!  
Advice is easier given than pursued.—  
It is no trifling talk to quit at once  
All that makes life engaging, all I love!—  
What have I promised? Heavens, I dread to think!  
Yet it must be! for when did Norfolk e'er  
Infringe his word? Nay, to his Queen, his kind  
Indulgent Mistress—What! for mercy sue,  
And break the fair conditions of the grant?



The very thought's a crime—Nature may change;  
 All creatures may their elements forsake;  
 The universe dissolve and burst its bonds;  
 Time may engender contrarities,  
 And bring forth miracles—but none like this,  
 That I should break my word—I'll to my love,  
 Lament our fate, and take my last farewell.<sup>2</sup>

Many of the scenes of this tragedy are not only irregular, but superfluous: the style is a cold imitation of Shakespeare, the great model of the historical drama; which he has contrived, particularly in his two parts of Henry the Fourth, to enliven with humour, and to enrich with passion; giving at once the varieties of the theatre, and the truths of history; and bringing old times, old characters, and old chronicles, before delighted hearers and spectators. In contemplation of such excellencies, we abstain from any further examination of the tragedy of Mary Queen of Scots.

ART. XII. *Four Tracts*. I. *On the Principle of Religion*, as a Test of Divine Authority. II. *On the Principle of Redemption*, whether if premial, it is agreeable; or, if judicial, contrary to Divine Rectitude. III. *On the Angelical Message to the Virgin Mary*. IV. *On the Resurrection of the Body*, as inferred from that of Christ, and exemplified by scriptural Cases. With a Discourse on Humility. By Robert Holmes, B. D.\* Professor of Poetry in the University of Oxford, Rector of Stanton, and late Fellow of New College. 8vo. pp. 307. 5s. Boards. Rivingtons, &c. 1788.

WE have, in Nos. I. II. and III. of these tracts, an ingenious and candid defence of the doctrine of the church of England, respecting the nature and person, sufferings and death of Christ. The professed design of the first is, 'to fix the characteristic principle of religion, and to shew upon what precise view of the Divine Being it was at different times founded.' But the author has, evidently, a further intention, viz. to prove that repentance alone, is not sufficient to obtain the forgiveness of sin, or to give the sinner any rational assurance of exemption from its penal effects; and that all other sacrifices, the sacrifices of Abel, of the patriarchs, and of the Jews, had a reference to, and were sacramental representations of the death of Christ, which alone was, in a strict and proper sense, 'an expiatory sin-offering.' The general train of thought and reasoning in this tract is, that in consequence of the fall, the principle of fear, *i. e.* dread of the divine displeasure and apprehension of punishment, took possession of the human mind, to the total exclusion of the principle of love, or confidence in the divine goodness and mercy; which latter principle, in the fallen state of human nature, owes its

\* Now, D. D.

...the promise to the  
many ways, but with  
of love, to the exclusiv  
argument, it is supposed  
it is farther presumed,  
faith which rendered Al  
of Cain, was faith in t  
mediately after the fall,  
*the serpent's head*: and at  
that 'there never was l  
sacrificial \* terms of scri  
to that object, according  
ner they would have dor  
legal sacrifices to repres  
the principle of fear took  
exclusion of love or con  
ments and practice of 't  
cations, expressed a dread  
sacrifices and lustrations  
vengeance. Now that fi  
the great moral Govern  
consciousness of innocenc  
appears to us a just and  
*nature* knew nothing of t  
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and very little, we imagin  
specting the measures and



countable that no hint of such a reference should be given in the writings of Moses, that the Jews should always be ignorant of it, and that the author of the epistle to the Hebrews should be the only writer in the New Testament who has given any intimation of it. It is much more probable, that one or two expressions of that writer ought to be understood in a qualified sense.

The *second* of these tracts, as the author informs us, was occasioned by the republication of Mr. Balguy's Essay on Redemption. The design of it is to prove that the idea of Christ's sufferings being judicial and penal, is not irreconcilable with divine rectitude. His two great arguments are, that in a variety of instances, the innocent suffer, in consequence of the evil actions of others; and that there were such peculiar circumstances attending the consent of Jesus, as are sufficient to evince that 'whatever the sufferings and the purposes of undergoing them were, no injury was done or received, nor rectitude infringed.' In his illustration of the first argument, Dr. Holmes, like other writers on the same side of the question, confounds ideas which are totally distinct, *suffering* and *punishment*. That the innocent are frequently involved in the consequences of the bad actions of others, is notorious; and has been justly alleged as a strong natural argument in favour of the doctrine of a future state. But guilt is personal, appropriate, and intransferable: and nothing can, in our opinion, be more inconsistent with truth and justice, than to impute the guilt of one being to another, or to inflict punishment on the innocent. With regard to the peculiar circumstances attending the consent of Jesus, among other things, Dr. H. says, 'He concerted in heaven that plan of redemption, which he afterwards conducted on earth. The method and order to be pursued in the accomplishment of it, all the introductory means, all the intermediate and final parts of the scheme, were adjusted by his own counsel concurring with that of the Father, with whom, by unity of will and of love to mankind, he was a principal to his own appointment as Redeemer,' p. 160. And again, p. 162. 'Whatever he was to do when made flesh, or to endure, and for what purposes and to what effect, having been arranged and sanctioned by the Spirit of the Father and his own, it was the same wisdom, it was the same will, by which he acted in the form of God, and consented in the likeness of man.' What is this but to make Christ at once the Sender and the Sent, the Sovereign whose laws were broken, and the Sacrifice by which atonement was made for the breach of them, and the Being who inflicted, and who received punishment? And what must that doctrine be, which involves in it such a confusion of ideas and characters?

The third tract contains an explanation of the titles given to our Saviour, in the angelical message to the Virgin Mary, re-

can Dr. H. have under-  
when applied to the D  
question, ' Art thou  
assertion that God was  
true. The words *κα*  
the words, not of Jesu  
recorded Luke, xxii. ;

In the fourth tract,  
tion of the body, from  
plify it by scriptural  
reasoning from the re  
following paragraph;

' The foregoing *κα*  
monly offered in suppo  
raised up Christ from t  
firming the great infer  
first fruits of them tha  
relation between them ;  
the dead, how say some  
of the dead ?”

The scriptural cases  
the body, are those of  
saints who arose, and c  
surrection. Of these



The discourse on humility is a good practical sermon on Gal. v. 26; but in which is nothing new or striking to recommend it to public notice.

At the end of the volume, are notes on the four tracts, consisting of remarks and quotations, designed to illustrate and to corroborate the sentiments and reasoning contained in them. Both the tracts and the discourse abound with abstract terms and affected expressions. Of the latter, take the following instances. P. 4. '*an assignable operation upon the human mind,*' for a certain effect, or influence. P. 16. '*Aggravation of the divine hostility.*' P. 17. '*Love would decline to associate with turbulence and distrust.*' P. 53. '*The clear and forward light which fear of judgment will assume.*' P. 79. '*To animate human weariness.*' P. 189. '*Natal egression.*' P. 214. '*And the invisible Divinity did appear, veiled in the sensibleness of humanity.*' P. 256. '*He dissuades a spirit of insult.*'

To conclude: Though we are disposed to allow Dr. Holmes a considerable degree of merit, with respect to ingenuity and candour, we cannot say much in commendation of his judgment or his reasoning.

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ART. XIII. *A View of the Importance of the Trade between Great Britain and Russia.* By Anthony Brough. 8vo. 51 Pages. 15. Robinsons. 1789.

**M**R. Brough expatiates, with great fluency, on the advantages of the trade with Russia to Great-Britain. The following articles of import from Russia, which he gives as the average quantities annually brought into this country, are considered by him as a text, and the importance of each article is separately stated.

- 1st. 82,420,000 pounds of iron—avoirdupoise.
- 2d. 3,168,000 pieces of deal—12 feet in length, and 1½ inches thick.
- 3d. 65,300,000 pounds of hemp.
- 4th. 28,400,000 pounds of flax.
- 5th. 41,624,000 pounds of tallow.

6th. To these we may add many other commodities, which contribute to the comforts of private life, and furnish the most abundant materials, without which some of our manufactories could with great difficulty subsist.

'The 82,420,000 pounds of iron are employed in building houses, in the construction of every kind of wheel carriage, in the greatest part of our domestic utensils, in anchors for our large ships, and in many tons of iron work that are necessarily employed to the several parts of them.'

He thus proceeds, through the different articles. Under that of hemp, he observes, that 'one year's importation from Russia is sufficient to rig out three hundred and fifty men of war of the

cottons; 170,000 arl  
shines of cotton, velv  
shag, and 500,000 arl

After having enu  
commented on them  
the following recapit

' 1st, We import fr  
deals, hemp, masts, f  
wrought flax? Is it lin  
our manufactures?) tal  
of upwards of 3,000,00  
found elsewhere?

' 2dly, We export t  
tures, to the value of at

' 3dly, We import as  
the freightage of whic  
article included already

' 4thly, The chief of  
materials for ship-buildi

' 5thly, This trade  
employs no less than 22  
vated by the warmth of  
and frost of the Baltic.'

Query, How many  
ships unemployed each  
other trade? Are not  
age number? Are no  
whole number which a  
And do not our...



' 7thly, Government receives annually between 7 and 800,000l. duties, on the exports and imports of this trade.'

Will Mr. Brough be so obliging as to state how much of these duties are merely *drawbacks*, all of which, though nominally money given, are, at the best, nothing; and for the most part, in consequence of the frauds to which they give rise, *less than nothing* to government? And after deducting these, specify the neat amount of the duties arising from the Russian commerce?

The reader will perceive that this is a popular, declamatory work, intended to magnify the importance of the Russian trade as much as possible, and is by no means intended to give a *fair* view of it. Mr. Brough at length proposes the following query, which we print as he has done:

' WHY DOES NOT THIS NATION RENEW THE SAID TREATY WITH RUSSIA?—We have renewed our treaties of commerce with Portugal; we have renewed our treaties of commerce with Spain; we have stipulated something or other of a paltry commerce with America; and what is most wonderful, we have formed a laborious, dubious kind of commercial treaty with France—and nothing is said about the trade to Russia.'

We have always understood that, where two parties are concerned, should *one* of them prove cross, ignorant, and mulish, it may be very difficult to come to an amicable and equitable adjustment of commercial affairs. By the author's own acknowledgement also, it seems that this question ought first to be put to Russia, for he says, 'how great soever they (the advantages of commerce) may have been to this (country), they have been still greater to Russia.'

' The Russians will ever own, that in their commerce with Great Britain they have been treated with more justice, with more generosity, and with fuller confidence by our merchants, than by the merchants of any other nation of Europe. We are not content barely to give them *long credit* for the money due to us, and to *pay them* the moment our money is due to them, but we even *lend or advance* them immense sums at the beginning of every year; to enable them to travel into the interior parts of their country during winter, and to purchase there every species of commodity, which they afterwards bring down to their harbours in the spring or *summer*.

' It is owing to this custom of advancing money to the Russian merchants, many months before they deliver goods, that the trade to Russia has been greatly encreased, and has circulated riches throughout her vast dominions.'

And is it necessary that England should crouch and bend, and express an over-solicitude for the continuance of such a trade? Or is it not rather incumbent on Russia so to do? A wise minister will be ready to treat every commercial proposition with deference and attention. But it does not seem to be necessary that he should *humly solicit* permission to pour his money into the lap of any potentate who chooses to assume haughty airs of vain superiority.

that country with En-  
tract, though in a differ-  
lowed in the foregoing,  
will apply to both worl-  
sidered, we bestowed m-  
that our observations or

After stating that, f  
of British ships cleared c  
on an average, was abo  
of their cargoes before  
near 3,700,000l. when  
materials, for the use of  
Ireland, and consequent  
use, are far greater than  
nection with the whole  
author proceeds to enu-  
superiority of the Russi-  
America; and concludes  
ing general question:

From these premises,  
sake of English commerce,  
merly did America, in ord-  
one she has lost; and to pr-  
the Empress, in her presen-  
market from England, as

Some persons will, p-  
argument for the purpose  
deny that England




\* If England, then, has a common political interest with Russia, is it not the duty of the governors of England to look forward to futurity, and to make provision beforehand in the friendship of Russia, against those dangers which, sooner or later, will fall on their country from America; in order that during war, the Baltic trade may be protected, and naval stores brought safely from Russia to England, to enrich the one country, and defend the other?'

He then endeavours to shew, that it is much for the interest of England to support Russia in the present war, disregarding the conduct of that country to us during the late war; and attempts to prove that, in promoting the armed neutrality, the Empress had no inimical intention toward Great Britain; and that, if she had, it ought to be disregarded by us.

He then tries to convince his readers, that it would tend to promote the interest of this kingdom, if the Emperor should be encouraged to proceed in his career against the Turks; and enters into a wide disquisition concerning the *balance of power* in Europe. As the old balance of power, he says, is now changed, or entirely lost, he proposes that a new one should be established, by forming a grand alliance between England, Prussia, Denmark, Sweden, Russia, the Emperor, and Holland, founded on the following principles:

' That the King of Prussia be hereditary King of Poland, with those parts of Poland which lie to the west of the river Vistula, together with Lodomeria and Galicia, gained lately by the Emperor from Poland: That the Kings of Denmark and Sweden be one of them hereditary Duke of Lithuania, and the other hereditary Duke of Courland, with Courland, Lithuania, and that part of Poland which lies to the east of the Vistula divided between them: That the free revenues of Courland be guaranteed by the alliance to the present Duke, with his palaces, if he chuses to reside in Courland; and the free revenues of Poland guaranteed by the alliance to the present King, with his palaces, if he chuses to reside in Poland: That the Emperor should have the empire of the Danube; and in return for it, and for the cession of Courland by the Empress of Russia, should give Podolia to the Empress, in order to maké the river Neister a boundary between her on the one side, and the King of Prussia and him on the other: And give the Netherlands to the Prince of Orange, for the protection of Holland against France.'

The remaining part of the pamphlet is taken up in pointing out the various advantages that would result from such an alliance as that which is here proposed; in removing objections that might be started; and in providing alternatives in case of the refusal of any of the parties to concur in the measure proposed. Nor does Sir John, whose imagination is doubtless of a very active sort, rest here: he carries his views across the Mediterranean, and supposing it might be easily possible for this grand alliance to get possession of Egypt, he proposes that the custody of it should be given to England; who should then



struction of one lately b  
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answer the purposes expe  
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politicians must not have  
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came up nearly within thr  
of lying there *three weeks*,  
that in *three days* after he l  
British vessels came into  
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Notwithstanding any li  
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and will afford entertainme



## MONTHLY CATALOGUE,

For JUNE, 1789.

## MEDICAL and CHIRURGICAL.

- Art. 15. *A Treatise on Fevers*; wherein their Causes are exhibited in a new Point of View, &c. &c. 8vo. pp. 87. 1s. Scatcherd and Whitaker. 1788.

**T**HIS author endeavours to vindicate the hypothesis, that all infectious and epidemical diseases, especially fevers, originate from invisible animalculæ. Linné's Dissertation *De Mundo invisibile*, misunderstood, seems to have afforded hints for this little treatise.

- Art. 16. *Observations on the Brunonian Practice of Physic, including a Reply to an anonymous Publication, reprobatng the Use of Stimulants in Fevers*. By George Mossman, M.D. 8vo. pp. 60. 1s. 6d. Law. 1788.

Dr. Mossman here defends the Brunonian doctrine, and offers some remarks on a pamphlet, intitled, *Observations on the medical Practice of Dr. Brown*. See Rev. for July last, p. 89. The practice in fevers must be directed by the circumstances and appearances; and the physician's judgment is seldom put to a more severe trial, than in the determination of the patient's diathesis. Low fevers, in which all physicians prescribe wine and cordials, in their beginning frequently put on such appearances as are common to those of the inflammatory kind, and the contrary: but when once it is clearly determined what the kind of fever is, the mode of treatment necessarily follows. Sterne's motto, *Ταρασση της ανθρωπις η τα πραγματια, αλλα τα περι των πραγματων δογματια*, is remarkably applicable to the Brunonian controversy.

- Art. 17. *Advice to Gouty Persons*. By Dr. Kentish, Gower-street, Bedford-square. 8vo. pp. 100. 1s. 6d. Murray. 1789.

Dr. Kentish has quarrelled with the physicians; and, to widen the breach, he begins his pamphlet with the following sentence: 'To detail the opinions of medical men on the generality of complaints, is at once an insult to their profession, and to common sense. No absurdity is too great for the creed of a physician. He who is orthodox in physic, must shut his ears to reason, and "listen with credulity to the whispers of fancy, or the phantoms of imagination.'" And a little farther, it is added, 'The *medical mind* has been singularly attached to systems repugnant to truth, science, and common sense. Hippocrates was the unintentional cause of this calamity. He separated medicine from philosophy, and sent it *a-wandering* amongst the fictions of imagination.'

After a few reflections of this sort, Dr. K. delivers a philosophical view of the causes of life, health, disease, and death, in sixteen propositions. His theory is strongly tinged with the Brunonian doctrine; being founded on the opinion, that 'Life is an adventitious property of matter, requiring the action of certain exciting or capacitating powers to its maintenance and support.'

The

The history of the gout is next given, together with its causes;— and the result of this part of Dr. Kentish's inquiry is, that 'The removal, or cure, of a gouty paroxysm, depends on the free use of the capacitating powers, and such medicines as are calculated to remove direct or indirect debility.'

The third, or last part, contains practical remarks; and is subdivided into two sections: one, on regimen, or the proper management of the capacitating powers; and the other, on medicine, or the use of particular remedies.

Art. 18. *An Account of Cures by Felno's Vegetable Syrup.* By Isaac Swainson. 12mo. pp. 155. 2s. sewed. Ridgway. 1789.

We have here a number of cases, in addition to those published in Mr. Swainson's former pamphlets\*, confirming the efficacy of the syrup in disorders deriving their origin or malignity from scorbutic impurities, or obstructions in the lymphatic system.—We daily hear great things of this medicine.

Art. 19. *A new compendious System on several Diseases incident to Cattle*, wherein the Disorders are orderly described, and the Symptoms of each Disease obviously laid down; together with a complete Number of Medicines for every Stage and Symptom thereof. There is also annexed, An Essay on the Diseases incident to Calves, and their curative Indications. In the Course of this Work will be found several Observations on the Diseases peculiar to Horses, and their proper Method of Treatment. By Thomas Topham. 8vo. pp. 421. 6s. Boards. Scatcherd and Whitaker. 1788.

We are surprised that no person in this enlightened age has presented the public with a scientific and practical treatise on the diseases of cattle. Till such a work appears, the present publication, with Bracken's and Bartlet's Farriery, may be, in some measure, useful to the public; but it must be remarked, that Mr. Topham (whatever may be his experience, and skill, as a cattle doctor) is a very indifferent writer.

Since writing the above, we have received Mr. Clark's Treatise on the Diseases of Horses; of which some account will be given in our next.

Art. 20. *An Account of the various Systems of Medicine, from the Days of Hippocrates to the present Time: Collected from the best Latin, French, and English Authors, particularly from the Works of John Browne, M. D.* By Francis Carter, M. D. 2 Vols. 8vo. Vol. I. pp. 200. Vol. II. pp. 239. 10s. 6d. sewed. Murray. 1788.

From seeing these two small volumes offered to the public at so large a price, we expected that their contents would be more valuable than usual; but we were deceived. So far is the author from giving an account of *the various Systems, &c.* that he wholly omits several, touches but slightly on a few, and *fully explains* only one system, viz. that of Dr. Brown.

Dr. Carter seems no less inclined to abuse, than was his late friend, Dr. B.; but he abuses with less art and less keeness.

\* See Review, vol. lxxvi. p. 535.



We shall not enlarge on the numerous *errata* that appear in almost every page; they are partly typographical, but it is possible that many of them are errors of the writer. Thus, *phœnomœna*, occurs frequently, especially at p. iv. and v. of vol. i.; *dizerned*, *neugatory*, *coalecing*, *Nespbritis*, may be seen at p. 181. 224. 226. 229 of vol. ii. His style is remarkably uncouth; and a number of strange words are introduced. *Expulsed* is used for expelled, p. 43. vol. i. and *perspirabile*, in p. 119, for perspirable; with many others of a similar kind, beside such as are totally unintelligible, as *colicanodyne*, p. 220. vol. ii.

We shall conclude with an *humble hint* to the defenders of the Brunonian doctrine: A weak cause requires a strong advocate; but we have not observed that any very powerful champion hath yet entered the lists in favour of the opinions maintained by the late Dr. Brown.

## L A W.

Art. 21. *Reports of Cases argued and determined in the Court of Common Pleas*, in Michaelmas Term, 1788, and Hilary Term, 1789; in the 29th Year of George III. By Henry Blackstone, Esq; of the Middle Temple. Part II. Folio. 5s. fewed. Whieldon.

To refer to what we said, relative to the first Part, in our Review for April last, p. 360, may suffice for the present article.

## T R A D E.

Art. 22. *A Copy of the Charter of the Corporation of the Governor and Company of the Bank of England*. 8vo. 2s. 6d. Bell. 1788.

This is a handsome new edition of a valuable old publication, that has stood the test of repeated examinations, by accurate Reviewers, possessed of far more *substantial* qualifications than are often to be found at our board.

To the Charter are added the Bye-laws of the Company.

Art. 23. *Considerations on the Capital Stock of the Corporation of the Governor and Company of the Bank of England*. 8vo. 6d. Turner. 1788.

So far as the representations of an anonymous writer on so important a subject may be listened to, the Bank of England is at this time in the most prosperous state, on the most solid foundation. He boldly declares, that the Company are able to divide *ten per cent.* on their capital stock, with as much conveniency and propriety as they now divide seven: that future enlargements of their dividend do not depend on future profits; but that ample means for it are at this moment in possession: that it is prudent to augment the dividend in a steady progressive manner; and that the proprietors may look for a farther advance of their dividend, at no very distant day.

## E A S T I N D I E S.

Art. 24. *An Enquiry into the Situation of the East India Company*, from Papers laid before the House of Commons in the Year 1787 and 1788. By George Craufurd, Esq. 4to. pp. 64. 3s. Debrett. 1789.

Although much has been written, of late, relative to the concerns of the East India Company, the subject seems not to be exhausted.

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count, article by article, as t  
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in Europe and India are 2,30  
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place of having a surplus of 3,  
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effects, which would justify a

We cannot follow this intell  
but it is easy to foresee, that  
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seen) have been stated, there  
that it is not to be supposed tha  
as *incontrovertible* by his oppo  
objections to them. The par  
entirely free from acrimony an

Art. 25. *A Letter to the Righ*  
*traneous Matter contained in*  
*Hall. To which is added, 1*  
*with Observations. By Maj*  
*pp. 136. 3 s. Stockdale.*  
Major Scott's various comb



## ART CULINARY.

Art. 26. *The Lady's Complete Guide; or Cookery and Confectionary in all their Branches.* To which is added, *The Complete Brewer; also, The Family Physician, &c. &c.* By Mrs. Mary Cole, Cook to the Right Hon. the Earl of Drogheda. 8vo. 6s. Boards. Kearsley. 1789.

Art. 27. *Cookery and Pastry.* As taught and practised by Mrs. Maciver, Teacher of those Arts in Edinburgh. 12mo. 2s. 6d. bound. Elliot and Co. 1787.

It is cruel to tantalize us with books of this kind. We can only lick our lips, and put them aside.

## EDUCATION, &amp;c.

Art. 28. *Petite Encyclopédie des Jeunes Gens: ou Définition abrégée des Notions relatives aux Arts et aux Sciences, à l'Astronomie, au Blason, à la Chronologie, à la Géographie, &c. &c. tout rangé suivant l'Ordre Alphabétique; avec Figures.* Par N. Wanoströcht. 12mo. pp. 342. 5s. bound. Boosey. 1788.

Young persons, while they are learning French, may, by the help of this miniature-dictionary of arts and sciences, gather much useful information. Many of the articles are indeed scarcely dwelt on sufficiently to give the learner the first leading ideas; but others are more fully treated, particularly, geography, chronology, heraldry, mythology, and the explanation of emblematical figures. The plates, though not elegant, are well adapted for use.

Art. 29. *A New Grammar to teach French to Englishmen.* By Dom. Blondin, Professor of Divinity at the Feuillans, Paris, Interpreter to the King, and Member of the Royal Society of Agriculture at Soissons. 12mo. pp. 136. 2s. sewed. Bell. 1788.

Though this grammar is too concise to be a complete introduction to the knowledge of the French language, as far as it proceeds, it is correct and well arranged. It is chiefly valuable for the accurate precepts and tables which it contains, respecting pronunciation.

## BIOGRAPHY and MEMOIRS.

Art. 30. *The interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African; written by himself.* 12mo. 2 Vols. about 260 Pages each. 7s. sewed. Printed for the Author; and sold by Johnson, &c. 1789.

We entertain no doubt of the general authenticity of this very intelligent African's interesting story; though it is not improbable that some English writer has assisted him in the complement, or, at least, the correction of his book: for it is sufficiently well written. The narrative wears an honest face: and we have conceived a good opinion of the man, from the artless manner in which he has detailed the variety of adventures and vicissitudes which have fallen to his lot. His publication appears very seasonably, at a time when negro-slavery is the subject of public investigation; and it seems calculated to increase the odium that hath been excited against the West-India planters, on account of the cruelties that some of them are said to

have exercised on their slaves; many instances of which are here detailed.

The sable author of these volumes appears to be a very sensible man; and he is, surely, not the less worthy of credit from being a convert to Christianity. He is a Methodist; and has filled many pages, toward the end of his work, with accounts of his dreams, visions, and divine impulses; but all this, supposing him to have been under any delusive influence, only serves to convince us that he is guided by principle; and that he is not one of those poor converts who, having undergone the ceremony of baptism, have remained content with that portion, only, of the Christian Religion: instances of which are said to be almost innumerable in America, and the West-Indies. Gustavus Vassa appears to possess a very different character; and, therefore, we heartily wish success to his publication, which we are glad to see has been encouraged by a very respectable subscription.

## NOVELS.

Art. 31. *Eleonora*, in a Series of Letters; written by a Female Inhabitant of Leeds in Yorkshire (Mrs. Gomerfall). 12mo. 2 Vols. 6s. sewed. Walter, Piccadilly. 1789.

These volumes are rendered interesting by a great variety of natural incidents, and are enlivened by an easy and often humorous delineation of characters. The former are indeed such as often happen in life; and the latter are chiefly taken from the middle or the lower classes of society; but the general effect is pleasing, and the writer certainly possesses a vein of comic humour. Her account of a Yorkshire courtship is particularly happy. In describing low characters, Mrs. Gomerfall introduces rather too much of their coarse and ungrammatical dialect. A few words of this sort may be endured; but Mrs. M<sup>r</sup>Gregor's *vulgarisms* are repeated till they become disgusting.

Art. 32. *The Spectre*. 2 Vols. 12mo. About 180 Pages each. 6s. Boards. Stockdale. 1789.

If this book be regarded as a Novel, it has little merit, for the incidents are few and unnatural: if it be considered as a series of letters on various topics, it deserves commendation. The writer has contrived to weave into his narrative a description of the modern state of the Grecian Islands—a critique on *Elfrida*—a review of the novel called *Emmelina*—a dialogue on duelling—a comparison of the advantages and disadvantages of private and public education—a philippic against the custom of powdering the hair—and two or three pleasing poems, beside many moral reflections. The whole is written elegantly, and will afford considerable amusement.

## POETRY and DRAMATIC.

Art. 33. *Remarks on some of Shakspear's Characters*. By the Author of *Observations on Modern Gardening*\*. 8vo. pp. 82. 2s. sewed. Payne.

A preliminary advertisement informs us, that these remarks proceeded from the author of the "Observations on Modern Gar-

\* See Rev. vol. xlv. p. 345.



dening [Mr. Wheatley], who intended to have gone through eight or ten of the principal characters of Shakespeare in the same manner. Were this the only misfortune resulting from his death in 1772, the loss were not much to be regretted; for these remarks contain, in our opinion, more labour and ingenuity, than novelty or solidity. It is not true, as is asserted in the introduction by the author, that any eminent critics, ancient or modern, considered the *manners* as less essential to the drama, than the *fable*; nor does it require such an investigation and analysis of the two several plays, as prevails in the remarker, to discriminate the leading features that distinguish Richard from Macbeth; though they each made their way to a throne by murder, supported it by cruelty and tyranny, and lost it by death in battle.

Art. 34. *Macbeth reconsidered*. An Essay, intended as an Answer to Part of the Remarks on some of the Characters of Shakespeare. 8vo. 1s. pp. 36. Egerton.

In this answer to part of the above remarks, the commentator is worthy of his predecessor; and argues with equal labour and address, and with almost an equal number of quotations, that Shakespeare did not mean, in Macbeth, to give an example of *cowardice*; a discovery which he has submitted, with great respect, to Mr. Malone, and proved, most incontrovertibly, that two and two make four.

Art. 35. *Peter Pindar's Penitence*. A miscellaneous and burlesque Poem. By Pindaromastix. 4to. 2s. 6d. Robinsons. 1789.

This persevering antagonist of Pindar's, may be considered as his shadow, or, rather, as his louse, living upon him, and sticking as close to him as his shirt, or closer. This shadow, or this creeper, which you please, gentle reader, supposes Peter to have been lately haunted by dismal dreams, and a tormenting conscience; in consequence of which he repents of his abuse of the K\*\*\*, Sir Joseph, and Mr. West; and resolves to quit, at once, the wicked rhyming trade. Accompanied by his Peggy, whom we are to consider as his favourite female friend, and who makes a great figure in this poem, he proposes to retire to Falmouth, or the Land's End—there to pass the remainder of his days in penitence for past offences.

This thought, such as it is, the bard has embellished with wondrous *wit* and *humour*, through upwards of fifty pages. We shake our heads now and then at his jocularities,—but he never, like Peter, makes us *shake* our sides.

Art. 36. *Retort Smart upon Peter Pindar's Epistle to a falling Minister\**. With Peter's Palinody and Petition to a standing Minister. A pelting Poem. By Pindaromastix. 4to. pp. 24. 1s. 6d. Robinsons.

In this dull poem, as in the preceding piece, P. P. is confined over to *repentance*. He begs pardon of Mr. Pitt, and requests, as he recruiting serjeant says, to be taken “into present pay and good quarters.”—*Something too much of this*, Pindaromastix! *Too much*, indeed! many may think, for human patience, even that of a *Reviewer*, to bear!—But the worst we wish thee, is, that thou wouldst

\* See Rev. for February last, Art. 62. of the Catalogue.

Of all the joys from  
We do not wish to  
this production.

Art. 38. *The Farm-house*  
J. P. Kemble, and f  
May 1, 1789. 8vo.

*The Country Ladies*, of  
about seventy years ago,  
dramatic performances)  
*imitations*. Kenrick tra  
Kemble has, with no  
acts; but, should he not  
dipped his pitcher, on th

Art. 39. *The Female F*  
4to. 2s.

In these ambling, tit-  
and prettily enough, the  
beauty! Such productio  
ballad, which thus begin

“Dev’l burn ’em—  
Tumble down the

They goddesses mak  
And simpletons m

Away with their non

The author possesses a  
produces flashes of poetry  
Borealis, are reducible to  
mean by the

—odours of velvet



correct and uncouth, (no uncommon case in ode-writing!) and his rhymes are, in one or two instances, intolerably faulty.—The chief design of the ode appears to be, though somewhat obscurely, and rather obliquely, to point out to *Britannia* the room for *Hope*, in the Prince of Wales, had his Majesty not recovered from his late alarming indisposition.

Art. 41. *Ode on his Majesty's Recovery.* By the Author of *Sympathy and Humanity.* 4to. pp. 7. 1s. Walter, Picadilly. 1789.

We have already, in a late Review, hinted our opinion, that on a subject of this kind, great excellence cannot be expected, even from the Muse's best exertions. A luxurious display of FANCY would seem too artificial; and all that NATURE would dictate, on such a topic, might be most happily expressed with brevity and simplicity.

Mr. Pratt's poetic talents are so well known, that to enlarge on them, on this occasion, would be superfluous. There is nothing in this Ode that will diminish the reputation which he has already acquired, unless it be the following lines: and these we leave to the comments of the reader.

' We know 'tis GOD, the LIVING GOD that giveth  
To our pray'rs a Parent King;  
We know, we know, that "OUR REDEEMER liveth,"  
To HIM—the Mighty ONE we sing!

Art. 42. *Subjects for Painters.* By Peter Pindar, Esq. 4to. pp. 105. 3s. 6d. sewed. Kearsley. 1789.

Our poetic Momus goes on teizing the Academicians, and his other old friends, Sir Joseph Banks, the King, &c.; but his enmity to Mr. West seems to be most implacable. What can this celebrated artist have done to provoke him to such eternal hostility? We never heard that he had painted Squire Pindar's picture. By the way, may not Mr. West, if he seeks revenge, seize this hint, and *do it*: taking some old sign of the Saracen's head for his original,

" Staring, tremendous, with a threat'ning eye,  
Like some fierce tyrant, &c."

The subjects here proposed are, some of them, well displayed, in the present exhibition; and most of them well imagined. Among the groupe, we could not help distinguishing, and smiling at, a great 'Law Chief,' *swearing his prayers*, on the late thanksgiving-day at St. Paul's:

' The Devil behind him pleas'd and grinning,  
Patting the angry lawyer on the shoulder,  
Declaring nought was ever bolder,  
Admiring such a novel mode of sinning.'

The rest of the subjects are, chiefly (beside those above alluded to), the D. of R—d, the Lord Ch—n, the late K. of Spain, Old Nick, the Duchess of Devonshire [a truly elegant compliment], the Lords of the Bedchamber, &c. &c. Beside these characters, several pleasant stories are introduced, with Peter's usual felicity and success.

## MISCELLANEOUS.

Art. 43. *The Reflector*. A Selection of Essays on various Subjects of common Life. From original Papers. Illustrated with entertaining Anecdotes. 12mo. 2 Vols. pp. 216 each. 5s. sewed. Lanc. 1788.

These essays are said to have been written in a country town, by a plain man, for the perusal of plain readers. Steele and Addison, it is observed, first brought philosophy from schools and colleges, to the dressing-room and parlour; and that this author has wooed her to take a trip with him to the farm-house and cottage. This distinction of places, for which the respective writers are thought to be best adapted, is not however very perceptible; no liberal compositions will be read with profit or pleasure by persons whose minds are too contracted by ignorance to comprehend common sense on paper; but above that level, we do not see what should withhold the *Tatler*, *Spectator*, or *Guardian*, from entering a farm-house, or this *Reflector*, from the parlour. They all treat of familiar subjects, though the latter is more of a preceptive nature, especially on the subjects of love and marriage. On these points indeed the author's counsels are so very prudent, that were they likely to be generally attended to, we should not hesitate to deem this, and all works of a similar complexion, injurious to society. The propriety of matrimonial connexions may be safely left to the private friends on both sides, who are seldom inattentive, and whose counsels have the merit of applying to particular cases; but in a general view, were only the rich, the beautiful, the wise, and the well-disposed, to be united together, what is to become of all the rest? Must the other classes be left to ruin each other, or be consigned to hopeless celibacy and despair? Fortunately, nature takes better care of us, than we can take of ourselves; by cross mixtures, all are accommodated; adverse circumstances on either side are meliorated, while even the most cautious marriages are not distinguished by superior degrees of conjugal felicity.

The writer of these amusing and instructive papers is becomingly modest in his literary pretensions.

Yet surely (he adds) it is no such very great sin, for a man of confined talents to lay some of his thoughts and observations before the public. The world, even the literary world, is perhaps under greater obligations to little nameless writers, than is generally imagined. The uninformed mind may stumble on important remarks or a happy thought. Virgil is said to have found jewels on the dunghill of Ennius; and even the man of erudition may discover something worth his perusal in the most ordinary scribbler.

Whatever truth there may be in this apology, we imagine the author does not mean to recommend dunghills for the search of jewels; for if he does, we, whose hard fate it is to be too often raking among them, can seriously assure him, the labour is as unprofitable as it is disagreeable. The *Reflector* is not, however, considered as the production of the most ordinary scribbler; his sentiments are generally just; but he is unequal, and does not uniformly support the easy dignity that characterizes our most celebrated essayists.



Art. 44. *Thoughts on the distinct Provinces of Revelation and Philosophy*: proposed to the candid Consideration of young Students in Divinity of both Universities, and other Seminaries of Learning. 4to. pp. 80. 2s. Faulder. 1788.

It is impossible that we should more *fully* (we will not say *accurately*) express our idea of this pompous declamation in favour of an eternal divorce between reason and religion, philosophy and revelation—the writer of which ‘looks down upon all the sages of antiquity and heathenism with pity and contempt,’ and ‘dreads the thought of venturing something more estimable than his neck in a philosophical balloon!']—than in his own words:

‘We are equally surpris'd and entertained, to see what *pompous* writings are issued from the press, *occasionally*, into the public attention, which, when they are critically dissected, have no other recommendation but *great, swelling words of vanity*. That is absolutely their sum total; a mere *caput mortuum!* Who can read them without recollecting what is so frequently repeated, *parturiunt montes, nascitur* [the author, *suo periculo*, writes, *nascitur*] *ridiculus mus.*'

Art. 45. *Liberal Strictures on Freedom and Slavery*. 4to. pp. 51. 2s. 6d. Cadell, &c. 1789.

The writer of these strictures, strangely misnamed *liberal*, appears much better qualified to declaim in the Tabernacle on the bondage of Satan, than to discuss, with intelligence and information, the great moral and political question concerning the abolition of slavery. Whatever zeal he may have for *spiritual* liberty, on the subjects of *civil* and *literary* liberty, his ideas appear to be narrow and confused. For while he is haranguing in favour of freedom, he deplores the *umble* of incoherent and distracting sentiments which the wild imaginations of men have *spawned*, under the very *specious* though *insinuating* pretence of liberty of conscience;—humbly asks, whether the present mode in which *certain literary journals* are conducted, is a *part* of the liberty of the press; and grievously complains, like one whose stripes are yet green, of the discipline which is administered in the school of criticism. To the subjects of wholesome discipline it will always seem a little hard, to suffer castigation; but will the public think he worse of those by whom it is administered?

Both these pamphlets are the productions of the author of *A true Estimate*, &c. and *Characteristics of Public Spirit*, &c. See Rev. vol. lxxix. p. 560.

Art. 46. *Essays on important Subjects*. By Daniel Turner, M. A. 2 Vols. about 250 Pages in each Vol. 12mo. 6s. sewed. Buckland. 1787.

The first principle of these essays seems to be, that we are indebted for all our knowledge of religious subjects to revelation. The author expressly asserts, ‘that reason can be of no effectual use in religion without that divine illumination which the Father of lights communicates through his Son;’ and though he acknowledges the belief of the existence of God to be a necessary preliminary to the belief of miracles, yet he derives even this first principle of religion from revelation, and owns that ‘he cannot see how any one could convince himself that there is a God, the first cause of all things, without some farther

assistance than what mere nature affords.' This is surely saying, in other words, that our belief in God depends on revelation; and that our faith in divine revelation depends on our belief in God; that is, as the logicians say, reasoning in a circle. And this, we apprehend, all those writers do, who, in their zeal for revelation, deny the sufficiency of reason to discover the first principles of natural religion. This notion of referring every thing in religion to immediate divine illumination, is unquestionably the hinge of all enthusiasm; and the common point, from which mystics, in all ages, whatever different routes they may have afterward taken, at first set out. Mr. Turner's style is easy and correct; and allowing him his *data*, he reasons clearly; but we cannot see how these can be admitted, without overturning all religion, natural and revealed.

The subjects treated in these essays are, *The origin of our idea of God*; *The Mosaic account of the creation*; *The nature of religion*; *Miracles*; *A separate state*; and *The double sense of prophecies*.

Art. 47. *A short Letter to Col. Lenox, on his Conduct towards the Duke of York.* By an Officer of the Army. 8vo. pp. 28. B. Kearsley. 1789.

The letter-writer takes great liberties with Col. L.'s character and conduct; and to prove, beyond all possibility of doubt, that he was totally wrong in presuming to *call out* a prince of the blood, he abuses Col. L.'s family and kindred-connexions. Such arguments are, certainly, *irrefragable*.

#### POLITICAL.

Art. 48. *An Address to his Majesty, on his happy Recovery: with a short Review of his Reign: Some Remarks on the late Procession to St. Paul's, and the reported Voyage to Hanover; with the Characters of a pious King, a Patriot Prince, and an imperious Minister.* 8vo. pp. 62. 2s. Kearsley. 1789.

We read in a certain obsolete history, that, on a certain day, when the sons of God came to present themselves before the Lord, Satan, who had been prowling about the earth with a most malicious intention, intruded himself among them: Our readers will be at no loss to make the application. The author of this pamphlet (who was ashamed to affix his name to it), fearing that the cop of joy, which Providence had put into our hands, might be too luscious, was willing to dash it with wormwood and gall.

In this address we have a few truths greatly distorted; and numberless falsehoods dressed up in language calculated to fascinate and mislead the minds of his Majesty's good subjects.

Art. 49. *An impartial Report of all the Proceedings in Parliament, on the late important Subject, of a Regency.* Comprehending a more accurate, ample, and unbiassed Statement than any hitherto published; with correct Lists of the Divisions, and the Protests of the Lords: and a concise Narrative of the Circumstances attending his Majesty's Indisposition. 8vo. 10s. 6d. Boards. pp. 620; beside an Appendix of 48. Bew. 1789.

The editor of this valuable collection observes, in his introduction, that he has, for obvious reasons, avoided 'to risk any opinion' on cir-  
cumstances,



circumstances, &c. confining himself 'to a plain and simple narration of the occurrences, and as faithful a report of the parliamentary debates, on the occasion, as could be collected;' hoping, and 'confidently presuming, that nothing of moment has been omitted.' — The judicious and impartial reader will not value this complement the less, for the editor's abstemiousness, in the respect here mentioned.

The Appendix contains copies of Mr. Pitt's Letter to the Prince of Wales, with his Royal Highness's Answer; Extracts from the Examination of the Physicians; Transactions at the Meetings in London and Westminster; A List of the Addresses; Proceedings of the Parliament of Ireland; and other particulars.

Art. 50. *An Oration, delivered on the Secular Anniversary of the Revolution.* By William Sharp, Junior, President of a Society devoted to *Public Freedom*, at Newport, Isle of Wight; with an Appendix. 8vo. pp. 31. 1s. Johnson. 1789.

In this oration are many sensible observations, and some things which might as well have been omitted. We here refer to what the author says, page 13, 'Not a single spot appears to stain the snowy ermine of the elder GEORGES. No illegal invasion of civil property; No infringement of the sacred rights of private conscience, are to be traced in their amiable memoirs. And, though the *present reign* has not uniformly shone with such propitious beams; we hope the clouds are *for ever* dissipated, which obstructed its lustre.' We have nothing to object either to George the 1st or 2d. They were patrons of liberty; the friends of mankind; and we are much indebted to their salutary administration. But why cast a slur on George III.? Surely Mr. Sharp forgets that to him we are indebted for a full and free toleration, and the independence of our judges, which is the best security for our liberties.

As to the songs in the Appendix, though we cannot say much in favour of the poetry, yet we approve the sentiments.

#### NEGROE SLAVERY.

Art. 51. *The Speeches of William Wilberforce, Esq. &c. on the Abolition of the Slave-Trade, in the House of Commons, May 12, 1789.* 8vo. pp. 32. 1s. Stockdale.

This publication contains, likewise, the speeches of Messrs. Fox, Pitt, Gascoigne, Grenville, Burke, Dempster, Lord Penrhyn, &c. to which Mr. Wilberforce's twelve propositions are added.

Art. 52. *No Abolition; or, an Attempt to prove, to the Conviction of every rational British Subject, that the Abolition of the British Trade with Africa, for Negroes, would be a Measure as unjust as impolitic, fatal to the Interests of this Nation, ruinous to its Sugar Colonies, and more or less pernicious in its Consequences, to every Description of the People.* 4to. pp. 51. 2s. Debrett. 1789.

To those who would impartially view the subject of negro-slavery, in a commercial light, with respect to this country, the present publication will appear to be of great consequence. The author seems, as far as *we* can pretend to judge, to have made his estimates, and stated every circumstance, with the utmost exactness; and to have given due sanction to the whole, by a number of important extracts

from the report of the Rt. Hon. Committee of Privy Council. His concluding paragraph runs thus :

‘I leave it now to every honest and considerate man in Great-Britain, who is at present unwarp’d by prejudice and passion, to put these stubborn facts and figures which I have displayed before him, in competition with all the oratory and all the merits of Mr. W— and his followers, however transcendent they may be ; and then let him calmly decide, not without a fair and candid examination of evidence on one side, as well as the other, whether he recollects that there ever was propounded to this nation, any measure so rash and puerile ; so enormously unjust and absurd ; so advantageous to foreign powers, particularly France ; and so hostile and mischievous to our nation and its colonies, as that of the *Abolition of the British Trade with Africa?*’

We cannot quit this publication without noticing some slips of passion in the writer ; who, forgetting what is due to candour and Christian charity, has disgraced his performance by the following paragraph :

‘When the present mania abates, the public will judge of the fitness of men to conduct the concern of a great, a powerful and wise nation, who would sacrifice its most important interest, and rob fifty-eight thousand of our fellow subjects of the means of existence, to humour the cant of hypocrites, and the folly of projectors ; or to serve a temporary, selfish, political purpose, which sooner or later will disgrace all its abettors.’

For a confirmation of the *prophetic* part of the last paragraph, we must refer to time.

Art. 53. *An Essay on the comparative Efficiency of REGULATION or ABOLITION, as applied to the Slave Trade.* Shewing, that the latter only can remove the Evils to be found in that Commerce. By the Rev. T. Clarkson, M. A. 8vo. pp. 82. 1s. 6d. Phillips. 1789.

Those who are acquainted with the former writings of Mr. Clarkson, respecting the slave-trade, and with the ample extent of his knowledge of the subject, will need no assurance from us, of his ability to make good the position advanced in the title-page of the present tract. We have not room, nor is it any longer necessary for us to enter into particulars relative to this almost exhausted topic. Suffice it, therefore, with respect to the present article, only to add our general opinion, that Mr. C. has clearly shewn, that no bill of *regulation* for carrying on the negroe-trade, will effectually remove the enormous evils, of which we have heard so much complaint ; and that a total *discontinuance* of that trade can alone prove efficient for the accomplishment of the great and desirable purpose, contended for by those friends of human liberty, who wish to see an end of the negroe slavery.

This pamphlet is full of curious information and cogent reasoning—Many repetitions of estimates, facts, reports, and arguments that have been formerly adduced, are necessarily again brought forward ; but, at the same time, it must be observed, that much new matter will be found in this elaborate and valuable performance:—which, therefore, deserves to be attentively perused, and well considered;



sidered, by all who wish to become thoroughly acquainted with the real state and merits of this GREAT QUESTION OF HUMANITY.

Art. 54. *Considerations on the Abolition of Slavery, and the Slave Trade*, upon Grounds of natural, religious, and political Duty. 8vo. pp. 169. 2s. 6d. Printed at Oxford. London, Elmley, 1789.

We have here one of the most capital of our modern publications on the subject. The learned and humane author warmly espouses the abolition scheme; and among other able exertions of his great ability, he gives a complete refutation of Mr. Harris's *Scriptural Researches*. This elaborate work is written in the form of a *Letter to a Friend*, and the signature, at the end, is 'T. Burgess. C. C. C. Feb. 1789.'

Art. 55. *Scripture the Friend of Freedom; exemplified by a Repetition of the Arguments offered in Defence of the Slavery, &c.* 8vo. pp. 79. 1s. 6d. Phillips, &c. 1789.

Another respectable opponent of the author of the *Scriptural Researches*. The present writer being a foreigner, as well as Mr. Harris, apologizes for any defects of style, &c. in his composition. He was chiefly solicitous 'to detect what he conceives to be misconstructions of scriptural passages, artfully fabricated for the purpose of giving sanction to a trade, the pursuit of which must deeply wound the feelings of every true Christian.'

#### T H E O L O G Y.

Art. 56. *The Right of Protestant Dissenters to a complete Toleration, asserted; containing an historical Account of the Test Laws, and shewing the Injustice, Inexpediency, and Folly of the Sacramental Test, as now imposed, with respect to Protestant Dissenters; with an Answer to the Objection from the Act of Union with Scotland.* By a Layman. The second Edition, corrected\*. 8vo. 2s. Johnson.

The narrative part of this piece states, fully, and we think, fairly, the history of the test laws; the argumentative part reasons clearly and forcibly on the injustice and impolicy of excluding from public offices a part of the community, who have given every possible proof of loyalty, and are as able, and as well disposed, to serve their country in civil capacities, as the rest of their fellow-citizens. In the following passage, the writer refutes the notion of danger to the church from the proposed repeal:

\* The repeal of the test laws, while it would be a relief to many of his Majesty's faithful subjects, would in no way affect the church. It was established long before these acts were made, and so would continue, if they did not exist. Its doctrine, discipline, revenues, and preferments, would remain exactly the same as at present. Not one article of its doctrines, not one rule or ceremony of its discipline, not one particle of its revenues, or the smallest preferment, would be turned out of its present channel. That repeal would leave them where they are, fully protected by statutes, and fenced in by canons.

\* See Rev. vol. lxxvi. p. 348.

No legal power or privilege would be taken from the church, nor would any thing be introduced which could pave the way for future danger. On the contrary, the friendship of a respectable body of men, rendered contented by such a measure, would add to their security; especially if there is the least colour for pretending, that the dissenters have it in their power to become formidable.

‘ If questions of late have been agitated concerning tythes, has it not been by the landed interest? or if concerning ecclesiastical courts or powers, has it not been in the legislature only? Have not the dissenters been silent as a body, except when attacked, or as mere controversial writers on points of doctrine, and not of power or possessions?—And on the other hand, have they not fought the general cause of religion against deists and atheists, and, by the confession of many dignitaries in the church (who have made the circumstance matter of reproach to their own inferior clergy), have they not done it with great zeal and effect, and has not this ultimately strengthened the establishment?—In short, they have founded their chief comfort in tranquillity; and manifested every mark of satisfaction in the civil and religious constitution of their country, their own hardships excepted.—Their ministers have made no ill use of the enlarged toleration lately granted; nor will their laymen of that now sought for. The church may therefore rest assured, that the dissenters are never likely to attack *their* rights, unless it should be indispensable for the restoration of their own; and that the most effectual way of disarming them as foes, is by making them friends.’

The facts and arguments, stated in this publication, so decisively establish the expediency, as well as the justice, of the repeal of the test acts, that we cannot suppose that it will long be in the power of the obsolete cry, “ The church is in danger,” to prevent it.

Art. 57. *An Address to the Dissenters, on the Subject of their political and civil Liberty, as Subjects of Great Britain.* By Samuel Catlow, of Mansfield. 8vo. pp. 19. 4d. Johnson. 1788.  
The same subject cursorily treated, in a way which is rather more declamatory than argumentative.

Art. 58. *Hints submitted to the serious Attention of the Clergy, Nobility, and Gentry, newly associated.* By a Layman; a Friend to the true Principles of the Constitution in Church and State, and to religious and civil Liberty. The second Edition, revised, with Additions. 8vo. 1s. White. 1789.

The first edition of this very respectable tract was noticed in our Review for February last, Art. 73. of the Catalogue. The unknown author continues to urge, with zeal tempered by moderation and candour, the long-wished revival of our Liturgy; and he has here made considerable additions to his former arguments. The following advertisement is prefixed: ‘ The public affliction affecting all orders of people (but now most happily removed), caused the first edition of this pamphlet to be called in, when few copies had been sold; for such a publication would *then* have been ill-timed. As the alterations are considerable in this second, any one possessed of the first edition may have this in exchange, by bringing the former to the bookseller.’



Art. 59. *A History of Christ*, for the Use of the unlearned: With short explanatory Notes, and practical Reflections. Humbly recommended to Parents, and Teachers of Youth in Schools. By Will. Dalrymple, D. D. one of the Ministers of Ayr. 8vo. pp. 600. 6s. Boards. Printed at Edinburgh. London, Robinsons. 1787\*.

It must afford the pious reader great pleasure, to see a faithful minister of the gospel, who has worn himself out in his Master's service, and might well claim the privilege of an *Emeritus miles*, employing his last moments, as it were, in compiling an History of his Saviour's Life and Actions, for the benefit of his hearers in particular, and posterity in general. It is not easy to determine which is most conspicuous, the humility and modesty, or the zeal and affection of the author. His humility and modesty, if there were any imperfections in this work, would, in a great measure, disarm criticism. His zeal for promoting the Christian religion, and his affection for the objects of his pastoral care, are such as might be expected from one who had consecrated his youth and riper years, and is now devoting his old age, to the service of the sanctuary. The notes and reflections are sensible and pertinent, and will be very useful to young students in divinity, and others who have not an opportunity of consulting various authors. An index is added, to the chapters, verses, and sections. We heartily wish the good Doctor may live to see this publication answer his warmest wishes. By way of appendix are added, Testimonies of early Christian writers, of Jewish and Heathen writers,—and of sceptical writers. This is not the least valuable part of the book. In compiling it, the author has not failed to avail himself of the labours of Lardner, Newcombe, &c. &c.

Art. 60. *Lessons of Moral and Religious Instruction*, for the Benefit of the Poor in general, and the Use of Sunday Schools in particular. 18mo. pp. 74. 4d. Rivingtons.

These lessons consist of easy dialogues, many of which are rendered interesting by the introduction of natural incidents. They are, both in sentiment and language, well adapted to the purpose for which they were written.

Art. 61. *Remarks on Dr. Horsley's Ordination Sermon*: in a Letter to the Lord Bishop of Gloucester. By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. Small 8vo. pp. 15. 4d. Deighton. 1788.

A very free, but, in our opinion, not entirely an ill-grounded censure of some of the leading sentiments of a discourse, which has already passed under our notice.

Art. 62. *A Letter to the Lords Spiritual of Parliament*, with Anecdotes of the Character and Vices of the present Clergy. 12mo. pp. 79. 1s. 6d. Stockdale. 1789.

The chief objects of censure in this pamphlet are, the superficial manner in which candidates for holy orders are examined, the inequality of the provision made for the support of the clergy, and the

\* Though the date of this volume is two years old, it did not make its appearance in London till very lately.

prophaneness and licentiousness which often disgrace the clerical character. These are certainly great evils, and call aloud for redress; and the complaint does not deserve the less attention, because it is presented with some degree of petulance.

*List of THANKSGIVING SERMONS continued: See our last.*

No. VIII. Preached at the Cathedral Church of St. Paul, London, before his Majesty and both Houses of Parliament, April 23, 1789, being the Day appointed for a General Thanksgiving. By Beilby, Lord Bishop of London. Published by his Majesty's Command. 4to. pp. 24. 1s. Rivingtons.

When we consider the importance of the occasion, the grandeur of the audience, and the delicacy of the preacher's situation (the King, to whose character, and late very afflictive circumstances, he must necessarily allude, being *present*), we must allow that the Bishop had a most difficult task. He, however, acquitted himself with perfect success. We do not recollect that we ever heard or perused a sermon with greater satisfaction. The discourse (in brief) is judicious, pious, rational, manly, and elegant. Can more be said?

IX. *The Favour and Protection of God, an infinite Source of national Gratitude and Joy.* Preached in the Chapel of Gosport, April 23, &c. By Richard Bingham, B. A. late Fellow of New College, Oxford. 8vo. 1s. pp. 28. Rivingtons, &c.

Mr. B.'s sentiments are just, properly suited to the occasion, and expressed in easy, flowing language; though some grave readers may possibly think the style of the preacher rather too poetical.

X. Preached in the Roman Catholic Chapel at Winchester, — on the General Thanksgiving, &c. By the Rev. John Milner, M. A. *With Notes, historical and explanatory, &c.* 4to. 1s. 6d. pp. 34. Robinsons, &c.

Mr. Milner has, in this valuable discourse, given to the public, as we apprehend, a very satisfactory vindication of the principles and conduct of the Roman Catholics, as good citizens, and loyal subjects. In proving this, he found himself unavoidably obliged to embark on the 'turbid sea of controversy,' as he well expresses it; which having passed, he enters 'on the more pleasing subject' of 'the particular motives of attachment,' on the part of the British Roman Catholics, to their present Sovereign. In this part of his well-written discourse, he expresses himself in the most becoming and animated terms, as a grateful and affectionate subject of a good and worthy Prince. In a word [for we must not enlarge, in this part of our Catalogue], we cannot but recommend this *uncommon* publication to the candid perusal of Protestant readers of every denomination.

XI. At Greenwich Church, by the Rev. Andrew Barnaby, D. D. Vicar, &c. 4to. pp. 20. 1s. Payne and Son.

The preacher applies the doctrine of a particular Providence to the case of his Majesty's happy recovery; which, he observes, 'was as instantaneous as was his illness;' — 'The interposition of a particular Providence,' he adds, 'was universally felt and adored.' — The Doctor's



Doctor's inferences from these awful premises, are such as well become the pious Christian divine.

XII. — By Thomas Roskilly, A. B. Vicar of Awliscombe. 4to. pp. 10. 1s. Robinsons.

After a just assertion, that national blessings demand the tribute of national gratitude, the author proceeds to make such proper reflections as the occasion naturally suggests; concluding with some practical inferences, and earnest exhortations to loyalty, and every grateful return which a happy nation owes to a mild and salutary government. The composition is animated and correct.

XIII. *Causes for observing the late memorable Event by a public and national Thanksgiving, &c.* 8vo. pp. 32. 1s. Payne, &c.

We are not told where this anonymous sermon was preached, or whether it was preached at all. The following 'Address to the Public' is prefixed 'by the Editor.'

'The following discourse was partly composed, and partly extracted from a volume of posthumous Sermons (but little known), by an unbeneficed clergyman of the Bishop of London's diocese; who, with a wife and five children, and debts unavoidably contracted, to the amount of *one hundred pounds*, has no dependence whatever, besides two curacies, in an obscure part of the country; the one *thirty*, the other of *twenty-five pounds*.—The editor hopes, that the above will be a sufficient apology for the publication of this sermon, on the present occasion.'

Perhaps the suppression of the author's name was suggested by prudence, on account of some political sentiments which it contains; particularly those where he insists on the imminent danger in which the nation was on the point of being involved (had not his Majesty happily and seasonably recovered) in regard to the settlement of a *Regency*: a subject, on which the author appears to be, decidedly, a ministerialist.

XIV. Preached in Halifax Church—By the Rev. Mr. Pattenfon, Schoolmaster at Rushworth. 4to. 1s. pp. 16. Edwards.

This discourse, like that which immediately precedes it, is partly political; and perhaps it was deemed not unuseful to give it much of that cast, as there seems, from some expressions in the sermon, to have been a kind of local propriety in the admonition which is strongly impressed on its hearers, to avoid factious contentions, and little party divisions.—For the rest, we do not commend this performance, as an elaborate or elegant composition.

XV. Preached in Commemoration of his Majesty's Restoration to Health. 8vo. pp. 17. 1s. Dilly.

Another anonymous production, the unknown author of which assigns his 'dread of censure,' as his motive for concealing his name. Perhaps there was little occasion for this caution, as the performance is by no means destitute of merit,—though we do not praise it as a first-rate work of its kind. If it was written by a young minister, he will probably improve in pulpit composition.—What denomination of hearers this discourse was calculated for, is not said; but it seems formed on scriptural and rational principles; and it turns on good and useful points, suitable to the occasion.

XVI. Preached before the Society of Protestant Dissenters at Mansfield, by Samuel Catlow. 8vo. pp. 19. 6d. Johnson, &c.

After a brief introductory view of public exhibitions of gratitude to Divine Providence for national blessings, in all countries, Mr. Catlow proceeds to consider the great and signal occasion, which gave birth to his animated discourse, and on which depended the welfare of so many millions of rational beings. Here he introduces much political discussion; and, among other points of information, which, perhaps, were peculiarly acceptable and instructive, to his congregation, he gives a brief sketch of the principles of our admirable constitution of civil government; whence he deduces the infinite consequence, and benefit to these nations, of his Majesty's providential recovery, by which the continuance of such inestimable blessings was so happily secured to us.—The sermon is written in good language, and abounds with warm expressions of the preacher's zeal for the preservation of our civil and religious liberties, as well as of his firm attachment and loyalty to the best of sovereigns—the steady assertor and protector of those liberties.

[ *This List to be continued in our next.* ]

SINGLE SERMONS, *on various Occasions.*

I. — Occasioned by that Branch of the British Commerce which extends to the Human Species. Preached to a Congregation of Protestant Dissenters in Hull, Jan. 21, 1789. By John Beaton. 8vo. pp. 64. 1s. Robinsons, &c.

Written with unusual animation, great zeal, and strength of argument, against the species of slavery here alluded to. Mr. Beaton warmly contends for a total extermination of the Negroe trade,—thinking, 'that seriously to deliberate on a plan for the regulation of injustice and oppression, seems wholly incompatible with every principle of honour and conscience.' It is, he adds, 'degrading to human nature, and shews that the mind is warped from the standard of rectitude.'

For the information of those who have not perused the most considerable of the late publications relative to the general state of the trade, the methods of procuring slaves, their treatment on board the ships, at the place of sale, and in the plantations, extracts are given from the writings of Messrs. Clarkson, Ramsay, Newton, Abbé Raynal, &c. The passages are such as will naturally excite horror in the minds of humane and generous readers.

II. *Faith, Virtue, and Knowledge, the peculiar Duties of the Clergy*—Preached at the ordinary Visitation of John Lord Bishop of Bangor, held at St. Peter's, Ruthin, Aug. 12th, 1788. By the Rev. John Walters, M. A. 4to. pp. 23. 1s. Rivingtons.

A warm and well-written panegyric on the Established Church; in which, however, are some passages relative to the Dissenters, that may, possibly, excite a controversy with them.

III. *On the Duty of Forgiveness, abridged from the late Rev. R. Needham, M. A. 2d Edition.* 12mo. pp. 43. 4d. Johnson. 1788.



IV. *A Sermon against Lying.* 12mo. pp. 27. Johnson. 1788.

The latter of these publications is a short and plain discourse, by the Rev. Mr. Charlesworth, published for the benefit of the poor, and is well adapted to answer the editor's benevolent design. For Mr. Needham's sermon, see Rev. vol. lxxviii. p. 447.

V. *The Gospel preached by the Apostles, and especially St. Paul; being a Discourse chiefly drawn from his Writings; proving, that this great Apostle held, and taught, both particular and general Redemption and Salvation.* Delivered at the Chapel in Glasfhouse Yard, Aug. 10, 1788. By Elhanan Winchester. 8vo. pp. 38. 6d. Marfom, &c.

The text Galatians, i. 8. The Author tells us, page 11, that he pays no regard to human authority in matters of religion; that he is a disciple of Christ alone; that both Calvinists and Arminians are sometimes mistaken: that he draws his religious opinions from the fountain of truth, and these he publishes to the world. So far so good. And if this publication tends to make profelytes to liberality of sentiment, the public will be benefited by it.

VI. *On the Principle of Vitality in Man, as described in the Holy Scriptures, and the Difference between true and apparent Death.* Preached in the Parish Church of St. Andrew, Holborn, March 22, 1789, for the Benefit of the *Humane Society*, by Samuel Lord Bishop of St. David's. 4to. pp. 24. 1s. Rivingtons, &c.

The text Ecclesiastes, xii. 7. The learned Bishop has taken no small pains to prove that the *vital* principle may remain in a man for some time after all signs of the *vegetable* life disappear in his body: that what have hitherto passed, even among physicians, for certain signs of a complete death, the rigid limb; the clay-cold skin, the silent pulse, the breathless lip, the livid cheek, the fallen jaw, the pinched nostril, the fixed staring eye, are uncertain and equivocal; insomuch, that a human body under all these appearances of death, is in many instances capable of resuscitation. This, he tells us, however contrary to received opinions and current prejudices, is now abundantly confirmed by the success with which Providence hath blessed the attempts of this Society for the space of 14 years: which he deems a convincing reason for the liberal support of this most important institution.

This ingenious discourse is well adapted to the audience before whom it was delivered, and which we hope will be the happy means of preserving many more from an untimely grave.

VII. Preached before the Governors of the Magdalen Hospital, London, on Wednesday, May 28, 1788. By the Rev. George Henry Glasse, M. A. Rector of Hanwell, Middlesex, &c. *Printed for the Hospital.* 4to. 17 Pages. 1s. Robson and Co.

Mr. Glasse is peculiarly happy in the choice of his text, Micah, vii. 8. and has shewn good judgment and great sensibility in treating a very delicate and affecting subject. He has painted the unhappy female, and her brutish seducer, in just and lively colours. His address to the audience is manly and polite. The whole discourse does honour both to his head and to his heart.

VIII. Preached in the Chapel of the Asylum, on Sunday Morning, March 29, 1789, by the Rev. Septimus Hodson, M. B. 8vo. pp. 23. 1s. Cadell.

In an Address to the Reader, Mr. Hodson declares that he should not have published this 'very humble composition,' if he had not been charged with plagiarism; which charge appears to us to be false from this circumstance, *viz.* that if he had known it to be true, he would not have called on his accusers to have proved their accusation. The text is Proverbs, xxiii. 6. from which passage, Mr. H. considers the duty of parents in three points of view, either as it is taught us by *nature*—or as it has been constituted by the *customs of nations*—or commanded us by the *revealed will of God*.—His observations and reflections under each of these heads are pertinent and ingenious.—The phrase *train up a child*, &c. is considered by him as implying, giving him an early religious education—under the influence of a pious and virtuous example. We recommend this sensible and pathetic discourse, not only to parents, but to children, as worthy the serious attention of both.

IX. *The Rise, Progress, and Effects of Sunday Schools*, considered. Preached at Taunton, March 28, 1789. By Joshua Toulmin, M. A. 8vo. pp. 23. Johnson.

The text on which this discourse is founded, is 1 Kings, xviii. 44. which Mr. T. illustrates by the rise and progress of Christianity,—by the origin and increase of its corruptions,—by the history of the Reformation, and by the commencement and progress of religion in the soul;—applying the whole to the subject of Sunday schools, and expressing his astonishment at the magnitude to which this scheme of disciplining and instructing the children of the poor has arisen. Mr. Toulmin pleads, in the most forcible manner, for the support of this pious institution; and concludes his excellent sermon with a pathetic address to the benefactors, the teachers, and the children.

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C O R R E S P O N D E N C E .

\* \* \* A Young Reader' was charged at the Post-office, although 'post paid' was written under the address. This circumstance is mentioned, as it may lead to a detection of an unfaithful servant. For the rest, suffice it to say, that we have frequently declared our wish to put a stop to such troublesome inquiries; our time is too precious to be lavished on anonymous correspondents, who can have no right to impose such taxes on us. We have no leisure for the juvenile amusement of *Questions and commands*.

ERRATA in our last Number.

P. 385. l. 21. for 'leading chapters,' *t. the first three chapters.*

— 418. Par. 2. line 1. dele 'in.'

— 41. Correspondence 14†, line 2. read, it will be reviewed.

In the present Number.

P. 483. l. 24. In the reference to the note after Mr. Fynasy's name, for \* put †.



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A P P E N D I X  
TO THE  
EIGHTIETH VOLUME  
OF THE  
MONTHLY REVIEW.

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FOREIGN LITERATURE.

A R T. I.

*Histoire des Membres, &c.* i. e. History of the Members of the French Academy, by M. D'ALEMBERT, concluded: See our last Appendix, page 655.

WE return with the more pleasure to this work, as we find the fifth and sixth volumes, which our former review of this publication did not include, equally amusing and instructive with the first four. We cannot, however, quite agree with the author, when, in his eulogé of the *Abbé du Bos*, he says, that 'he was one of those men of letters who had more merit than reputation.' Indeed we are of a totally different opinion, and think that his fame considerably exceeded his desert. The subjects which he treated, were interesting, and he was one of the first among the many Frenchmen who wrote and talked prettily and ingeniously about the fine arts, without feeling their effects with true taste and enthusiasm. Who talk more speciously and frequently about music than our Gallic neighbours? and what music is less pleasing to the rest of Europe than theirs?—not so much in the composition, the laws of harmony being nearly the same every where, as in the *expression*; which is so nationally and radically bad, as to spoil and corrupt the music which they perform of every other country, and reduce it to a level with their own. What the *Abbé du Bos* has asserted of the music of the ancients, discovers at once his ignorance of the subject, and his firm reliance on the ignorance of his readers. His decisions concerning poetry and painting are more frequently the effects of arrogance than good taste or sound judgment. Voltaire says, that 'he had never written verses or used a pencil; but he had read, seen, and meditated much.' He certainly was more

send of discussion, than of the silent and attentive examination of works of art: and it has often been a matter of dispute in France, whether, in judging of productions of art, *discussion or sentiment* was the best guide. M. D'ALEMBERT wisely advises his countrymen to *feel first, and discuss afterwards*. But we have known few French connoisseurs, who would not rather talk than listen, during the perusal of poetry, or the performance of music.

We meet with some admirable traits of character, eloquence, and benignity, in the notes to the eulogy of the celebrated preacher *Maffillon*, bishop of *Clermont en Auvergne*: and the manner in which this prelate pleads the cause of the poor of his diocese to Cardinal *Fleury*, then minister of state, is a model of elegant simplicity and pathetic supplication. The cardinal and he were of different parties in the religious disputes of France at that time; yet they respected and feared each other: and *Maffillon* pleasantly said, "We are mutually afraid of each other, and we are both glad to find each other a counterpoise." When he had lent his chapel to some sectarists, who occasioned a disturbance, he said: "I opened the door to ignorance for the sake of peace; but I should have remembered that among priests as well as among common people, ignorance is much more to be feared than science."

*Maffillon* left his whole possessions to the poor, which did properly belong to his family. Charles Vigne, hearing of the death of a bishop, asked how much he had left to the poor; and was told, two pounds of silver. A young priest, who stood by, observed, that it was but a small *eleemosynam*, a short allowance, for so long a voyage. The pious prelate, with the reflexion, told the priest that he should be his successor, and added, "but don't forget what you have said."

The eulogy of the *Marquis de St. Aulaire*, who arrived at his hundredth year, and at last became an agreeable priest, is amusing and full of anecdote. And in that of the Don Quixote in benevolence and peculiar patriotism, the *Abbe de St. Pierre*, we find so many instances of a wild imagination under the guidance of a good heart, forming impracticable but well-intentioned schemes for the benefit of society, the melioration of the government of his country, and the peace and happiness of all Europe: that virtue seems to have been his mistress, his conscience, whom he never always followed, but never quits. This worthy Abbe is supposed to have been the first who ventured to use the word *liberty* in the French language; and it is certain that, in order to make it current, he put its principle in practice on all occasions. He wrote against excessive taxation, religious intolerance, the titles, expences, and magnificence of courts, reported with the substance and tears of the people. He regarded arbitrary power



and its consequent evils as the certain ruin of a state. These are common place sentiments in England, but were new and heroic in France, at the beginning of the present century. He was the first who saw through all the glare and splendour of the court and character of Lewis the XIVth, and the defects and vices of that prince's principles and government. But so long and constant had been the practice of adulation to which the members of the French Academy were accustomed, that they treated him as guilty of Academic treason for publishing, even after the decease of that monarch, his sentiments in a pamphlet called *La Polyfynodie, Plurality of Councils*, and expelled him from the Academy. This good man being asked, the day before he died, what he thought of his approaching end, answered, that "it seemed like a journey into the country."

The president *Bouhier*, a man of considerable erudition, was elected into the French Academy, on the condition that he would quit Dijon, the place of his birth and residence, and settle at Paris; to which condition he acceded, but was unable to perform his promise, for want of health. Though remote from the capital, he could not remain in obscurity, but from the variety and extent of his learning, he was courted and consulted by the literati throughout Europe: and many learn'd men, who had availed themselves of his councils, dedicated their works to him. 'It were to be wished (says M. D'ALEMBERT) that men of letters would prefer such patrons to the generality of ill-chosen Mecænas's so unworthy of that title, and whose pride and indifference incline them to receive as a debt, the homage which men of genius and talents pay to them.'

At a time when the ministers of state were frequently changed in France, an author dedicated his book to the Brazen Horse on the Pont-neuf at Paris, persuaded that his patron would *long remain in place*. But the Duke de Montausier, the governor of the Dauphin, would never suffer him to read the dedications which were addressed to that young prince: However, he discovered him one day reading, in secret, one of these epistles; but instead of taking it from him, he obliged the prince to read it aloud, and stopping him at the end of every phrase, said, "Don't you see, sir, that they are laughing at you with impunity? can you sincerely believe yourself possessed of all the good qualities ascribed to you; or can you read, without indignation, such gross flattery, which they would not venture to bestow without having the meanest opinion of your understanding?"

'The most noble of all dedications (continues M. D'ALEMBERT), the most worthy perhaps of reaching posterity, and unluckily the most unknown, is that of the learned *Lefevre*, father of *Mad. Dacier*, addressed to *Peliffon*, while he was in the Bastile, for having defended the unfortunate *Fouquet*, his benefactor.

Pope dedicated Parnell's Poems to Lord Oxford in the Tower; but his risque of persecution was small in England, compared with that of *Lefevre* in France, where ministers are armed with *lettres de cachet*; which are a kind of muskets charged with *robite powder*, that have been said to go off without making a report. A friend approaching the bed of the president *Boubier* within an hour of his death, found him in a seemingly profound meditation. He made a sign that he wished not to be disturbed, and with difficulty pronounced these words: *I am watching death*: similar to those of an ancient philosopher, who, when dying, said he was watching what passed at the moment when the soul quitted the body.

Among the subjects proposed by the French Academy for the prize of eloquence, till about the middle of the present century, the chief part were religious or moral: as, the *science of salvation*; the *merit and dignity of martyrdom*; the *purity of soul and body*; and even a *paraphrase on the Ave Maria*. All these seem more fit subjects for the pulpit than a literary society; but as there are generally many bishops and dignified clergy in the Academy, it afforded them an opportunity of displaying their abilities as preachers, who were unable to distinguish themselves as poets. After these subjects were exhausted, and the nation seemed surfeited with monotonous and insipid repetitions of common-place precepts of virtue and piety, the Academy proposed the panegyrics of celebrated men, who had distinguished themselves "by pencil, compass, sword, or pen." The public has much applauded several of these discourses; and subjects of this kind seem now to have entirely superseded the sermons of former times: some of which, however, says M. D'ALEMBERT, merited distinction; but these were chiefly composed by laymen; among whom those of *Fontenelle* and *De la Motte* were the best. We have heard of sermons written by the late Dr. Johnson for his friends, and there is one in the *Eloge de Mongin*, with which *Fontenelle* secretly supplied his friend *Brunel*, and gained him the prize. This discourse was written *on the danger of certain ways to salvation which seem sure*. The subject is treated by *Fontenelle* with so much wisdom and philosophy, and rendered so interesting by his enlarged and ingenious reflexions, that we are tempted to present our readers with an extract of some length in English.

How astonishing is the infinite diversity of religious worship into which the universe is divided! Every people, by the light of nature, and an internal sense of their own weakness, agree in submission to some superior Being, though they disagree in the ideas which they have formed of him. Every thing of which the senses can judge, or which the imagination can form, whatever is most brilliant and beyond our reach, as well as whatever is most vile, terrific, and noxious, has been deified by some people or other; all has had its incense, its altars, and its victims. The variety of religious worship



has corresponded with that of the divinities. In one place, they will always have visible gods represented by statues; in another, it is a crime to represent the objects of worship; here flows the blood of animals and men; there, the incense only smokes; sometimes the angry gods are appeased by public games and spectacles; and sometimes by rigorous penance and voluntary sufferings. He who honours the divinities of one country abominates those of another; and the most holy ceremonies of one people are often regarded by their neighbours as sacrilegious.

\* There is however but one God, and miserable is that people to whom he is unknown!—Among so many different religions, and ways to salvation which men pursue, how is the right path pointed out to us? Alas! that which is preferred by the inhabitants of the country where we happen to be born is almost always supposed, without examination, to be the safe and true road to eternal happiness: every people march with equal confidence in the steps of their countrymen. And how difficult is it to eradicate a first opinion which has taken possession of us in youth, undisputed by reason, and at a time when it has no rival opinions to destroy?—O celestial truth! why is thy light so feeble, or why are men so blind? why does universal darkness almost cover the earth? why do innumerable nations run to perdition without knowing it? can one involuntary error merit such a punishment? We must not pretend to fathom the abyss of eternal Wisdom; it is our duty to submit to its decrees: God is just, and will only punish the culpable; and if our weak reason is unable to reach the latent causes, springs, and regulations of Omnipotence, let us not murmur, but submit with humility and resignation to the ignorance of our nature.\*

The *Abbé Girard*, author of the justly celebrated little book entitled *Synonymes François*, or definition of synonymous words in the French language, has not been forgotten by M. D'ALEMBERT. This admirable work, shewing the nice and almost imperceptible shades of meaning in words of which the choice seems indifferent, obtained the author admission into the French Academy in spite of all the cabals and opposition of rival philologists. We know not of any such work in any other language ancient or modern, though it seems equally wanted in them all.

The royal lecturer and professor of philosophy, *Terrasson*, was a very singular character: absent, simple, totally ignorant of the world, with much learning, and original wit and humour. He made a good translation of *Diodorus Siculus* merely, he said, to expose the credulity of that author. When he suddenly became very rich by the *Mississippi* scheme, it had no effect on his conduct or philosophy, though he said he would not answer for himself beyond a million of livres; however, those who knew him would have been bound for him much farther. He was, however, as suddenly ruined by this bubble as he was enriched, when he wrote a friend word that he had got rid of many difficulties in which wealth had involved him, and he should now



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at the playhouse for any distress but that of kings and heroes; while more equitable and reasonable judges thought there was no harm in being affected by the distress of our equals, and that every kind of play was good, except the *tirefome*.

In the prologue to one of *De la Chaussée's* plays, he introduces Genius, who asks the Public how he can possibly please them after so many excellent works have made them fastidious, and so many bad ones have put them out of humour? The Public, divided by good sense and nonsense, and represented by different personages, neither knew what they wanted, nor what to ask. At length the actors quit the stage, and Genius says to Thalia, who receives the new piece, but seems embarrassed, "Come, come, take it as it is—these are bad times."

The notes on the eloge of the comic poet *Nericault Destouches*, are chiefly local, and allude to French customs and French critics. It will, however, amuse English readers, perhaps, to find that this dramatist, who had been repeatedly successful, was so intoxicated by the applause given to his comedy of the *Glorieux*, the *Vain Man*, or rather the *vain-glorious* or *haughty man*, that in his preface to this play, after much self-approbation, he says: "I am not afraid to add, that the audience, in honouring me with their applause, have done honour to themselves." This arrogance produced the following epigram:

*Destouches* thinks the portrait he has drawn in his play,  
Of a *vain-glorious man*, each beholder must strike;  
But to others it seems, 'spite of all he can say,  
That his picture is drawn, in the *Preface*, more like.

M. D'ALEMBERT refers us to the fifth volume of the *Encyclopedie*, and the second volume of his *Melanges de Litterature*, for an eloge on the admirable *Montesquieu*; but he has given some notes here, by which it appears that this celebrated writer, though he had no great reverence for poetry, did not disdain to try his poetical powers in a few sportive verses, which, though perhaps unworthy of his great reputation as a philosophical historian and legislator, would have disgraced few professional poets in France fifty years ago. We shall try to transfuse into English, his ideas of a song on the old mythological plan, addressed to the *Duchess De Mirepoix*.

After many vict'ries, Love  
Thought in heav'n alone to reign,  
Braving all the gods above,  
Trying Jove himself to chain.  
But with indignation fir'd,  
Gods, as well as demi-gods,  
Whom his froward humours tir'd,  
Chas'd him from the best abodes.

Banish'd thus, to earth he flies,  
Full of anger, pride, and rage;  
Fixt his standard in your eyes,  
Thence celestial war to wage.

But those eyes benign and mild  
Such a revolution wrought,  
That he grew a harmless child,  
Nor of gods nor vengeance thought.

His *Temple de Gnide*, after being so long praised and admired by readers of sensibility, as the most poetical composition which had ever been written in prose, and as abounding with the most exquisite traits of character, delicacy, and passion, is at length discovered, by mechanical critics in France, to be written on an uninteresting plan, a trifling fable, overcharged with description, and containing little variety of character; that the style is studied and affected, abounding more with wit and gallantry, than sentiment and imagination; and that the work, in general, consisting only of common-place thoughts, embellished with happy strokes of fancy, is now only to be regarded as an ingenious trifle decorated with the name of a great man. As an appellation of still higher contempt, a cynical wit has called it the *Apocalypse*, or *Revelations of Gallantry*. But it seems a work of warm imagination, of which critics turned of fifty, who are no longer admitted *inter ludere virgines*, are very incompetent judges.

M. D'ALEMBERT has enlivened his notes to his eloges, with accounts of the intrigues and cabals of the literati who have aspired at a place in the French Academy; or who, having obtained it, wished to shut the door against others. The quarrels of men of genius entertain the public in proportion to the ingenuity with which they torment each other. The duplicity of the Abbé Testu, when the president Lamoignon was put up, in order to keep out the Abbé De Chaulieu, produced the following epigram, in which the president speaks:

In this sad dilemma, your council pray lend —

But are you an Academician, dear Friend?

“To be sure (says the Abbé), I'm plac'd in the chair” —

Oh, if that is the case, I've no wish to be there.

An excellent eloge on *Fontenelle*, by the late M. *Duclos*, has been candidly inserted by M. D'ALEMBERT instead of one of his own. “The death of great men,” says M. *Duclos*, “puts an end to the jealousy which they had excited when living; and many have never enjoyed the reward due to their merit during their lives; but the superior desert of *Fontenelle* soon silenced his enemies, and lifted him out of the reach of injustice.” He often said, however, that he was never safe till after sixty; at which time he had been secretary to the Academy of Sciences fifteen years, and had established a most brilliant reputation. *Boileau*  
and



and *Racine*, his sworn foes, were dead; the poet *Rousseau*, his detractor, was banished from the kingdom; and the poet *Roi*, another abusive satirist and bitter enemy, was sunk into contempt; so that *Fontenelle*, who lived to above the age of one hundred, enjoyed above forty years of glory.

*Fontenelle's* merits were so various, that we apply to him, says his panegyrist, what he said of Leibnitz, that to know him properly he should be decomposed. He therefore classes his talents in literature, science, and society. He gained a prize in the Academy at fourteen years of age; soon after, he produced the opera of *Belerophon*, for his uncle *Th. Corneille*. After that he established his reputation by works of a new kind: his *Dialogues of the Dead*, his *History of Oracles*, and his *Plurality of Worlds*, were universally admired. Every one was astonished at this variety of talents, which before had been thought incompatible. *Fontenelle* introduced the light of philosophy into literature, which wounds the eyes of those whom it does not guide. And the amusement, ease, and grace, with which he explained abstruse subjects, seemed a profanation to those who only thought themselves solid, because they were heavy. Incapable of feeling his merit, they ventured to pronounce it superficial at a time when *Bayle* recognized the philosopher in his early works of amusement, and the celebrated geonetrician, *Varignon*, declared, with the most noble gratitude, how much his works had gained by being reviewed by *Fontenelle*. Dr. Priestley did the same, when his *History of Electricity* was reviewed by our late worthy brother, *Bewley*, the philosopher of Maffingham.

Celebrity is always attacked by satirists without talents; but for the disgrace of literature, or rather of humanity, men of merit sometimes degrade themselves by jealousy. If they did but know how much they augment their own fame by respecting that of others, they would never listen to the dictates of envy, which seems to have the peculiar power of stifling self-love.

What a number of reputations has *Fontenelle* secured by his *History of the Academy of Sciences*? and how many names did he save from oblivion by attaching them to his own, in his academic discourses? But his writings, however high in the favour of the public, were not superior to his conversation. This is a rare talent, for which he was peculiarly qualified, not only by the variety of his knowledge, but by a peculiar serenity of mind, and disposition for tolerating the different characters and humours of men. Every great man, said the Duchess of *Maine* to *Fontenelle*, has his peculiar folly; but you have contrived to hide yours. Tell us honestly what it is?—In all humility, says he, I am unable, madam, to inform you which of my follies stands highest in my own favour. This equanimity was by some construed into apathy, and an utter want of feeling either

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are wicked enough to set a mad dog upon you (says *Voltaire*) never think of feeding or curing him."

General satire, when personal fails, is some gratification to atrabillious spirits; and M. *De Boissy*, in thirty years, produced four comedies, in which he had an opportunity of exposing vice and folly without offending individuals. It would be unfair to censure a general who had fought forty battles, with having lost some of them. *Boissy* did not gain all his battles, but he won more than he lost, which was sufficient to fix his dramatic reputation. Of all his comedies, *Les dehors Trompeurs*, *The specious Man*, is the best, and still the most frequently represented. The character is so common in the world, that it is matter of wonder that no writer had seized it before; for what is more usual than to see a man exhaling himself in vivacity, good-humour and pleasantry in society, who is gloomy, morose, and tyrannical, in his own family?

This author was so indigent, that he and his wife, in want of necessary aliments for the support of life, and knowing the humiliating harshness of mankind in the contempt of poverty, shut themselves up with a resolution to die of hunger rather than subject themselves to indignity or the bitterness of niggardly and ill-humoured bounty; and this plan would certainly have been executed, but for some accidental relief which enabled them to wait for better times.

His early satires being remembered, prevented *Boissy's* admission into the French Academy till he was sixty years of age, though he was well entitled to that honour, by his labours and talents twenty years sooner. About the same time he was appointed editor of the *Gazette* and *Mercure de France*; but he enjoyed these distinctions but a short period, dying at the age of sixty-four, when he had hardly tasted the sweets of life. He complained, in his last moments, that his misery was not shortened by an earlier death, or his felicity extended by longevity.

In the eloge of M. *De Mirabaud*, the translator of *Tasso* and *Ariosto* into French, M. D'ALEMBERT mentions his admiration of Italian literature with more candour than is usual in France, where Italy has been long treated with the same ingratitude as the mothers of those animals who forget their parent, and even make war against her as soon as weaned, and when no longer in want of her assistance.

The too much celebrated and impious book, called *The System of Nature*, printed for the first time long after the death of M. *De Mirabaud*, with his name to it, is not supposed by M. D'ALEMBERT to be of his writing.

The longest and most interesting eloge in the sixth volume is on the celebrated *Marivaux*, whose theatrical productions and novels were so long the delight of every part of Europe where the

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been still more severely censured than the plan; he is not only accused of coining new words and quaint phrases, but of putting his jargon into the mouth of all his characters, indiscriminately, from the clown to the marquis. But, says M. D'ALEMBERT, was the language which he had so long spoken himself, in conversation, that he imagined it to be natural. He never expressed the most common idea in the usual colloquial language, but turned and twisted it into novelty and singularity by new words or a new arrangement.

His novels of *Le Paysan parvenu*, and *Marianne*, which are better known in England than his comedies, are allowed by the critics of his own country to be more interesting and natural than his plays, and to contain not only a greater variety of character and incident, but a more extensive and accurate delineation of the manners of the world. *Marianne* is the most interesting, and *The fortunate Peasant* the most masterly performance; but in both, the descriptions are so minute, and reflexions so long, as to exhaust the reader's patience. He has been said to know the bye-ways to the heart better than the high road. But he is in all things uncommon; and neither his defects nor his beauties resemble those of any other writer. M. D'ALEMBERT supposes that the English are very partial to *Le Spectateur François*, or *Marivaux*, because it was written on an English plan, and because we are unable to judge of his affectation of style and defects of language; but the *French Spectator* is so far from being highly favoured in our country, that we are rather inclined to believe many of our readers will now see the title for the first time.

Though his ideas were metaphysical, and though his language was studied and affected, he was such an enemy to affectation in others, that having fallen in love with a young person whom he wished to marry, and on going into her room one day unperceived, and finding her studying looks and practising graces in a glass, he instantly quitted her, and never again renewed his addresses.

*Marivaux* was as whimsical and capricious in his manners and conduct, as in his writings. He was naturally indolent, and only worked by fits and starts, which accounts for his leaving both his novels unfinished. He was amused with a new pursuit, but if ever it was interrupted, he never could prevail on himself to renew the chase. But with all his singularities, he had many good qualities, at the head of which, and in its proper place, was *charity*. He has been known to deny himself comforts, and almost necessaries, the most sincere species of benevolence, to assist the wretched. In the streets he was never proof against a plaintive voice. But being solicited by a healthy-looking young man, he asked him the usual question which idle people ask idle beggars: *why don't you work?* *Ah, Sir,* says the young man,

man, if you did but know how lazy I am, you would pity me! and accordingly *Marivaux*, touched with the honesty of the confession, had not the power of refusing to contribute to the continuance of the beggar's laziness. During a long and severe illness, *Fontenelle*, fearing that he would suffer from indigence as well as disease, and knowing that he was a kind of man to suffer in silence, carried him 100 Louis d'or, and begged him to accept them; *Marivaux* took the money with tears in his eyes, but immediately returned it, saying: "I have a due sense of your friendship, and of the touching proof which you have given me of it. I shall return it as I ought, and as you deserve; I look on this 100 Louis as actually received and expended, and restore them with gratitude." He died in 1763, at 79 years old. He had been married to an amiable and worthy person, and was long inconsolable for her loss. He was, long after, sufficiently fortunate to find another object of attachment; which, without a lively passion, contributed to the peace and comfort of his latter years. Without female society it has been truly said, that the beginnings of our lives would be helpless, the middle without pleasure, and the end without comfort. *M. D'Alembert* terminates this eloge with a reflexion that does honour to the female sex, and to his own feelings. "We are in a particular manner (says he) in want of the society of a gentle and amiable woman, when the passions are subdued, to participate our cares, calm or alleviate our sufferings, and enable us to support our infirmities. Happy is the man possessed of such a friend! and more happy still if he can preserve her, and escape the misfortune of a survival."

In the eloge on the *Abbé d'Olivet*, we meet with but few circumstances, which can be very interesting to English readers. The *Abbé* seems to have devoted the chief part of his life to the study and translation of Cicero, as some have done to Homer, and others to Plato. His *Treatise on French Prosody*, and his *Grammatical Remarks on Racine*, are works much esteemed in France. In the notes on this eloge, we have a kind of epitaph on a girl who died of the green-sickness, by *de Moursins*, a friend of the good *La Fontaine*; who, though a man of great learning, amused himself sometimes in writing little copies of verses in the style of his friend, in which, says *M. d'Alembert*, he succeeded tolerably well for a deep scholar, a priest, and a canon of Reims:

The nymph for whom our tears we shed,  
Alas! was number'd with the dead  
Before the years had twenty.  
Poor girl! of life to be debarr'd  
By such a sickness sure was hard  
For which we've doctors plenty!



The Abbé *Trublet*, the friend, admirer, and almost adorer of *Fontenelle* and *la Motte*, seems to have been so much their votary during the last years of his life, as to think, write, and speak, unwillingly, on any other subjects. He kept a constant register of their private opinions and *bon mots*. The essays of the Abbé *Trublet*, though he was neither gifted with the elegance of *la Bruyere*, nor with the penetration of *de la Rochefoucault*, contain much good sense and knowledge of books and men. And the president *Montesquieu* seems to have appreciated them very accurately, when he said the Abbé's was a good book of its kind, of the *second class*. His belief in the doctrines of *Fontenelle* and *la Motte* was so implicit, and his zeal so ardent, that he seemed to court the martyrdom of ridicule in defence of them. He had the misfortune to dislike the poetry of his country, and had not only the courage and imprudence to say that he thought it in general monotonous, but that he was unable to read even the *Henriade* of Voltaire without yawning. This drew on him the vengeance of the *French Virgil*, as his countrymen often call him, which was expressed with such wit and humour in a short poem called *Le Paire Diable*, that almost every line is become proverbial. His difference, however, with Voltaire, ended in a more agreeable manner than most literary quarrels: when the Abbé, after much cabal and oppression, was elected into the French Academy, he sent Voltaire a copy of his inauguration discourse, desiring to be honoured with his friendship. Voltaire, as easily reconciled as offended, answered his letter with thanks and expressions of regret for what had passed. He confessed that his essays were not mere *compilations*, as he called them in a peevish fit, but contained both *useful* and *agreeable reflexions*. He pleasantly promised the Abbé to forget their former difference, never to disturb him in future, and kept his word.

The writings of the amiable and agreeable *Moncrif* are not sufficiently known in our country to render his eloge interesting to the generality of our readers. His dramas, though successful when they first appeared, are but seldom represented at present; and his charming book intitled *Essays on the necessity and on the means of pleasing*, though abounding with reason, good taste, and excellent maxims, seems to have been less admired in France than it deserves; but fashionable people, says M. d'Alembert, supposing themselves better judges of the subject than the author, and men of letters unwilling to be taught by their equal, mutually agreed to decry the work. The author, however, had reason to imagine that from his own constant wish to please, in which he had long enjoyed the happiness of succeeding in the different societies in which he lived, and from his knowledge of the world, and the passions and foibles of mankind, he could give to others those lessons which he had himself so long practised.

None

None of this pleasing writer's productions was so universally admired as his poem *de Titan & de l'Aurore*, or *The useless Remission of Youth*, in which the fable is related with all the charms of poetry which delicacy and sensibility could inspire. The goddess, in tears at the short duration of the second youth which her supplications had obtained for Tythonus, again arrived at fourscore, is accosted by her lover in sentiments somewhat similar to the following :

I've seen the glowing joys of youth retire  
And feel, without regret, extinct their fire.  
Each blissful day which still remembrance warms  
Was spent at least in sweet Aurora's arms.  
Restore, ye gods, my youthful pow'rs once more,  
I'd forfeit them, and hasten to fourscore.

Thus fond Tythonus with impassion'd rage  
Impetuous rush'd from youth to hoary age.  
How hard the prudence which the gods require!  
How hard, in pleasing, to constrain desire?  
Deny, ye pow'rs, the mutual blifs to share,  
And youth no longer would be worth our care.

We shall now take a final leave of this agreeable work; where our extracts and remarks have been of an unusual length; and without hopes that the pleasure which we have had in examining it, will, in some measure, be communicated to our readers.

#### ART. II.

*Eenige Berichten omtrent Groot Britannien en Ierland*; i. e. Some Account of Great Britain and Ireland. 8vo. 460 Pages. Hague. 1787.

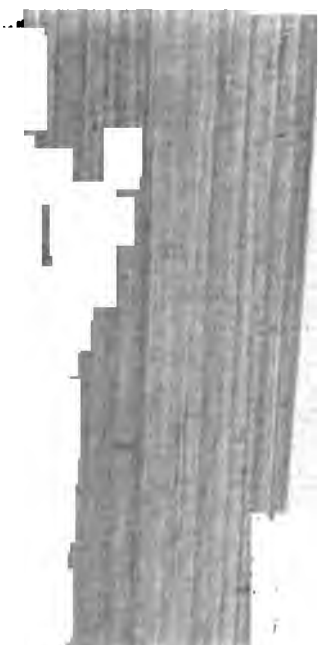
IT must be acknowledged, that no people, at first view, appear to a foreigner to greater disadvantage, than the English. In most countries of Europe, the distinction between the higher and lower ranks of society is more visible: for in them, the prevalence of the French language and manners, among the former class, and the obsequiousness of the latter, conceal, for a time, the defects of their character; and a stranger immediately finds himself at home, because he discerns nothing in his new acquaintance that militates against the customs and opinions in which he has been educated. But, in England, the peculiar manners and customs of social life, the variety and originality of character which are to be found in all ranks, the political notions of the people, their reserve, and too often their rudeness to those whose accent betrays them to be foreigners, are so opposite to what he has seen in his own country, that it requires a considerable length of time to conquer his aversion to many of the circumstances around him, and to familiar intercourse with persons of every class, in order to discriminate the spirit of the nation.



It is natural to suppose that a traveller of rank should be less conversant with the middling and lower classes, than with those in what is called high life; but these are not in general (for many exceptions must be allowed) either the best specimens, or the most faithful representatives of the national character. In many of these, an imperfect adoption of the manners, and, we are sorry to add, too close an imitation of the morals of Paris, have obliterated some of the best qualities of the English character, and substituted in their stead, an heterogeneous mixture of foreign and domestic follies. Nothing, but a want of opportunity of becoming acquainted with the people at large, could have led the author of this publication to consider interested marriages, adultery, and divorce, as vices of general prevalence in England: they are indeed too common; but are chiefly confined to the great, and to those who, living within the sphere of their example, are corrupted by it. In justice to our amiable countrywomen, we cannot help observing that instances of disinterested love, conjugal affection, fidelity, and happiness, are at least as numerous in Great Britain, as in any nation of Europe; perhaps much more numerous than in most countries. Our women may indeed appear less lively and less conversible in mixed companies, than the French ladies; and hence they may be less agreeable to strangers; but this reserve is often the effect, not of want of talents, but of a modest delicacy of sentiment, which enhances their real worth. With respect to the fashionable style of their education, and their extravagant fondness for dress, we cannot defend them from this author's just censure. His remarks on our cookery, and the manners of the table, are what may be expected from a foreigner; who can no more be supposed to relish the plain fare of England, than an untravelled Englishman can be pleased with being set down to made dishes, obliged to swallow his wine, during his meal, without so much as saying "here's to you," and deprived of the social enjoyment of his bottle after the cloth is removed. We must however do our traveller the justice to say, that his observations, in general, are such, as shew a disposition to view things in the most favourable light, and are not less honourable to his own liberality of sentiment than to the national character which he describes.

Under the modest title of this work, we have, indeed, found, and have perused, with singular pleasure, one of the most elegant, pleasing, *Itineraries*, that we have met with for many years. It is the account of an excursion which the author, with his lady, made through the principal places in the British islands; and it exhibits evident marks of his being a man of taste, observation, knowledge, and virtue.

The first part relates to England; and is divided into three chapters, in which he treats of the country, the inhabitants, and the



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perty, of the decline of some towns, and the rise of others. Though we are no enthusiasts in favour of an entirely democratic government, we cannot conceive that a people can be said to be free, without a constitution that partakes of this form. Civil liberty may, indeed, exist without political freedom; but, in this case, it depends entirely on the accidental good qualities of the governors; and, however shamefully it may be violated, the people have no constitutional mode of obtaining redress, nor any means of restraining the tyranny of their governors, except such as tend to the subversion of all order, and the total ruin of the community. That this is not the case in England, must be ascribed to the House of Commons, or democratic part of the government, which, with all its defects, is still the grand bulwark of our liberties, and one of the most respectable legislative bodies in the world.

The author's observations on many of our penal laws are perfectly just; in some of them the punishment bears no proportion to the crime, and most of them stand in need of revision. His account of the state of our prisons is not more severe, than might be expected from a humane and virtuous man. He is justly offended at the want of solemnity in our manner of administering an oath, and disgusted by the witticisms and levity of some of our pleaders, which are calculated only to confound the prisoner and the witnesses, and to excite indecent laughter in the audience. All this is a fair object of censure; but we beg leave to observe, that, in capital causes, greater seriousness generally prevails; and the judges are careful severely to reprehend any evity of behaviour that might, in the least, affect the prisoner, to whom their demeanour in court is humane and encouraging. But, in what he says of our mode of trial, and in his comparison of it with that of the Dutch courts of justice, we apprehend his judgment was rather biassed by his disapprobation of the above-mentioned abuses, which prevented his seeing the advantage of the trial by jury.—At least we cannot discern the superiority of the mode of trial adopted in Holland, in either of the points adduced by the author. He observes that the confession of the prisoner tends much to the satisfaction of the judges. This would indeed be true, were the confession free and voluntary; but, as the accused person knows that he cannot be put to death unless he acknowledges his crime, there is little reason to suppose that he will do this. What satisfaction, then, can a humane judge derive from a confession, which he extorts either by threatening, or by actually inflicting tortures, the bare idea of which, the heart is chilled with horror, and the inefficacy of which to discover truth, there are many instances on record in every country where it has been used. With regard to his suspicions of the incompetency of our juries,

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itorial proceedings of some, even of those tribunals, the legal authority of which he could not deny. But we need not have recourse to an imaginary case; the memorable trial of Cornelius de Witt is an instance in point, which confirms all that we have offered on the subject.

By these observations, we mean not to cast any invidious reflections on the courts of criminal judicature in the United Provinces; which we should not have mentioned, had not the author introduced them in a comparative view. We are persuaded that these courts proceed with great caution in cases where life is concerned; and that, in all doubtful points, they incline rather to lenity than severity. This opinion is confirmed by several facts; and is further strengthened by the presumption, that, where capital executions seldom happen, the feelings of the man are not liable to be *obtunded* by the professional habits of the judge. But all this is foreign to our purpose, which is to shew, in answer to an observation of this writer, that in England, the public mode of trial by jury, and the privilege of excepting against those who might possibly be prejudiced against him, gives the accused party, not merely *an apparent*, but *a real* security for the impartiality of the court in *his particular case*, which he cannot obtain in any other country: that this security must, in every instance, tend to relieve the mind, and that circumstances may happen in every country, in which it may be of vast importance; for as *Junius*, in one of his letters, has observed, "*laws are intended not to trust to what men WILL do; but to guard against what they MAY do.*"

We meet with another passage, of which we cannot avoid taking notice; because, though from the tenor of the work, we are persuaded that such was not the author's intention, it may, by persons of less candour, be interpreted as a reproach to our courts of judicature; and it is what they by no means deserve. He tells his readers, that, *notwithstanding all the pretended excellence of our judicial proceedings, there is perhaps no country in Europe, where so many, sentenced to death, persist, even on the brink of eternity, in declaring themselves innocent of the crime for which they are condemned; though, at the same time, they acknowledge that they deserve death on account of others which they have committed; or where so many exclaim against the perjury of two or more witnesses as guilty of their blood.* We do not dispute the fact; but it should be observed, that, in no other country, are so many persons relieved and pardoned after condemnation; any circumstance, that can extenuate their crime, or which can suggest the least doubt that the verdict of the court may possibly have been erroneous, renders these unhappy wretches the objects of royal mercy; the slightest hope of this is eagerly indulged by the miserable convicts, and ceases not but with life: this, together

with the liberty which they have of addressing the spectators of their sad fate, will, in most cases, account for the fact, without any supposition of an unjust or precipitate condemnation. In lenity and tenderness, where life is concerned, no courts of judicature can exceed those in England; in which every doubtful point of law is referred to the mature deliberation of the judges, who are to meet and consult on it; and in which a prisoner cannot be convicted, except on such clear and positive evidence, as, in Holland, would be deemed sufficient to justify the application of the torture; in consequence of which, not the innocence, but the hardness of the prisoner might possibly prefer a life rendered useless to society, and miserable to himself, by sufferings for which no compensation can be made.

Had this been a work of less merit, we should have been less particular in animadverting on these passages; but in the publication before us, which, in other respects, exhibits so many marks of candour and judgment, they become of greater importance. With concern we observe, that they have been cited by the French journalists with an air of exultation in being able to produce the suffrage of a man of sense, in favour of their prejudices; and there are but too many in every country, who, under the pretence of promoting social order, are real enemies to the rights of mankind; and who would therefore wish to persuade them, that liberty is an empty name, and that the best privileges of almost the only people that enjoy it in Europe, are mere *chimeræ*.

Scotland and Ireland take up the two remaining chapters of this entertaining work, which contains so much useful information, that we wish it were translated into some language more generally understood than the Dutch; and we have formed so good an opinion of the author's candour, as to hope that our remarks, should they fall into his hands, may induce him to make further enquiries; and, in this case, to rectify those misconceptions into which a stranger is so liable to be led from partial information, and the fallacy of which, the shortness of his stay in the country affords him not sufficient opportunity to detect.

#### A R T. III.

*Tableau de l'Angleterre et de l'Italie. i. e. A View of England and Italy.* Translated from the German of M. D'ARCHENHOLZ, formerly a Captain in the Service of the King of Prussia; by L. B. DE BILDERBECK. 8vo. 3 Vols. Gotha\*. 1788.

**W**E have so repeatedly travelled (with the assistance of *literary vehicles*) through the pleasant and fertile countries of England and Italy, that almost every object which they afford is become

\* Imported by Mr. Dilly in London. Price 9s.



familiar and common to our sight. But, still, a book of travels, however beaten the path, may be, in a high degree, instructive and entertaining: for though a writer, in describing the general face of nature, can differ little from those who have gone before him; yet will it be very different when, with superior talents, he comes to speak of her paragon, Man—the Proteus, Man,—who puts on one shape to-day, and another to-morrow, just as his interest or his inclination may prompt. Now from the writer who watches this Proteus carefully; who marks, amid his many changes, the predominancy of any single affection, the *ruling passion*, in short, by which his character is to be finally determined; who next inquires into the several qualities and dispositions of a particular people; and who ultimately lays before us a comparative statement of the virtues and vices both of individuals and of nations at large:—from such a writer, a considerable portion of instruction and amusement may be derived. But this, indeed, requires not only great penetration, but even a long and intimate acquaintance with the people described; and for this, the modern traveller is not very frequently fitted, whatever his opportunities may have been.

The author of the volumes before us, though not to be ranked in the first class of philosophical travellers, is yet, we think, entitled to a place in the second. His observations, it is true, are not, at all times, equally important; but this is occasioned by the nature of his work, which aims at a particular account of the people with whom he resided, and which sometimes necessarily descends to a description of trifling and uninteresting scenes.

M. D'ARCHENHOLZ sets out with a laboured encomium on the constitution of England; yet, like the greater part of his countrymen (the Germans), he views it with far too partial an eye. It might be imagined, from a perusal of his book, in which our *virtue* is particularly insisted on, that Plato's famed republic was realized among us; though it is an undoubted truth, that our government inclines much more to *absolute monarchy* than to *republicanism*, as several writers of acknowledged excellence have shewn. Liberty, that "goddess heavenly bright," as Addison styles her, appears to be the deity which he adores; but, like many politicians who have preceded him, he makes not the proper distinction between civil and political liberty. Civil liberty we enjoy in an eminent degree; but political liberty is ill secured to us, and is indeed, in all events, of very uncertain tenure, in the present frame of our constitution. When the executive power in any sort operates on that of the legislative, there is no longer any real political liberty; and that such is the fact, that its influence is really great, every Englishman will, we presume, on due consideration acknowledge. It

is certain we can only preserve to ourselves the *former*, by a strict and unabating attention to the *latter*; and yet no effectual provision has hitherto been made against the encroachments of the crown; which, however slowly and imperceptibly (generally speaking), is observed by many to be undermining the fabric of our state-establishment;—that boasted fabric, raised by our ancestors with so much care! In a word, political liberty can no way be maintained, but by keeping the legislative and executive parts of government wholly distinct. They are now so in appearance: and we are sorry to say it, *in appearance only*. But it will very possibly be asked, Whether we do not at present enjoy the most perfect and *positive* freedom? Undoubtedly, we do. But then it should be remarked, that we derive it principally from *moral* causes: for if inquired into, it will be found that our liberties, as far as they depended on a parliament, are really annihilated—in other words, that they are *politically dead*. We can no longer talk of the “over-balance of property” among the independent members of the lower house; and of the *frank* which, in such a case, it might consequently make against the exertions of arbitrary power. Reformation in the representative body, it is true, has frequently been spoken of within the walls of St. Stephen's; but we are fully persuaded, that such reformation must begin with the people. The idea of a House of Commons purifying and defecating itself is, at this time, abandoned by every thinking and intelligent man.

After expatiating in general terms on the subject of our ‘excellent constitution,’ M. D’A. proceeds to a particular consideration of our several privileges and immunities, namely, the *liberty of the press*; the *habeas corpus act*; the *public tribunals*; the *trial by jury*; *parliamentary representation*; the *right of petitioning*, &c. The liberty of the press is styled by him, as it has been by many others, the palladium or bulwark of British freedom. But he attributes a potency to it which it does not possess. He avers, that the indignation of the people against a statesman, when proclaimed by the public prints, will assuredly discomfit him, and destroy his measures: for that he is unable, however greatly supported in parliament, to bear up, for any length of time, against the censure of the public voice. This assertion is founded in mistake, as we have too recently and too fatally experienced. The keenest philippics, indeed, have never yet driven a well-intrenched minister from his post. *Laissons les dire pourvu qu'ils nous laissent faire*, said Cardinal Mazarin: and many an English *premier* has, no doubt, frequently said or thought the same. We think it rather extraordinary, that M. D’ARCHENHOLZ should be so greatly deceived in such a matter; but what surprises us still more is, to find a writer, who, on many occasions, displays a sound and accurate judgment, holding up



up to public view, as the test and criterion of British liberty, the conduct of a London rabble, who some few years ago attacked an unpopular minister in his carriage, dragging him from it, and threatening him with the fate of De Witt. It surprises us, we say, to find a writer like the present, vindicating and extolling so terrible an act of violence, and thus inconsiderately confounding *licentiousness* with *genuine freedom*. An enthusiast in the cause of liberty, he seems to be not a little vain of that which his countrymen at this time have to boast; but let him remember, that the freedom of which he speaks, is only admitted by *courtesy*; and that it is in the power of the princes, their rulers, to cramp and fetter it whenever they please. His remarks on the other, the before-mentioned rights of the British subject, are just and pertinent; but as they differ not from the comments and observations so frequently found in our volumes of history and jurisprudence, it is unnecessary to enlarge on them here.

The character which M. D'ARCHENHOLZ has given of our countrymen, is highly encomiastic, indeed! In his opinion, they inherit the combined virtues of Greece and Rome. They are in possession of every excellence that the philosopher and the poet, in their closets, might imagine for the benefit of mankind. But, still, he not unfrequently speaks at random. He asserts, for instance, that our nobility are by far the most enlightened in Europe: that learning and science, in England, are secure of particular notice, and particular reward: in a word, that the people, who are known among us by the name of THE GREAT, *familiarize* themselves, as he expresses it, with genius, bearing it always with pleasure in their train. How flattering and agreeable is the picture! But, alas! how very unlike to truth. Lovers and encouragers of science! And shall men, who are principally distinguished by their vices and follies, be held up as the *Mæcenases* and *Pollios* of the age? Shall we fondly give to birth and fortune the praises which can belong only to the virtuous and the good—to the elegant and cultivated mind? Some few, indeed, may be found in the class of nobility, who are really the favourites and patrons of merit: but our author is remarking on the predominant and general character; we therefore reply to him in general terms;—and since from the example, we presume, of a small number of individuals, he seems to believe that our people of fashion are universally such as he has represented them, we can only, with real concern, assure him that he is totally wrong. They are, without the smallest question, the last to whom the man of abilities would look up for protection and support.

With respect to *national pride*, the great characteristic of the English, from which they really seem to think themselves, as  
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the Nabob of Arcot in the moment of adulation was pleased to style them, *a nation of Kings*; and which has acquired them among their neighbours the distinctive appellation of *les fiers insulaires*; with respect to this *infirmity*, we say, and which involves in it a contempt of others, our author thinks it by no means reprehensible in the proportion that many have done; but considers it as the effect of the constitution of the country, which places its members above the reach of any other power than that of the law.

To be in possession of any particular advantage, and yet to shew not a proper sense of it, is undoubtedly a mark of weakness; but then to evince a disdain of others, because they may not be in an equally fortunate situation with ourselves, is scarcely less so. Our *love of our country* is highly commendable. The principle cannot be too warmly or too passionately cherished. It will be our protection in the day of danger; in the day when *the spoilers shall be let loose among us*, and when the giant AUTHORITY, free and unfettered, shall be seen in our streets and public places, alarming us by his mighty strides! But this our patriotism, as we have already said, implies not a scornfulness and contempt of the surrounding states: which would be illiberal and unmanly in the extreme.

After some general remarks on the arts, manufactures, and commerce of England, M. D'ARCHENHOLZ proceeds to a description of London and its environs, interspersed with occasional reflections on the manners and customs of the people, their several amusements, and particular employments. This part of the performance affords not, to the English reader, any thing new; and the observations, as we have already declared, are not, on every occasion, sufficiently important. We find this writer at one time in the ball-room of the court, and at another time in a cellar at St. Giles's: but even in the *latter*, perhaps, a real philosopher might employ his thoughts and observations with some success. But enough of England. We must now direct our attention to a different clime.

In the contemplation of blooming Italy, we naturally feel the glow of satisfaction and delight; but we must, at the same time, acknowledge, that this satisfaction is not in the same proportion with that which we have formerly experienced. But this may be partly occasioned by satiety; for had we not before been glutted with the fruits of the "garden of the world," as it is sometimes styled, we might perhaps, at the present hour, have gathered its several productions with an eager hand.

M. D'ARCHENHOLZ has in this, as in the former part of his work, given a particular description of the country, and of its inhabitants. Our readers will scarcely expect us, however, to enter into a detail of the pictures, buildings, and statues of Italy,



Italy, any more than of the state of letters and of arts: the whole is sufficiently known.

With regard to the manners and principles of the people, as they spring from the constitution of the several states of which this country is composed, they are necessarily much diversified; and this is very pointedly adverted to in the present performance. 'National characters, or the qualities of a people at large (says this writer), depend entirely on their form of government: for it is an absolute truth, that men constantly receive from the sovereign whatever impressions he may think proper to give them. Hence the great dissimilarity which we discover between the inhabitants of Venice, Florence, Naples, and Rome, who may not improperly be styled neighbours, but who are separately governed by their own particular laws.' We acknowledge the force of this position respecting government, as far as it depends on an established and *regular* mode of rule, in contradistinction to that which has contended for the *influence of climate* on the manners of the people: but we cannot subscribe to the opinion with all the latitude which this author has given to it. The sentiment appears to be slavish (inasmuch as it makes not any stipulation for the virtue of the prince), and is so unlike to any thing which presented itself in the former part of the work, that we think it must have fallen from the writer through inadvertency. But perhaps he does not mean to speak of these impressions as a *necessary consequence*, but rather that mankind are *too apt, in all events*, to receive and retain them. In such a case, the whole is sufficiently consistent.

The picture which this gentleman has drawn of the modern Italian, will, by many, be declared a *daub*. He considers him as the most wretched and most despicable of human beings. Wretched, by reason of the government under which he lives\*; and despicable from his want of virtue, and from the utter stupidity (*l'ignorance crasse*) which uniformly marks his character. But the colouring, in the latter particular, is not in strict conformity with truth. Italy, even at the present day, can boast of some truly ingenious men. M. D'ARCHENHOLZ, however, is so greatly enamoured of English polity and English manners, that he seems unable to view any other nation with a tolerable degree of complacency. We must at the same time remark, that the accompanying observations on a state of vassalage, are such as do him honour. On the whole, the present performance may be ranked among the useful and the agreeable in its class; although its *partialities* are frequently so great, that it was impossible for us to pass them unnoticed.

\* We mean to offer a few observations on this subject in our account of a volume now before us, intitled, *The Temporal Government of the Pope's State.*

## ART. IV.

C. F. E. HAMMARD'S *Reise, &c. i. e.* Travels in the Year 1783, through Upper Silesia, and Part of Poland, to the Russian Army in the Ukraine. By C. F. E. HAMMARD, Lieutenant of Engineer in the Prussian Service. 8vo. Gotha. 1787.

M. HAMMARD'S design in undertaking this journey, was to learn the art of war under the General Romanzow Sadunaiskoy; and, if the volume now given should be favourably received, he proposes to publish two more; the one containing an account of the march of the Imperial army through Russia, the other describing its route through Moldavia and Walachia. He appears to be an attentive and intelligent observer; and his volume contains many interesting particulars concerning the inhabitants, policy, cultivation, produce, and commerce of the countries through which he passed.

Upper Silesia does not, by M. HAMMARD'S account, appear to have derived any great advantages from its being subject to the King of Prussia, with whom, when he took possession of the country, the nobles stipulated for the preservation of their privileges. Hence the peasants are in a most abject state of slavery; which, though somewhat softened by the attentions of the sovereign and the equity of the states, cannot, says our author, be entirely abolished, without ruining the nobles, by depriving them of hands for labour. How far this reasoning is just or valid, we shall not, at present, examine. It is however certain, that before liberty can be a real blessing, either to themselves or to the community, they ought to be a little humanised by instruction; and to be, in some degree, reformed from the habits of idleness and drunkenness, to which they are here said to be excessively addicted. The Prince of Anhalt Coethen was at considerable expence to provide for the instruction, health, subsistence, and domestic comfort of his vassals in the seigniory of Plesse; but these benevolent attentions made no other impression on them, than to occasion an insurrection in 1781. To send their children to the schools established for them, they considered as a hardship, which, under a variety of frivolous pretences, they contrived to elude; and they spent, in idleness and intemperance, those days which were allowed them to labour for their own subsistence. M. HAMMARD is of opinion, that if their clergy were less superstitious, and more careful to instruct them in the principles and practice of religion; if divine service were performed in their own language, instead of in Latin, and if good schools were established, they might gradually be *civilized and improved*.

Though Upper Silesia is less fertile than the Lower, it is nevertheless well cultivated, and produces what would be sufficient,



cient, not only to supply the inhabitants, but also to permit a considerable exportation of grain; but the distilleries, which, though they enrich the nobles, ruin the people, consume a great part of it. This business was at one time carried on by the Jews, who acquired large fortunes by it; for, no sooner was the corn sown, than they claimed the crop in return for the money which they had advanced; but, in 1781, these usurious bargains were abolished by an order from the King.

The southern part of Poland, through which M. HAMMARD'S route lay, exhibits a most wretched scene of desolation and poverty, the sad consequences of civil dissension, and of foreign and domestic oppression. The cities, if they deserve this appellation, serve only to vary the form of misery: many of them are encumbered with ruins, and remarkable for the indigence of their inhabitants, who are chiefly Jews. Even in Lublin, which, when compared with the rest, is in a flourishing state, and distinguished by its trade and manufactures, the streets are narrow and gloomy; of the houses, only the ground floor is habitable, while the upper stories are nodding to their fall, and threaten the destruction of the passenger. Sometimes, indeed, a more pleasing prospect occurs, when the traveller enters the domains of a nobleman, who has sense enough to perceive that, by ameliorating the condition of his vassals, he, in fact, promotes his own interests.

What M. HAMMARD says of the Polish nobility, appears to be just and candid. After observing that pride forms the basis of their character, and is the source of many ridiculous prejudices, as well as of much vice and folly, he allows that it also produces and fosters many good qualities, particularly courage, magnanimity, generosity, and hospitality; the latter is common to the Poles of every rank, and may be found in the cottage as well as in the palace.

Of the Polish ladies, our traveller speaks highly; and informs us, that, in general, their natural attractions are improved by an excellent education, which renders their company very agreeable. They apply themselves, from their infancy, to the study of foreign languages, and few affairs of any importance are transacted, in which they are not concerned: they have much more self-command and penetration than their countrymen; and many a foreign minister has found his political sagacity foiled by their management.

As the traveller enters Volhinia, the scene improves; the country is fertile and well cultivated; the inhabitants, though still slaves, are less degenerate than their neighbours, and seem to possess a spirit and abilities superior to their condition. One of the largest cities of Volhinia, is Dubno, belonging to Prince Michael Lubomirsky. It is a place of considerable commerce,  
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and during the fair, which is held in the month of January, is supposed to contain from twenty-five to thirty thousand persons, as it is the resort of traders from Turkey, Germany, and Switzerland; the little shops which the Prince has erected in the market-place, for those who frequent the fair, are neat and convenient; and there is a theatre built in the modern style, which, at this season, is occupied by a company of Polish actors.

In Podolia, we are told, the venereal disease prevails to so great a degree, that whole villages are infected by it. This, says M. HAMMARD, the inhabitants ascribe to the Russians, to whom they attribute all their calamities, without reflecting that the French, who were there with the confederates, may also have contributed to its propagation. It is asserted, that many of the Russian officers look upon a slight touch of it, to be the best preservative against the plague.

The cities in the Ukraine are poor and ill-built, except Nimerow and Czudnow, in which the people are employed in the manufacture of cotton, in the making of glass and earthen ware, and in the bleaching of wax: Mihilow and Berdieszow are also enriched by the fairs held in them, and the commerce which the latter encourage. The soil is remarkably fertile, but ill cultivated; because the spirit and industry of the peasants are depressed by slavery. The Cossacs, however, who inhabit the borders of the Ukraine, are more free, and retain some traces of that liberty, which, till the reign of Sigismund III. they enjoyed as a democratic state under the protection of Poland. In war, they are bold, but cruel, neither giving nor taking quarter, and knowing no medium between death and victory. They have a remarkable talent of imitating any model of workmanship that is given them, and, with proper instruction, might easily be made to excel in arts and manufactures.

The Zaporoguan Cossacs inhabit one of the most pleasant and fertile districts of the Ukraine, and preserve a kind of democratic government under an elective chief, who is styled Ataman, or Hætman, and who resides at Setscha; but, since their last invasion of Poland, their number is greatly diminished, and the court of Russia seems resolved to extirpate them.

This invasion happened in the year 1770, when they penetrated as far as Volhinia. Gouda, their chief, had been in the service of the Waywode, Count Potocki, but, conceiving himself injured, he determined on revenge. For this purpose, he went over to the Zaporoguians, whom he instigated to take up arms in favour of the Ukraine Cossacs. No sooner had the Russian army retired into quarters, than he attacked the territory of the Waywode; and, in the district of Braxlaw, put to the sword all who were not of his party. Those, in the adjacent country, who had time to escape, fled to Human, a small town in the  
neighbourhood;



neighbourhood; in which above eleven thousand persons had taken refuge, when this blood-thirsty savage appeared before their gates, and summoned them to surrender. Here, despair would have induced them to defend themselves to the last extremity; but their commander, intimidated by the threats, and deluded by the promises of Gouda, entered into a capitulation, and opened the gates, on condition that the lives and properties of the besieged should remain inviolate. Yet no sooner had this faithless victor got possession of the town, than he ordered the commander to be flayed alive, his wife and children to be murdered, with circumstances of barbarity too shocking to relate; and all the inhabitants to be massacred, without distinction of age or sex. To satiate his own cruelty, he commanded all the children, under five years of age, to be brought to him in the balcony of the town-house, where he slaughtered above eight hundred of these innocent victims with his own hands. Similar enormities were committed by his adherents wherever they came; and that part of the Ukraine which lies between the Niefter and the Bog, was the scene of every kind of desolation that fire and sword, under the direction of the most unrelenting and wanton inhumanity, can inflict. At length Gouda became the victim of his own vanity: while he was attempting the siege of Dulczin, a Russian officer, who commanded a small party detached by Marshal Romanzow, persuaded him that the Empress of Russia, informed of the glorious success of his arms, wished to make an alliance with him; and, with this view, had ordered the detachment to join him. Gouda fell into the snare; and the officer, under pretence of concerting a plan of operation, led him into an ambuscade of the Poles, where he and eight thousand of his followers were surpris'd and made prisoners. They were all publicly condemned and executed.

Some of the nobles of the Ukraine have, at length, perceived the wisdom and good policy of encouraging manufactures and trade, for which the country is advantageously situated. On this subject M. HAMMARD's details are ample and interesting to those who wish for information of a commercial nature.

## ART. V.

HENRICI ALBERTI SCHULTENS—*Oratio de Ingenio Arabum, &c.*  
*i. e.* An Oration on the Character and Genius of the Arabians.  
 By HENRY ALBERT SCHULTENS, Professor of the Oriental Languages in Leyden; delivered on his resigning the Rectorship of that University. 4to. pp. 35. Leyden. 1788.

**I**N this judicious and elegant piece of criticism, the orator's design is, to recommend that branch of science in which he is so deservedly eminent; and in which it is his province to  
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blood of an enemy. If an opportunity offers of doing both, it renders him completely satisfied; but, if the gratification of his revenge happens to come into competition with an act of generosity, he will instantly give the preference to the latter, and derive a pride from the consciousness of having done his duty. To exemplify this, the Professor relates the following story:

Hassan, the Scenite, hospitably received into his tent, Ibrahim, a chief of a neighbouring district, who, driven from his country, was obliged to seek shelter in the desert. After some days spent in cheerful festivity, the stranger, wishing to depart, requested his host to accompany him a part of his way. The latter consented; but, while preparations were made for the journey, he examined his lance with peculiar attention, and his eyes glowed with anger and revenge, as he eagerly sharpened his sword. "Thou seemest," said Ibrahim, "to thirst for blood. Who is thine enemy? He shall be mine."—"That tyrant, Ibrahim," answered Hassan, "who shed my father's blood. His power has long screened him from my revenge; but now he is a wandering exile, I will not rest till I have found him."—"Thou hast found him!" was the reply; "I am the wretch who killed thy father: behold in me the object of thy vengeance!"—"Thou, Ibrahim? by Alla and his prophet!—But, thou art my guest! I had set apart this money to provide for thy journey. Take it while thou mayest, and go thy way."

From a people thus circumstanced, the Professor observes, no great proficiency in arts or science could be expected; and when, in later ages, under the dominion of the Caliphs, they were excited, by honours and rewards, to such studies, the native fire of their genius, though it could not be entirely extinguished, was damped by the influence of tyranny, superstition, and luxury. Hence, though the present, with respect to learning and learned men, might be styled the golden age; yet the distinguishing and characteristic merit of the Arabs must be confined within those periods, in which their genius was the untaught but vigorous offspring of nature.

In the remaining part of this oration, M. SCHULTENS briefly insists on the peculiar fitness of their language for poetical expression, on their natural turn for eloquence, and passion for poetry; together with the circumstances by which these qualities were cherished, and the objects by which they were excited; but, as his ideas on these subjects are coincident with those of the best modern writers, among whom we may mention Sir William Jones and M. Herder, we shall here close this article, by acknowledging the entertainment which we have received from perusing the work.



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In these rubbers, it is of importance that the oiled silk be very smooth, and free from all irregularities of surface, which not only impede the equal friction of the amalgama against the glass, but also prevent the insulating part from adhering so closely to the excited surface, as is necessary to hinder the electric fluid from returning to the rubber: the silk which the Doctor uses, is made at Leipzig.

Of like importance is it, that the coating of amalgama, laid on the exciting part of the silk, be very thin and smooth; on its anterior part, its thickness should gradually diminish so as that its edge may be scarcely perceptible. Dr. VAN MARUM uses the amalgama recommended by Baron Kienmayer of Vienna, which is preferable to any hitherto known: it consists of one part of purified zinc, one of tin, and two of mercury. The zinc and tin are melted in an iron ladle, and the mercury added to them, as soon as they are taken off the fire: the mixture must be stirred with an iron spatula, and, when cold, reduced to a very fine powder, in a glass or marble mortar. Some varnish being laid on the silk, this powder is sprinkled on it, by means of a fine sieve; and, when dry, that which adheres is polished by rubbing it with a steel burnisher; after which a drop of sweet oil is laid on its surface.

The Doctor compared the effect of his new rubbers with that produced by the common sort, by examining the number of revolutions which his machine required, with each kind, to charge a jar, containing a square foot of coated glass, to a certain height, determined by Lane's electrometer; the balls of which were, in these experiments, fixed at half an inch distance. This, with a pair of his old rubbers, was effected in seven or eight revolutions; and, with those here described, in one revolution and an half; with these also, the jar discharged itself, on the ball of the electrometer, ten times in sixteen revolutions, to effect which, with a pair of the common rubbers, above eighty were required. A battery of fifteen square feet of coated glass was charged, so as to explode spontaneously in sixteen revolutions, with the new rubbers; and the Doctor found, by his papers, that, in frosty weather, with Teyler's grand machine, which has four pair of common rubbers, he did the same in eleven revolutions; and the degree of the charge, in both experiments, being determined by the same electrometer, was exactly the same.

Dr. VAN MARUM acknowledges that his rubbers are much more expensive than the common sort, and require greater care in their application and use; that the strong pressure of the rubbers, and the close adherence of the oiled silk to the glass, render

it laborious to turn the machine; but this, he says, is a slight inconvenience to those who can employ a workman or servant for this purpose: for this reason, he does not recommend them to those who perform experiments merely for amusement; and observes, that those philosophers, who do not chuse to be at the expence and trouble of imitating the whole of his invention, may yet improve their apparatus, by adopting such parts of it as they think proper. But, light as the Doctor makes this inconvenience, we apprehend that, when he applies his rubbers to Teyler's grand machine, which already requires four men to work it, he may find it more considerable than he seems to think; for, if a single pair of these rubbers renders it laborious to turn a glass plate of thirty-two inches, is it not to be feared, that the force necessary to turn two plates, of twice this diameter, with two, if not four pair of rubbers, will be too great, not for the number of his attendants, but for the machine itself, which does not seem calculated to resist such violent efforts? The invention, however, is very ingenious, and, though the above-mentioned circumstance should be an impediment to the application of the usual number of rubbers to large plates of glass, and prevent it from becoming of general use, it may yet prove of considerable utility, by suggesting other expedients, to those electricians, who, though by no means deficient in zeal for philosophical researches, have not the advantage of possessing an apparatus on so large a scale as that which the Doctor uses.

From an article inserted by Dr. VAN MARUM, in a Dutch literary gazette, published May the 15th, it appears that Mr. JOHN CUTHBERTSON, of Amsterdam, who was entirely ignorant of the Doctor's designs and operations, had also made some essays toward the improvement of electrical rubbers; and though, from the necessary avocations of his business, he has not yet been able to bring them to that degree of perfection which he had hoped to attain, he has so far succeeded, as to render them greatly superior to those commonly used. Dr. VAN MARUM informs the public that, by a comparative trial of a pair of Mr. CUTHBERTSON'S rubbers, with a pair of his own, he found that these exciting power was to that of his, as seven to seventeen, and thus at least double the power of the common sort. He candidly recommends Mr. CUTHBERTSON'S rubbers, as more simple and commodious for general use, than his own, which, as above described, are calculated solely for charging coated glass, and not for experiments, in which only the spark is required: in this case, the rubber ought to be no more than eight, instead of ten inches long; because the latter come so near to the absorbing points of the prime conductor, that, when no coated glass is connected with it, the electric fluid will escape, through these, to the rubbers.



For the interests of science, we hope these gentlemen will unite in their researches, as Mr. CUTHBERTSON's philosophical knowledge, and, more especially, his ingenuity as an artist, may be of service toward rendering the Doctor's ingenious contrivance more simple and elegant in its construction, and more commodious in its use.—See more concerning this ingenious artist, Review, vol. lxxiii. p. 54, 55. and vol. lxxvii. p. 558.

ART. VII.

*Notices et Extraits des Manuscrits de la Bibliothéque du Roi, &c. i. e.* An Account of, and Extracts from, the Manuscripts in the Library of the King of France; read at a Committee of the Royal Academy of Inscriptions and Belles Lettres. 4to. About 700 Pages. Paris. 1787.

THE vast collection of manuscripts in the learned languages, which form the principal ornament of the library of the king of France, has been, hitherto, an object rather of ostentation than of utility. In the year 1785, the ministers of Lewis XVI. determined to render that great repository of learning a public benefit, not merely to the men of letters in France, but to the curious in all countries, by encouraging the work now before us; which is of a nature far more extensive and more important, than the catalogue of the same manuscripts formerly published.

The present volume gives not merely the titles of, but extracts and translations from, and sometimes the whole of those manuscripts, which seem capable of affording instruction or entertainment. To execute this important task, eight members of the Academy of Inscriptions and Belles Lettres have been named by the king; three of them are versed in the Oriental tongues, two in the Greek and Latin, and three in the ancient history of France, and, in general, of the middle ages. Beside their ordinary pensions as members of the academy, they have additional salaries as examiners of the king's manuscripts; and although his majesty has thought proper, on this occasion, to name the eight members to be employed, the places of those who die, or who decline to continue this labour, are to be supplied by the academy itself.

The volume now before us, which produces the first fruits of this institution, contains, I. An Historical Essay on the Oriental Characters used at Paris for printing Arabic, Syriac, Armenian, &c. by M. de Guignes, well known for his great knowledge and numerous performances in Oriental, and particularly Chinese, history and learning. II. *The Meadows of Gold, and the Mines of precious Stones*; an universal history, by Aboul-Hassan-Aly, who wrote in the eleventh century: Arabic manuscripts. By the same. III. The Diary of Burcard, master of the

the ceremonies in the Pope's chapel, from the time of Sixtus IV. to that of Julius II. Latin manuscript. By M. de Brequigny. This Diary forms three articles. IV. An Account of a Great Lexicon. By M. de Rochefort \*. V. Historical Chart of Countries, Seas, and Fish; with a Treatise on the Science of the Spheres: Arabic manuscript. By M. de Guignes. VI. The Book of Wandering Stars; containing the history of Egypt and Cairo. By the Scheikh Schemfeddin Mohammed Ben Abilforour Albakeri Alldiki: Arabic manuscript. By M. Silvestre de Sacy. VII. Accounts of five different manuscripts of Eschylus, forming five articles. By M. Vauvilliers. VIII. Instructions to different Officers of the Duke of Anjou, and an Account of the Embassies of the same: French manuscript. By M. Gaillard. IX. An Account of the Death of Richard II. King of England: French manuscript. By the same. X. The History of the Reigns of Charles VII. and Lewis XI. By Amelgard, a priest of Liege: French manuscript. By M. du Theil. XI. A Swedish Chronicle, by Olaus Petri, who flourished in the beginning of the sixteenth century. By M. de Kerallio. XII. The Criminal Process of Robert d'Artois, Comte de Beaumont: French manuscript. By M. De l'Averdy. XIII. Account of a Greek manuscript, by John Canabutza, on the History of the Aborigines. By the Baron de Sainte-Croix. XIV. History of the Atabeks, Princes of Syria, by Aboul-Hafan-Aly, a writer in the 13th century: Arabic manuscript. By M. de Guignes. XV. The Autographical Chronicle of Iternus, Librarian of the Abbey of St. Martial de Limoges, in the 12th century: Latin manuscript. By M. de Brequigny. XVI. The Book of Counsels, by the Scheikh Ferideddin Attar, &c. Persian manuscript. By M. Silvestre de Sacy.

Such is the list of the works analysed or translated in this volume. The Editors observe that these works are not probably the most important in the collection, as they had not any other rule in directing their labours, but the bare title of the book analysed.

The account of the death of Richard II. contains an history of the events which preceded that catastrophe, and appears to have been written by an eye-witness of the principal transactions of Richard's reign. It abounds in minute details and striking circumstances, strongly painting the strange mixture of superstition and cruelty, which characterise that barbarous age. As it differs in many particulars from received accounts, it would deserve much attention, did it not evidently appear to be written by a partial admirer of the murdered king: whom the nation regarded as a tyrant; who, having married Isabelle, daughter of

\* Our countryman Mr. Doddsley, is here, incidentally, miscalled *Dofdsley*.



Charles VI. of France, wished to confirm his despotism by the arms of that country. It is observed as an historical singularity, by the editor of this manuscript, that all the English kings, who had married French princesses, incurred the displeasure of their subjects, and suffered violent deaths; as Edward II. Richard II. Henry VI. and Charles I.

The history of the Atabeks, princes of Syria, from the year 1084 to 1210, gives a new view of the Croisades; and describes the character of many princes on whom the Christians made war, very differently from the monkish historians. The question still remains to be decided, where the truth lies. The Christians, doubtless, had their prejudices; but were the Mahometans free from prejudice, and free from resentment?

One of the most interesting manuscripts mentioned in this collection, is the *Pend-na-meth*, or *Book of Counsels*; a moral poem, composed in Persian verse by Ferideddin Attar, and containing an abridgment of the spiritual life, according to the principles of the most devout Mohammedans. M. Silvestre de Sacy intends giving a complete translation of this poem, together with the Persian text. Its author, commonly distinguished by the name of Attar the perfumer (because in his youth he had exercised that profession in the town of Schadbakh), having embraced the contemplative life, spent several years in the exercise of devotion and penitence; and collected the lives of the most celebrated Dervises. He had attained to the highest perfection in the spiritual mysteries of the Mohammedans, when he was killed by the Moguls in Gengis Khan's invasion, at the extraordinary age of 114. He left behind him a great many works in prose and verse; of which the most celebrated is the *Pend-na-meth*, comprehended in eight hundred lines. The poet begins by celebrating the greatness of God, and the wonders which he has wrought in favour of his faithful servants. He then proceeds to the praises of Mohammed, and the most distinguished Imans, or founders of the Mohammedan sects. After this exordium, he distinguishes, minutely, the characters of true piety, and solid devotion, with the long train of virtues and vices, and the signs by which they may be recognised. He next descends to precepts of policy, and maxims of health, cleanliness, decency, and urbanity; and the whole may be regarded as a complete synopsis of the most refined doctrines of the Mohammedan religion.

The collection before us is richest in the article of Oriental learning. M. de Guignes has given us an interesting account of Arabian, Syrian, Armenian, and Persian typography since the reign of Francis I.; in which we learn, incidentally, that the famous Greek types, employed by the Stephens's, are not lost, as has been long supposed, but may be still seen at the royal

printing office. Among the Greek manuscripts brought to light, is a Lexicon, which, though of an uncertain date, is valuable on account of the author's knowledge in grammar and etymology.

On the whole, however, we expected more entertainment than we have derived from the first volume of this great undertaking; the design of which cannot be too much commended: and it is to be wished that the genius, which presides over letters, may direct the future researches of these industrious Academicians to manuscripts still more deserving of their attention, and of the eye of the public at large.

\* \* \* A translation of this work has appeared, since the preceding article was written.

#### ART. VIII.

*Discours présenté à l'Académie de Châlons-sur-Marne, &c. i. e. A Discourse presented to the Academy of Châlons-sur-Marne in 1779, upon this Question, What are the best Methods of exciting and encouraging Patriotism in a Monarchy, without restraining or weakening the Extent of Power and of Execution peculiar to this Species of Government? By J. DE MEERMAN, Seigneur de DALEM. To which is annexed, the Discourse of M. MATHON DE LA COUR, of the Academies of Lyons and Villefranche, and Member of the Royal Society of Agriculture at Lyons, &c. which gained the Prize. 8vo. pp. 78. Leyden. 1789.*

THAT each form of government hath its advantages and disadvantages, is a truth which no one will dispute. The principal subject of inquiry among politicians has been, which form is, on the whole, best calculated to secure the greatest quantum of good to a community? Although it is not to be expected that any government, that has been long established, will be new modelled according to the result of these inquiries, yet occasions sometimes present themselves (of which we have had a recent instance on the other side of the Atlantic), where speculation may be reduced to practice; and these inquiries are at all times useful, as they set forth to our view the natural rights of mankind, and the true ends of government. But the question proposed by the Academy of *Châlons-sur-Marne* hath the peculiar advantage of being immediately applicable to governments, as they *actually exist*; and it inquires in what manner the form *established* can be rendered most conducive to the public good.

The publication before us contains two dissertations on this very interesting subject. The first is written by M. DE MEERMAN, whose literary abilities are well known, and who has distinguished himself as an able politician in a treatise concerning the *Achæan, Helvetic, and Belgic confederacies*, which obtained the prize proposed by the Royal Academy of Inscriptions and  
Be...



*Belles Lettres*, 1782\*. The other, written by the successful competitor, has been also committed to the press, by this generous rival. There are different *species*, as well as *degrees* of merit; and though *numbers* may contend, the prize can only be adjudged to *one*. But as these discourses are thus published together, they naturally challenge a comparative view of their respective excellencies. Our contracted limits render it impossible for us to do justice to either; but we will endeavour to give such a view of each, as shall enable the judicious reader to appreciate their different merits.

To follow the order of the publication, we shall commence with the discourse of M. DE MEERMAN.

The question itself consists of three branches. It specifies the form of government to which the grand object of the inquiry is confined; the spirit which it wishes to excite; and the most efficacious means by which that spirit may be excited. Accordingly the author makes some previous inquiries concerning the two preceding articles, which form the basis of the last. He observes, that the monarchy here referred to, and which is to be kept inviolate, necessarily excludes a *despotic* government: in which it is impossible for a spirit of patriotism to exist; in which the ideas of *master* and *slave* take place of *sovereign* and *subject*; under which, though the vassal may, like the savage, have a peculiar attachment to his natal soil, prefer the climate, the products, and the manners adopted from his infancy, yet as he is liable to be stript in a moment of every thing that is dear and valuable to him, by the arbitrary mandate of his ruler, he hath, properly speaking, no *country* that he can call *his own*. He is merely an *usufructuary*, dependent on the capricious bounty of a proprietor. The monarchy therefore, to which the question refers, must imply such a state in which, though the supreme authority be vested in the hands of an individual, yet it is exercised according to certain established laws: where property is secure from violence, and where neither life nor liberty can be attacked without some supposed offence having been committed, of which legitimate judges are the only arbitrators. Notwithstanding his predilection for the republican form, the author acknowledges that a spirit of patriotism may subsist under a monarchy; and that some considerable advantages attend this mode of government. After having made some just and obvious remarks of this kind, in which he manifests a warm and genuine love of liberty, M. DE MEERMAN proceeds to enquire into the second previous article, *What is the nature of patriotism in a monarchy?* He answers, 'When we love our country, the first, the most valuable of all duties, is to pre-

\* See Appendix to Review, vol. lxxi. p. 531.

serve its constitution inviolated; and protect it, as much as it lies in our power, from every change. This is the basis of every species of patriotism, in monarchies, as well as in republics.' This doctrine will not be relished by those of the author's countrymen who have assumed the name of patriots in the late troubles in the United Provinces; of whom there were, doubtless, numbers who thought that they were demonstrating the love of their country, by their strenuous endeavours to reform some of the radical defects of their constitution. Indeed the axiom, strictly adhered to, necessarily precludes every species of reform. It either supposes perfection in the first instance, which is an impossibility; or it obliges the governed, notwithstanding the juster notions of the ends and objects of government, which are now universally diffused, to sit down contented with all the legal defects which ancient ignorance and prejudices, or incapacity, had blended with the constitutions as they were forming; and it is diametrically opposite to that noble spirit of patriotism, which promises so desirable a change in the French government, of which M. DE M. will be one of the warmest admirers. But it is to be presumed, that the disorders occasioned in the Dutch republic by these recent attempts to reform, and the cruelties and oppressions committed by the usurpers of power, under the sacred name of liberty and public good, have betrayed the author into this sentiment. It will be readily granted, that 'there is often much less danger in suffering the evils that may have crept into a constitution, with the same patience which we shew amid the other inevitable evils of life, than in attempting a remedy.' But is not the limitation too confined, when he asserts, that 'the only case which authorises a change in the constitution, on the side of the people, is when the people return to their primitive state, on the extinction of the family on the throne: when a new choice is made, and the crown is transferred to a stranger, they are then at liberty to propose new conditions.' Surely, when the monarch degenerates into a *despot*, the mutual compact is broken; and the people, in their struggles for liberty, have a right to extend their privileges. By these means, principally, the British constitution has advanced to its present envied state: the greatest tyrants have become the most efficacious instruments of public freedom.

M. DE MEERMAN next proceeds to the immediate object of the question, *Which are the best methods to excite and encourage patriotism in a monarchy?* &c. He observes, that four motives influence men to good and great actions: *Taste, Sense of Duty, Interest, and Honour*. Hence arise four general rules applicable to the subject: 1. Take care that the subjects of a monarchy acquire a taste for patriotism. 2. Give them just ideas of their duty in general, and of their duty in particular. 3. Let pa-



triotic actions be recompensed. 4. Let patriotism be rendered respectable. The first end is best obtained by the exemplary conduct of the Sovereign. By this will the subject become fully persuaded of his genuine affection for their common country, and be easily induced to imitate his example. The second end will be obtained by the cultivation of a religious disposition, and diffusing the knowledge and practice of virtue through the means of private education, and every species of public instruction. M. DE M. imagines that if the government were to recompense, in some signal manner, those who had most distinguished themselves by cultivating the principles of sound morality, and if treatises on the practice of religion and virtue were circulated at the public expence, among the lower orders of citizens, the most happy effects would be the result. He wishes also that patriotic societies would annually propose questions relative to subjects of this nature; and that ministers, masters of families, and parents, who had been most successful in forming the mind to virtue, should receive some public mark of general approbation. The public press, and a proper regulation of the theatre, might also be made subservient to the same desirable end. The application of the two other means of exciting a spirit of patriotism, must be directed by various circumstances of season, locality, national manners, &c. The proper choice of ministers and confidants, and the distribution of pensions and titles, are so many instruments in the hands of a wise and virtuous sovereign, by which subjects may be made emulous of each other in the practice of patriotic virtues. Busts, statues, monuments, inscriptions, medals, funerals at the public expence, and funeral orations pronounced by select orators, are means powerful in themselves; and, if judiciously employed, they cannot fail to enflame the most frigid heart, and infuse the enthusiasm of a public spirit into every bosom.

Such are the measures which M. DE MEERMAN proposes; and on which he enlarges with much good sense, perspicuity, and, sometimes, with a degree of animation; and such is the advice which our patriotic republican gives to sovereigns. But what if sovereigns will not attend to it? In this case, he acknowledges that little good is to be expected. The sphere of action for individuals and smaller communities is too contracted; yet, he exhorts these communities to exert themselves in their narrow circles, by example, precept, and encouragement, in order to awaken a general spirit of patriotism. Again, suppose the sovereign, instead of being supine and negligent, should step over the legal boundaries of his power? 'Patriotism is not encouraged and promoted by exciting the oppressed to revolt. They ought to be instructed in their duty and their rights, and persuaded to pour their complaints into the bosoms of their

legal representatives.' If these prove ineffectual, our author has no further remedies to propose.

MONS. MATHON DE LA COUR, the successful candidate, proposes, as the plan of his discourse, to examine what are the sentiments or principles in the human mind which dispose to patriotism, or which constitute its essence: to investigate their nature and their effects in republics and monarchies, in larger and smaller states, in ancient and modern times; and then to point out the means of exciting and encouraging patriotism in monarchies. He introduces the first inquiry, by some very ingenious and pertinent remarks concerning those two springs of action implanted in human nature, *self-love*, and *social*; and he expatiates, in a pleasing manner, on the effects produced in the world by the different modifications of these two sources of every virtue, and of every vice, by the union or oppositions of their influence.

'According as the one or the other predominates, we behold characters appear on the stage of the universe. Selfish, frigid, and severe, or souls formed for sensibility and love, ever forgetful of their own interest, ready to sacrifice themselves for the beloved object. Unfortunately, the one is much more common than the other. Self-love indicates itself from the cradle, and never quits us till death. The love of our neighbour, that elevated and virtuous sentiment, which extends our affections, prompts us to cherish others, and to exist as it were in the objects of our love, is, doubtless, one of the noblest presents that the Deity has ever made to mortals; but it shines with lustre in *privileged* minds alone. The contracted soul contemplates *its own* advantage merely in the welfare of the country, or of humanity at large; disinterestedness, with such, is a *romantic* virtue; the self dedication of heroism, is *madness*; the sacrifices of love and friendship, are vain deceptions, or interested and pernicious artifices. But in great and noble minds, the same active principle of benevolence which constitutes the good parent, the sincere and cordial friend, rising and swelling above the objects immediately surrounding it, overflows the bounds of common affections, and constitutes the genuine patriot, and the benefactor of his species.'

This spirit of patriotism is carefully distinguished from that *amor patriæ* which is common to 'every native. The one is a natural propensity, the other is a virtue. Patriotism may be connected with the more common principle, but is it the *perfection* of it?' After expatiating largely on this subject with a precision which does honour to his head, and a warmth and enthusiasm which reflect lustre on his heart, he proceeds to the question, whether a republican, or a monarchical form of government, be best calculated to promote and cherish this noble and sublime principle. Here he takes a different road from M. DE MEERMAN. While the latter simply acknowledges that patriotism may possibly subsist in monarchies, M. DE LA COUR contends that monarchies are the most favourable to its growth.



He maintains that patriotism in a republic, is more immediately united with personal advantages; and, consequently, it cannot be so disinterested; and the warm professions of it are much more suspicious. His train of reasoning on this question is ingenious, and merits attention; but it is too long for insertion, and would suffer too much by an abridgment. He also maintains that ancient times were much more favourable to patriotism, than the modern; and alleges several reasons wherefore examples of genuine patriotism were more frequently to be met with in the earlier periods of history. Navigation was in its infancy; commerce was contracted; nations, being at perpetual war, instead of having any social intercourse, were fanning the flame of hatred and revenge; prisoners of war being reduced to the most abject slavery. All these causes conspired to increase that natural attachment to the native soil, and render patriotism a virtue of frequent necessity. Whereas the improved state of navigation, the extent of commerce, the invention of printing, and every cause which contributes to the progress of civilization, removes local prejudices, enfeebles this national predilection, and induces men to consider themselves more as citizens of the world.

M. DE LA COUR next proposes the methods of exciting this laudable spirit of patriotism in a monarchy, which he digests under the following heads: Dispose the minds, and regulate the morals of the public in a manner favourable to patriotism; remove every embarrassment and obstruction to its advancement; and employ the most efficacious means to render it flourishing. The first object is answered by rendering their country dear to them. 'Men, in order to possess a genuine love of their country, must be happy in it. The good of the community, which ought to be the only object of every administration, may therefore be considered as one basis of patriotism.' Encourage religion and morality; suppress odious and burthenful taxes: where evils are not to be remedied, 'Sovereigns, shew that these afflict you, and your people will be consoled. Love them, let their interest engage your attention, and your good wishes will call forth their benedictions, and acclamations of love and joy.' Discourage the luxury of the great, which depopulates the provinces, increases pride and servility, and threatens to annihilate the middle class of citizens. Diminish the number of penal laws, and multiply those honours and rewards which excite emulation. 'The history of governments tells us perpetually of authority, punishments, restrictions, and threats. Are these all which a father owes to his children, a sovereign to his people? Distribute your benefits through every part of your empire with an equal hand. You enjoy the services of each; taxes are levied from every part; let not your favours then be confined to those who surround the throne.' Among other meth-

thods of exciting emulation, the author proposes to substitute in the place of that multiplicity of spectacles and of other pastimes which corrupt the morals of the provincials, festivities in celebration of some distinguished characters; and that these should be held in the places of their nativity; and that the sovereign should occasionally honour them with his presence.

From the general outlines of the two essays before us, our readers will observe, in many points, a coincidence of sentiment, where their respective attachments to the different governments under which the competitors live, have not, through the influence of happy prejudice, induced each to prefer *bis own*. But with respect to metaphysical acumen, beauty of style, and energy of expression, M. MATHON DE LA COUR has certainly left his rival far behind. M. DE LA COUR treats the subject with the cool investigation of one whose general philanthropy and good sense dictate what is desirable and proper to be done in a state, with which he has no immediate connection; M. DE MEERMAN is manifestly animated with the warmth of a man who hopes to be a spectator, a participator of the good in contemplation. But justice cannot be done to this superiority of *manner*, without giving the reader larger specimens than our limits will permit.

It is observable that the ideas of both these writers are directed and confined to the form of *monarchical government* established in France: where the *legislative power* being deposited in the hands of the sovereign as well as the *executive*, the hopes of all men must be directed toward him alone for every species of reform. Questions of this nature must, therefore, presuppose a disposition in the monarch to promote the happiness of his subjects, and that his ardent wish is to be made acquainted with the means. Without this disposition, the most rational plans must prove inefficacious. But under such a government as that of Great-Britain, where the right of proposing laws is centered in the people, a question like this before us might give rise to numberless plans, which, not being under the arbitrary control of an individual, would meet with less opposition to their execution. With us, *power*, and *dispositions*, are to be looked for among the *people*; and these, united with a knowledge of the proper means, would render the road to general prosperity plain, easy, and certain.

## ART. IX.

*Causæ, cur Josephus Cædem Puerorum Bethlemeticorum (Math. ii. 16.) narratam Silentio præterierit.* By Professor VOLBORTH. 4to. Gottingen.

IT appears strange to many, that Josephus, who flourished a little after the period of this remarkable transaction, should have passed it over in total silence. *Scaliger* and others have represented this singularity in a manner injurious to the character of

Mather.



*Matthew*, and to the authenticity of sacred history. The sportive *Voltaire* found it too delicious a morsel of criticism to suffer it to escape his notice. *Dr. Lardner*, *Hoffman*, and others, have endeavoured to account for this silence of the prophane historian: but the German Professor thinks that they have not done that justice to the argument of which it is susceptible. What he advances on the subject may be reduced to the following particulars. 1. No historian whatever, even an *annalist*, can be expected to record every event which happened within the period of which he writes. 2. Contemporary historians do not relate the same facts. *Suetonius* tells us many things which *Tacitus* has omitted, and *Dio Cassius* supplies the deficiencies of both. 3. The cruelty of the deed agrees very well with the known character of Herod. 4. It is unreasonable to make the silence of the prophane writer an objection to the credibility of the sacred, while there is equal, and even superior reason to confide in the fidelity of the latter. 5. Herod would naturally be disposed to take such precautions as he might think necessary, without being scrupulous concerning the means. 6. *Macrobijus*, and other Christian writers, in an early age of the church, refer to the event. 7. The slaughter could not have been so great as our adversaries have represented. *Voltaire* and others treat the fact as stated by the poet *Marius*, who exaggerates the number of the slain to 15,000. Now these being only *males two years old and under*, it is obvious by the fairest calculation, that according to this statement, more children must be born annually in the village of *Bethlehem*, than there are either in *Paris* or in *London*.

## ART. X.

*Voyage en Suede, &c. i. e. Travels through Sweden, comprehending a circumstantial Account of the Population, Agriculture, Commerce and Finances of the Country: To which is annexed an Abridgment of the History of the Kingdom, and of its different Forms of Government, from Gustavus I. in the Year 1553, to 1786, inclusively: With some Particulars relative to the History of Denmark. By a Dutch Officer. Large Octavo. 518 Pages. Hague. 1789.*

THE title of this publication is sufficiently ample to give the reader some general ideas of its contents. As we have perused it with much pleasure, we could not help feeling some degree of regret, that its intelligent Author should chuse to conceal his name, as that would have been, in some degree, a voucher for the truth of the facts. Sweden, lying far out of the circle of the *grand tour*, and not possessing *pleasurab* charms enough to make the most *excentric* traveller deviate from that circle,



information received  
superficial. The har  
labourers; and many  
It does not appear in  
count of the journey  
Traveller was vested  
other object in view th  
He was also unacqu  
was richly furnished  
the first rank; whose  
desired information; a  
well as that of the  
highest terms of praise.

This volume is print  
*fashionable* edition migh  
and it contains much  
cerning the various subj

The first sixteen lett  
which it is obvious th  
tention. Towns, cast  
public buildings, academi  
ners, &c. &c. are desc  
excusable in a country,  
known. The picture  
manner, become rather  
are to be considered at



which, however pleasing at first, we hear with impatience, if it continues too long\*.

We shall select the account of the Author's descent into the copper mine of *Fahlun*, as a specimen of his *descriptive* talents.

During the four hours that I wandered in the bowels of *Kopparberg*, as I descended from gallery to gallery, sometimes by ladders, and sometimes by stairs, my astonishment increased at every step. At first I went down by zigzag stairs, tolerably commodious, into a large cavity, about 300 feet deep, and 2000 paces in circumference. At the extremity of the cave, I saw, in a corner, a hut built of wood, six or seven feet in height; at the door of which, stood two figures, half naked, and as black as ink. I took them for the pages of Pluto. Each had a lighted torch in his hand. In this hut, is one of the entries into the subterraneous regions, and it is the most commodious of the four which communicated with the cave. I and my servant were immediately presented with a *black* dress; a precaution that is generally taken to preserve the clothes of the inquisitive from being spoiled in the narrow passages of the galleries. This mournful apparel, together with a prayer uttered by my guides, imploring the divine aid, that we might escape unhurt from these regions, intimidated my servant, who was a young *Frieze*, in such a manner, that he would scarcely submit to be dressed *en Scaramouche*, much less descend into the mine. Passing, at one time, through alleys propped up by timber, at another, under vaults that supported themselves, we came to immense large halls, the height or extremities of which could not be reached by the feeble lights that we carried. In some of these are forges, where the different tools used in working the mines are made or repaired. It was here so excessively hot, that the workmen were entirely naked. Other halls served either for magazines of gunpowder, or cordage, and other utensils, necessary for their operations. These communicate by means of the galleries; and these galleries communicate with each other by ladders or steps. There are also apertures made from the upper surface, in a perpendicular line to the lowest gallery, without any interruption. These serve at once to convey fresh air, and for the passage of any burdens, which being placed in large vessels, are moved upward and downward by means of pulleys, that are in continual motion during the whole time of labour. The pulleys are kept in motion by horses on the top of the mountain. The vessels are attached to chains of iron, common ropes being subject to speedy erosion by the vitriolic vapours which ascend from the mines. The irons themselves will not endure for a long space of time, and therefore ropes of cows hair, or of hogs bristles, are often made to supply their place. The

\* This remark would have been, in some measure, obviated, if the author could have accomplished his plan: which was, to present the public with some of the most romantic views both of Sweden and Denmark. The drawings taken on the spot are now in the hands of the celebrated artist †, who published the beautiful scenes in Switzerland, in a series of coloured prints; and will be given out with all proper expedition.

† Mr. Hentzy.

passages, upward of *seven hundred* feet below the  
the vitriol is dissolved, and it is pumped out of  
of a curious hydraulic machine. The water which  
depth very copiously, is set in motion by horses,  
and conveys it into a reservoir which contains a qu  
Twenty-four of these horses have stables in the g  
gers being cut out of the rock. This work contin  
horses and men being relieved every six hours.  
hoisted up through the openings, once in a year, to  
review. Curiosity induced me to descend to a  
*feet* under the earth, to the lowest gallery, where  
plosion is made. Notwithstanding the excessive  
the men who were occupied in cleaving the rock  
naked, but in profuse sweats. The obscurity of  
distant fires spreading a visible gloom, naked men  
rals which they work, surrounded by the sparks  
hammers; the horrid noise of their labour, and o  
hydraulic machines, joined with the tremendou  
met, from time to time, with lighted torches in  
me doubt whether I was not really in Tartarus.

Having at length arrived at a kind of hall,  
were supported by pillars hewn out of the rock, an  
seats of the same nature, my guides desired me to  
listen to some music that would amuse me. On  
what kind? they answered it was the noise whi  
blowing up the rocks, to facilitate their labour.  
condition that they should remain with me. Th  
as this was the only place totally free from dang  
went out for a moment to give the necessary direct  
ing, sat by my side. After waiting about a qu



our seats rocked under us. The recollection that we were *eleven hundred and thirty-six feet* under the surface of the earth; the sight, at every repeated flash, of our guides, and of myself, dressed in sable hue; the fall of the rocks that were detached by the explosion; and the smoke of the gunpowder, will plead my apology should I candidly confess that I felt all the *troupe* which I have, stand erect. This concert continued about half an hour, and suddenly ceasing, left us in profound silence; which, together with the obscurity of the place, and the suffocating steam of the gunpowder, rather increased than diminished the horror. This operation is repeated every day at noon.

The Author proceeds to give a minute account of the different operations, from the separation of the rock, to the purifying of the metal: but they will afford no new information to the mineralogist. The iron mine of *Dannemora*, which is much the most profitable of any of those with which every part of Sweden and Lapland abounds, is said to yield 60 lb. of metal in a 100 lb. and the others about 30 lb. The iron extracted from this is known in Europe under the name of *Oregrund*; which name is derived from a sea port on the Baltic. A large portion of it is employed by us for making our best steel. The mine was discovered in 1470. The unwrought ore was first sold to the merchants of *Lubeck*. It was not until the reign of *Gustavus Vasa* that the Swedes worked it themselves. It is asserted that the mine of *Dannemora* yields about 40,000 schisp\* of bar-iron per year, which is supposed to be one-tenth part of the quantity which all the iron mines of Sweden produce. Of this product, amounting to 400,000 schisp, 300,000 are annually exported; the remainder is manufactured at home. It is calculated that no less than 25,600 men are employed in mining, and the branches immediately connected with it, viz. 4000 for breaking the rocks, either by explosion or manual labour; 10,800 to hew timber, and burn it into charcoal; 2000 are employed in smelting; 1800 in transporting the metal from the furnaces to the forges; 600 in transporting sand, fuel, &c. 4000 for transporting the charcoal, and 2400 at the forges.

The silver mine of *Salba* or *Salhaberg* is the richest, as well as the most ancient of any. It existed so early as 1188, and during the whole of the 14th century, it yielded 24,000 marks of silver per annum. In the 15th century, the quantity was diminished to 20,000. In the reign of Charles X. it gave only 2000, and it furnishes at present still less, the ore yielding only one ounce of pure metal per quintal. The chief gallery whence the purest silver was obtained, having fallen in, is not yet cleared, notwithstanding their incessant labour. They are also digging pits in a perpendicular direction, in order to arrive at the principal vein, which extends itself from the North to the

\* A schisp is in weight 16 lb.



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*boka*, a book; *hesta*, a horse; *baka*, a mountain; and he raises the tone of his voice at the last syllable, after depressing it at the penults. The pronunciation of the *Dane* is slow, somewhat guttural; and most of his words end with a consonant, as *book*, *best*, *baken*. So that when two *Swedes* converse together, they inspire gaiety, while the melancholy accent of the *Danes* disposes to gravity. Both nations cultivate the sciences, and have distinguished themselves in the *belles lettres*. The *Swedes* can enumerate several great men, who have not only acquired celebrity at home, but are esteemed and admired by all Europe; such as a *Linné*, a *Berquian*, a *Celsius*, a *De Geor* (the *Reaumur* of Sweden), a *Menanderbeilm*, a *Wargentin*, and the learned historiographer *Lagerbring*. He died in 1788. The *Danes*, on the other hand, can boast their *Tycho Braeche*, *Röemer*, *Gaspard Baribolin*, *Simon Pauli*, *Wormius*, *Holberg*, and many others. To whom let me add the present ornaments of Copenhagen, *M. De Kratzenstein*, Rector of the University, and Professor of Experimental Philosophy; the Grand Chamberlain *De Subm*\*; *De Trescauw*, Professor in Theology; and *Kalischén*, the Chirurgical Professor.

Letters 21, 22, 23, contain a concise abridgment of the Swedish history, from the reign of Gustavus Vasa to the year 1786. It is confined to the different revolutions which have so frequently taken place in that country, from the jarring interests of *kings*, who wished to reign despotic; of *nobles*, actuated by ambition and the love of wealth; and of the people, jealous of their liberties. This sketch is chiefly introductory to the revolution which took place in the year 1772; and which gives us the present æra of the Swedish government. The state of the nation previous to that event, and which prepared the way for it; the different factions that disturbed the public tranquillity; the intrigues of the French court; the contrary intrigues of the English; the unbounded ambition, avarice, and tyranny of the aristocratic party; and the address, eloquence, and policy of the king, who, while he relieved the inferior orders from the oppressions under which they groaned, artfully employed them as instruments to establish *his own* authority; are delineated in a lively and entertaining manner. In their wretched situation, they had no other alternative than of the *two* evils to chuse the *least*; and it was only by throwing the plenitude of power into

\* Our traveller informs us, in a note, that *M. De Subm* has published fourteen volumes on history, particularly on the history of the North, in the Danish language; and that, according to the judgment of Professor *Trescauw*, his works contain the most authentic accounts of Denmark of any that have been published. Their titles are the following; *On the Origin of Nations in general*. Cop. 1769. *The Origin of the Northern Nations*. Cop. 1770. *On the Odin and Mythology of the Northern Nations*. Cop. 1771. *On the Emigrations of the Northern Nations*. Cop. 1772-1773. *Critical History of Denmark*, 4 vols. 1774-81. *The History of Denmark, with Plates, in Folio*. *A Collection of historical Pieces concerning the History of Denmark*,

his majesty laid before them several propositions rejected by the different orders, as infringement of laws and customs. The propositions were, I. *Infanticide* by death, but by perpetual imprisonment and addition of being publicly whipped every year which the crime was perpetrated. II. To prevent the alienation of lands, by instituting that they should be inherited by the eldest son, a provision being made for the younger children of a family. III. To authorise the king to emit paper money out of the national bank, as should enable him to purchase magazines of grain in different parts of the kingdom against scarcity. IV. To authorise his majesty to deposit in the bank a fund, in order to defray certain expences of the different mines, particularly to protect the copper mines from inundations; depositing in the bank so much of the copper as should be equivalent to the species emitted. All these four propositions, all were rejected, excepting the establishment of magazines. The clergy persisted in their resolution to punish the crime of *infanticide* by death. The order opposed the proposition for the division of the States refused the supply for the mines; alleging that the want proceeded from the mismanagement of the persons interested. This was the first instance of an opposition to his majesty's plans. He dismissed the diet with great replete with eloquence, in which he expressed his opinion that suspicions as ill-founded in themselves as they merited in him, who had rendered them *free*, v



strictures concerning *Denmark*: and in the 24th and last letter, we find a circumstantial account of the changes which took place in this kingdom also, in the year 1772, which terminated in the disgrace of *Matilda*, and the destruction of the Counts *Brandt* and *Struensee*. The story of these unfortunate personages has been often told. But while party-zeal predominated, and animosities ran high, it has been told with such various colourings, that the world has been at a loss to determine what degrees of censure and of pity were due to the sufferers. The author's narrative is the more worthy of attention, as he was an impartial collator of the most authentic informations that could be obtained. He tells us that, exclusive of what he learned on the spot, he has used the papers of one well known in the republic of letters, who was involved in the disgrace of *Struensee*. But as his account was written with passion and manifest partiality, such parts only are selected which appeared indubitable facts\*. We must refer the curious reader to the work itself for the detail of particulars, and shall content ourselves with the transcript of the following paragraph, which, as it represents the ambitious *Struensee* placed on the highest pinnacle of power, indicates the immediate cause of his dreadful fall.

\* *Struensee*, blinded by his good fortune, and yet more by an ambition that knew no bounds, was not contented with being, virtually, sovereign. He was determined to reign with splendour, and to draw his name out of obscurity by enrolling it among the first nobility in *Denmark*; he was accordingly ennobled, and obtained the rank of *Count*. Dissatisfied with even this elevation, he was determined to have a title that should correspond with the dignity of his station; and as there was none extant which could sufficiently characterize his office, the title of *Privy Counsellor of the Cabinet* (*Conseiller intime du Cabinet*) was invented. Nor was he merely invested with this; but the unlimited powers which the king had annexed to it, were as novel as the title itself. He was authorized to commit to writing, in that manner which he should judge the most proper, every mandate that he received from the mouth of the king, and to transmit it to the different departments under the seal of the *Cabinet*, without the signature of his majesty, which was deemed superfluous. The day following this absurd grant, an injunction was made public, signed by the king himself, compelling every department to respect the *Count's* orders. The minister laid before his majesty, every Saturday, extracts of the orders he had issued in the course of the week, by

\* This manuscript was originally composed in the French language, and published in German, under the title of *Authentische und höchstenerk würdich aufklärungen, &c.* i. e. Authentic and most remarkable Illucidations, respecting the History of the Counts *Struensee* and *Brandt*, contained in a Manuscript composed by a Person of Rank: first published in Germany, 1788.—A translation has lately appeared in this country; which will be noticed in a subsequent Review.

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*Mémoire pour le Rhingrave*  
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interest it was to render Utrecht impregnable; and to the total ignorance, parsimony, and perpetual blunders of the commissioners under whose control he was obliged to act. The apologist, after enumerating several instances which fully prove his point, sums up the whole of this spirited memoir with the following portrait of the men from whom the Rhingrave received his honours, and to whom he ascribes his disgrace:

‘What does this sketch demonstrate? That men were appointed at the head of affairs totally destitute of the capacities, address, or activity necessary for the success of so important an enterprise. They foresaw nothing, remedied nothing, profited by no events, formed no plans, listened to no information, and executed no designs. An inexpressible stupor seemed to have benumbed all their faculties. They forgot the most common and simple preparations, neglected the most necessary arrangements, despised the most essential negotiations, defied the most dangerous intrigues, and permitted the most favourable moments to escape unimproved, &c.’

Whoever reads this pamphlet, will be convinced of what many of the patriots themselves confess, that the public cause was committed to the hands of men whose capacities were by no means equal to the important task. But numbers may be convinced of the truth of all his charges, while they still retain precisely the same opinion of this *meteor of a moment*. They will still view him as an adventurer whose sole interest in this his second country, for which he professes an enthusiastic attachment, consisted in his being *employed*: and who continued his lucrative employments in the face of every impossibility of success till they ceased to be *lucrative*. This memoir is obviously written by the Rhingrave himself; but, by speaking in the third person, like the great General of the Romans, his extreme modesty is not hurt when he expatiates on his illustrious birth, military skill, clear foresight, and the amazing efforts which he made to rescue a distressed country from the grasp of a despot. He plainly insinuates that he was *himself an host*, able to oppose the combined forces of the *Prince of Orange*, of *England*, and of *Prussia*, if his arms had not been tied by the very men who had placed the truncheon in his hands.

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ART. XII.

*Oeuvres Posthumes, &c.* i. e. The Posthumous Works of Frederic II. King of Prussia;—*continued*. See Review for May.

**T**HERE is certainly no part of these Posthumous Works, in which the character of their Royal Author is drawn with more truth, spirit, and bold expression, than in his Letters to his friend, favourite, and companion, *M. Jordan*. We mentioned these Letters in our last article, as contained in the eighth volume; and, before we proceed farther, we shall give such extracts

tracts from them, as will confirm what we have here advanced. They were written between the years 1739 and 1743, in the youthful season of life, the season of high spirits, and natural effusions.

\* 30th of November, 1742.

————— ' Pray make my compliments to the Graces of *Algeris*, the curves and angles of *Maupertuis*, and to the Babylonian tower of *Demotards*; write me a thousand follies; tell me what people say, what they think, and what they are doing:—tell me every thing that you know, and every thing you do not know. I hear that Berlin looks like *Lady Bellona* in labour; I hope she will be brought to bed of something good, and that I shall obtain the confidence of the public by some bold and successful enterprises. I am now in a brilliant concurrence of circumstances, that present a solid basis for my future reputation.—I mind not the babblings of ignorance and envy: *GLORY* is my pole-star: it animates me more than ever: it dilates the hearts of my troops, and I will answer for their success. Adieu, dear Jordan, tell me all the ill that is spoken of me by the public:—We are at the gates of *Breslau*. Adieu! amuse yourself as well as you can.—Pore and study at your fire-side, while we are fighting up to the knees in dirt and snow.'

*From another Letter.*

' My dear Jordan, my gentle Jordan, my good, my benignant, my pacific, my humane Jordan, I announce to you the conquest of *Silesia* and the storming of *Neisse*, for which we are making the necessary preparations, like good *Christians*. If the town does not capitulate, we must destroy it—that is all. And this is all that you need to know. Be my *Cicero* to defend the justice of my cause and projects; I shall be your *Cæsar* with respect to the execution. Adieu, sage counsellor—amuse yourself with *Horace*, study *Pausanias*, make merry with *Anacreon*. As for me, I have, at present, no other amusements than bombs, merlons, gabions, and fascines. I hope it will please God to give me soon a more pleasing and peaceable occupation, and to you health, satisfaction, and all that your heart desires.'

*From another.*

' I love war for the sake of fame; but if I was not a prince, I would be nothing but a philosopher. After all, every man must follow his profession, and it is my fancy to do nothing by halves.'—' You know, the *Brieg* has surrendered; you were lucky at being absent at the general attack; otherwise you might have been seen mounting, a-straddle on a bomb, to Paradise.—I had almost forgotten to tell you, that *Maupertuis* has been seized with a hot fever, through spite and rage that the comet has had the impudence to appear among us, without previous certificate from the academy and the astronomers.'

*From another.*

' — We are to have three battles, four storms, and a hundred skirmishes; and, all this being over, you shall see me, humble *Pan* at the feet of *Gamaliel*, Jordan, learning from thee wisdom, and the arts of peace.—In good faith, if men were wise, they would treat with much more indifference than they do, that phantom reputation which makes them pervert into days of inquietude and torment the



short space of time that *heaven* has given them for enjoyment.—I was always, more or less, a philosopher: but youth, the fire of passions, the love of glory, and a secret instinct, drew me forcibly from the voluptuous tranquillity which I loved so much: nay, even the pleasure of seeing my name in the *Gazettes*, and in the records of history, seduced me.—Adieu, Jordan—my respects to *philosophy*, and tell her, I hope to see her again in winter-quarters.’

*From another.*

\* Who could have imagined, dear Jordan, that *providence* would have chosen a young poet to overturn the system of Europe, and make a total change in all the political combinations and connexions of its sovereigns? This is surely a singular event: it is something like a comet, which traverses our orbit, and follows in its course, a different direction from that of all the other planets. I long to hear from you: write to me a great deal about buildings, furniture, and dancers. When shall we meet in the peaceful shades of Charlottenburg, and converse, at ease, on the ridiculous follies of mankind, and the nothingness and vanity of our condition? I long with impatience for those *happy* moments.’

On the whole, the natural tone of simplicity and sprightliness that predominates in these Letters, renders them, truly, what we call, pleasant reading. The letters to *Voltaire* occupy the ninth, and a part of the following volume. But before we appreciate the merit of these letters, we must inform our readers of two circumstances relative to this correspondence, which render the *Berlin* edition of these *Posthumous Works* shamefully defective. The *first* is, that none of *Voltaire's* letters appear in this edition. From this strange omission, many of the king's letters are rendered much less interesting, than they would otherwise have been; and several of them are scarcely intelligible. The *second* circumstance renders the editor still more reprehensible; for it consists in the omission of *all* the letters, that passed between the king and *Voltaire*, from the year 1740 to 1770. What renders this omission unaccountable is, not only that the most interesting part of their correspondence comes within this long period of thirty years; but that the letters, on both sides, which were posterior to the year 1753 (the date of the quarrel between the king and the poet), are written in a very different strain from those which preceded that period. While we were reviewing this ninth volume of the *Berlin* edition, we received a later one of these *Posthumous Works*, in which the absurd chasms and mutilations which disfigure the former, are filled up and repaired, and the body of the correspondence is restored to its unity and consistence. The *Berlin* editors did not only cut this body into two, and present only the one half of it to the public, but even the half which they give us, is also mutilated; for many of the king's letters, even on interesting and useful subjects, are suppressed in their edition. If a decent regard to religion and morals had been the motive to this suppression, it would have  
been

been a wise and respectable measure. But this does not seem to have been the case. No principle of this kind is visible in the direction of *either* of the two editions. In the one, are many suppressions; but the *good* and the *bad* have been suppressed indiscriminately; and as the *latter* appears with enormous turpitude in many of the letters, which have made their appearance, we know not to what we must attribute the suppression of the rest, unless it be to negligence, precipitation, or the apprehension of rendering the work too voluminous. But then why not make a decent and judicious choice? Why not lop off from the tree the exuberant and rotten branches that blast its verdure? If this had been done, its dimensions would have been sufficient for beauty, utility, and even for size. We should have beheld its blossoms with pleasure, and fed on its fruit with a high relish. In the other edition, nothing is suppressed on which the publisher could lay his hands\*. The *apples* and *horse-dung*, as in Swift's fable, swim together in the current.

The correspondence occupies, in this edition, three large volumes. A very considerable part of these is filled with effusions of mutual adulation, nay of *adoration*, from the king to the poet, and from the poet to the king; which, though sometimes highly seasoned with agreeable turns of wit and eloquence, become at length sulsome and tiresome, by endless repetition; and often shocking, by the *divine* honours, with which they compliment each other. It was natural and just, in such a judge of literary merit as FREDERIC, to be delighted with the wit and talents of *Voltaire*; and it was even pardonable to be more or less intoxicated with the sweet-smelling incense and the harmonious numbers of the French bard, whose fine poetic vein was but a part of his extensive literary merit. On the other hand, that *Voltaire* should admire a prince, who held the sceptre with such dignity, and twined around it the united laurels of Mars and Apollo, to whose favourites he granted a distinguished protection, is not to be wondered at. There was also another bond of union between the king and the poet, which was their acrimonious enmity against the ministers of religion of every denomination, whom they *graciously* confounded without distinction, exception, or modification, in the class of fanatics, hypocrites, tyrants, and persecutors. This seems to have been one of the important preliminaries of their treaty of friendship; the duration of which,

\* This edition bears neither the name of the editor, nor is the place of publication mentioned in the title. Its date is 1789. It is published in thirteen volumes, and contains many *good* and *bad* things, which are not in the edition of Berlin. We shall therefore follow it in our farther accounts of these royal, philosophical, literary, and waggish Miscellanies.



from the time of their personal commerce, was not much more permanent than its principles were respectable. Accordingly, on their entrance on an epistolary correspondence, the elderly poet addresses himself to the young monarch (who professedly chose him for his faithful Mentor and guide) in the following manner :

‘ The pretended interpreters of the laws of heaven, I mean the divines or theologians, are the most dangerous of all.’ [He had been speaking of the courtiers and the learned.] ‘ They are as pernicious in society as they are obscure in their ideas: their souls are inflated with *gall* and *pride*, in proportion as they are void of *truth* and *knowledge*. They would involve the world in confusion and calamity for the sake of a sophism; and are ever ready to call on princes and sovereigns to avenge, by fire and sword, the honour of a syllogism in *Ferio* or in *Barbara*. All thinking beings, who are not of their opinion, are pronounced atheists; and every king, who does not distinguish them by his favour, is devoted to damnation. The best is, to leave to themselves, these nominal preceptors, who, in effect, are the *real enemies of mankind*.’

This candid and charitable sketch of Gallo-philosophical paintings is graciously received by the prince, and is, in his answer, wrought up with new lines and high colouring, into a finished picture. After celebrating the sublime and *disinterested* virtue of the poet, and exalting him above *Solon*, *Lycurgus*, and all other lawgivers, the prince sits down to *his* picture of the divines, and draws them thus :

‘ They are *all* alike, in *all* religions, and in *all* countries. Their great object is to usurp a despotic authority over the consciences of men; and this leads them to *persecute*, with ardour, *all* those, who, with a noble intrepidity, dare to unveil truth. Their hands are armed with the thunder of excommunication, to *crush* the phantom of irreligion, which they are always combating, as they pretend; while, in effect, they are only combating, under this name, the enemies of their fury and their insolence. They preach humility, but this is a virtue which they *never* practise. They call themselves the ministers of the God of peace; but they serve him with hearts full of hatred and ambition. Their conduct is so little conformable to their precepts, that this alone would be sufficient to throw discredit on their doctrine.’

This method of incorporating all the ministers of religion into one portrait, puts us in mind of the famous bed of the tyrant, which was made to accommodate every stranger in a way well known; and more especially of the saying of a Roman emperor, who wished that *all* the people of Rome had but *one* head that he might strike it off at a single blow.—It would not be fair to consider *all* censures of the clergy as proofs of disaffection to religion, though *general* censures afford a very strong presumption of such disaffection. But, in the case before us, there is no room to doubt of the motive, that guided the pencil in the two portraits above mentioned. Christianity was

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not only disbelieved, but was moreover an object of hatred both to the prince and his brother-poet and lawgiver; and it is personified, in this correspondence, in a variety of places, under the denomination of *the infamous*;—an amazing epithet, indeed, which shews that if there is a *fine frenzy* in a poetic genius, there is a *hideous one* in bad philosophy.—But to proceed:

The *friendship* of the two illustrious correspondents had hitherto been nourished only by an epistolary intercourse. It was a connexion founded on *paper-credit*, which sometimes proves fallacious. The sublime morality of the Henriade, the loud cries against superstition and intolerance, with which *Voltaire* had charmed the ears of humanity and justice, and consequently those of the Prussian hero, rendered the latter impatient to enjoy the pleasure of *personal* intercourse with this *prodigy* of universal virtue. Accordingly, he was invited to Berlin, lodged in the king's palace, and sed at his table. He had been but a short time in this splendid situation, when personal acquaintance and the public voice drew from the king the following testimony to his merit, in a letter from his majesty to his secretary *D'Arget*, dated in the month of June 1752:—'*Voltaire* has behaved here (at Berlin) like an arrant scoundrel and a consummate knave. I have taken him roundly to task. He is a *worthless wretch!* I am ashamed for the honour of human nature, that a man, who has so much wit and genius, should be so full of malevolence.' Some weeks before the date of this, the king had sent to the poet the following letter, which shews the difference between the characters of these two men with respect to civil and social life.

'Sir,—(it is no longer *divine Voltaire!*) I was very glad to have you near my person: I esteemed your wit, your talents, and your knowledge; and I had reason to think, that, at your years, being heartily tired of literary contentions and quarrels with authors and bookfellers, you would have come hither chiefly to enjoy an agreeable shelter from the storm in a peaceful harbour. But you set out, at your very arrival, singularly enough, by requiring that I should not employ *Freron* in writing for me *literary news*: I was so weak or complaisant as to grant your request, though it did not belong to you to decide, what persons I should appoint to serve me. You held conferences with the Russian minister on affairs in which you had no sort of vocation to meddle, and it was believed, that you did this in consequence of a commission from me. You played the busy-body in the affairs of *Madam Bentinck*, which were certainly out of your line. You had a most villainous law-suit with a Jew \*, which has made a scandalous noise, and of which the whole city of Berlin is full. I have received heavy complaints of you from Dresden, for your manner of stock-jobbing in the Saxon funds, which is well known.—

\* *Voltaire* had cheated a Jew in Berlin, in a manner that amounted to felony.



With respect to myself, I can say that there was always peace in my house, before you came among us; and I must tell you, that if intriguing and caballing be your favourite passion, you are not here in your place. I love good-natured and peaceable people; if you can resolve to live like a philosopher, I shall still be glad to see you; but if you give yourself up to all the intemperance of your passions, and are determined to quarrel with every body, you will do me no sort of pleasure by coming here (*to Potsdam*), and you may as well remain at Berlin.—(And in the following letter) ‘I am glad that your scandalous affair with the Jew is finished; and I hope that you will not have any more quarrels either with the *Old* or with the *New Testament*. To expose yourself to such discussions and contests, will at length imprint such a stain on your reputation, as your superior wit and talents will be unable to efface. A bookseller, *Gosse*, an opera fiddler, a jeweller of the circumcision, are *these* names which ought to be seen in conflict with the name of *Voltaire*?—I speak plainly, like a blunt German—it is your business to profit by the lesson.’

A rupture ensued between FREDERIC and his favourite Bard, as all the world knows. It is also universally known, that the insupportable humour, jealousy, and avarice of *Voltaire*, and, particularly, his envious aversion to *Maupertuis*, troubled the harmony of the select society with which the king passed his evenings at Potsdam in witty conversation, convivial pleasure, and *philosophical* discussion, such as it was.—On the poet's retreat to Switzerland, in 1753 or 1754, the correspondence was suspended for a few years. It was renewed, in consequence of a *patched-up* reconciliation, in the year 1757; and was carried on till 1778, evidently not with *sincere* affection on either side, but with a multitude of polite and flattering compliments on both sides. The king, who really loved a virtuous character, could never forget the sordid obliquity which he had discovered in *Voltaire*; and the latter, whose spirit was implacably vindictive, could never forget the opprobrious treatment which he had deservedly received from the king. But they both dissembled; the monarch, perhaps, from an apprehension of the bard's satirical muse; and the bard, not improbably, from a desire of being restored to his former place under the monarch's auspicious roof. There are many letters in which *Voltaire* complains of his disagreeable situation at *Ferney*; and, in a manner rather abject, laments his removal and distance from Berlin. He even sometimes hints a desire of transplanting his *Ferney* colony to the Dutchy of Cleves, that he might have the consolation of living and *dying*, near the greatest of kings, philosophers, and men, whom he calls his *Messiah*. But to all this, FREDERIC was absolutely deaf; and resolved never to encourage the approach of such a troublesome guest to his domestic society: so they went on caressing one another at arm's length, to the end of their line.

It must be confessed, that an amazing spirit, and an unaffected flow of easy wit and humour, run through the letters of *Voltaire*\*, though written at an age when, generally speaking, fire and fancy are totally extinguished. The letters of the monarch are also brilliant; and lose much less than might be expected, by comparison. It is only when he gets into the sphere of philosophy, that he appears much inferior, even to *Voltaire*, in that line. 'I am a material animal (says the Royal Metaphysician), which is animated, organized, and *thinks*; whence I conclude that animated matter may *think*, as well as become electrical.' *This is wonderfully luminous and decisive!* But how is matter animated? and whence does life proceed? From heat and motion, replies our Solomon; whence *we*, Reviewers, conclude, that a pot of boiling water may be an animated, thinking being.—'I attribute *thought or thinking* (says the king, in some lines farther on) to the *five senses*, which nature (*who is that?*) has given us;—the knowledge or notions, which these senses impart to us, are imprinted on the nerves, which are their messengers. These impressions, which we call *memory*, furnish us with ideas; the heat of the elementary fire, which keeps the blood in a perpetual agitation, awakens these ideas, and occasions imagination. In sleep the *nerves of the understanding* are relaxed,' and so on.—All this is, surely, in a *great style of analysis*, and is remarkable for its *perspicuity* and precision!

In a word, the letters of this correspondence, taken together, form a strange medley, in which we find wit and folly, urbanity and scurrility, warm expressions of benevolence and bitter effusions of malevolent partiality, gleams of reason and violent gusts of passion, moral maxims and sallies of licentiousness and impiety, in the most shocking modes of expression. These alternately gratify and wound the feelings of the moral reader; and are perpetually allaying, with pain and disgust, the pleasure, which the perusal of these letters must so often produce. They, indeed, perplex our judgment with respect to the character, not of the worthless poet, whose profligacy is but too palpably ascertained, but of the great monarch, whom we *wish* to revere,—but *cannot*—without the most painful restrictions. If these royal productions descend to posterity, for which they are intended, they will excite *wonder*, but not *reverence*; unless the time should come, when there will be no more faith, morals, nor sober sense on earth.

[To be concluded in a subsequent article.]

\* We mean such of his letters as are *decent*; for it is singularly remarkable, that the dissolute and impious passages of his letters, are, almost always, as insipid as they are flagitious.



A D D E N D U M.

IT may not be improper, though the object be of no great consequence, to rectify here a literary error which has slipped into this correspondence, between the king and *Voltaire*, relative to the author of a pamphlet published by *Elmsley*, in the year 1773 or 4, under the title of *The Polish Partition, illustrated in seven Dramatic Dialogues*. By GOTLIEB PANSMOUZER, the *Baron's Nephew* \*. This small work, which made a noise, at the time, particularly on the Continent, was translated into several languages. *Voltaire* mentions it to the king, in one of the letters now before us, as a very witty production, abounding with humour and fine pleasantry; but, also, as treating him with severe invective, and containing *horrible things*. In the king's answer to the poet, dated in 1775, there is a passage, which shews how men of letters sometimes forge anecdotes to make their court to princes, by satisfying their curiosity. 'I have at length (says the king) received the *Seven Dialogues* which you mention, and am perfectly acquainted with the whole story of that publication. The author is an Englishman, whose name is *Lindsic* (written so by mistake for *Lind*), an ecclesiastic, and preceptor to the young prince *Poniatowski*, nephew to the king of Poland. It was at the instigation of the *Czartorinskis*, the king's uncles, that this satire was composed in English. It made me laugh heartily; for, among several gross invectives, there are in it many lively strokes of wit and good pleasantry.'—Now, there is a great error here with respect to the author of this publication, and the king was totally misinformed. Mr. *Lind* was, indeed, the author of a larger and a very ingenious work, entitled, *Letters on the Affairs of Poland*, in which the king of Prussia was severely censured, and which were probably composed at the desire of the *Czartorinskis*, if not of the king of Poland himself; but he was not the writer of the *Seven Dramatic Dialogues on the Polish Partition*, now under consideration. The real author of these *Dialogues* is unknown, even, we believe, to Mr. *Elmsley*; by whom they were published. The writer of this article is one of the very small number of persons, to whom he is known.

What the king says concerning the translation of this pamphlet on the Continent, is, we believe, true. 'It was translated (says his Majesty) from English into French; for the use of the Poles; but as the translation was a bad one, the original was sent to M. *Gerard*, then French consul at Dantzick, and now under-secretary to Mons. *De Vergennes* in the foreign department; who did me the honour to hate me cordially, and sent the pamphlet abroad in a new and improved translation. I do not mean to enter into a pen-contest with this sycophant: I follow rather

\* See Rev. vol. l. p. 233.

the maxim of Cardinal *Mazarin*, *Let the French sing their catches in peace, provided they let us do our business.*

Well and good! but it is proper to observe, that what the king and *Voltaire* call *gross invectives* and *horrible things* in this performance, is nothing more than the just ridicule, which the author threw on the *pretended* philosophers, and their illustrious protectors.

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A R T. XIII.

D. JO. JAC. GRIESBACHII *Symbolæ Criticæ, ad supplendas et corrigendas variarum Novi Testamenti Lectionum Collectiones*: i. e. Critical Collations for the Purpose of completing and appreciating the various Readings of the New Testament. By JOHN JAMES GRIESBACH, D. D. and Professor in the University of Jena. Printed at Halle.

**T**HIS work, of which only the first volume is yet published, is intended as a supplement to the learned author's edition of the New Testament; in which he had mentioned some readings that had been omitted by *Wetstein*: these are here collated, and are followed by the readings quoted in the manuscript marginal notes of a copy of the first edition of *Mills's* New Testament, preserved in the Bodleian library: they are said to have been written, partly by *Mills*, and partly by *Hearn*: many of them are taken from a Greek manuscript of the New Testament, cited by the abridged title of *Hal*: of which *Dr. GRIESBACH* says, he can obtain no account. Some of these readings were published as an appendix to *Mills's* edition, and were thence copied by *Kuster* and *Wetstein*. Our collector has also given the readings, that differ from the common copies, in two Latin manuscripts in the Harleian library.

Prefixed to these collations, is an introductory discourse, in which the author has examined the comparative merits of several manuscripts of the New Testament; particularly those which *Wetstein* has distinguished by the letters C, D, G, L. In this dissertation *Dr. GRIESBACH* has displayed much learning and critical acumen; and, on the whole, his diligence, in examining and comparing above 150 manuscripts and printed copies, deserves great praise, even from those who may differ from him concerning certain passages; but we are sorry to find from his preface, that he has, on this account, been treated with abuse, by some, whose zeal for particular opinions was greater than their candour or their liberality. To such an unchristian spirit, *Dr. GRIESBACH* shews himself greatly superior; and his controversy with *Dr. Woide* and *Weber* concerning the celebrated passage 1 Tim. iii. 16. is carried on with politeness, as well as spirit. *Dr. G.* maintains that in the manuscript, which *Wetstein* had distinguished by the letter C, preserved in the royal library in Paris, and now marked No. 9,



\* *Notum est, primam scripturam innumeris in locis mutatam esse ab alia manu rudi et imperita, licet satis antiqua. Ab hac manu adjectam esse lineolam, quæ litteris O C imposta cernitur, nullus dubitavi, cum præstantissimum librum tractarem.* He justly observes that the question here is not, *utrum lectio ðc præferenda sit lectioni @10c; sed de hoc unice hic disceptari, utra firmioribus nitatur argumentis sententia, eorumque, qui primitus in codice C @10c extitisse autumant, an eorum, qui ðc a prima manu in hoc libro scriptum fuisse censent?*

After giving the arguments of his opponents, and particularly of Weber, together with his own replies, he adds the following observation concerning the state of the question :

\* *Jam si ea, quæ in utramque partem disputata sunt, colligas, intentionis acie uno quasi obtutu perlustres, patebit tibi, patronos lectionis @10c; nequam justis argumentis evicisse, lineolam, ðc in @10c mutantem, necessario ipsi librario tribuendam esse, nec posse eam a correctore recentiore additam videri; sed hoc tantum ostendisse eos, posse lineolam litteris O C impostam ab ipsius librarii manu profectam esse. Contra vero probasse nobis videmur, non modo, posse eam correctori attribui, nec quidquam obflare, quo minus serius eam additam esse statuamus, verum adesse etiam indicia pluscula nec levia, quæ primitus absuisse lineam prodant.*

This question must be decided by the authority of other manuscripts of the Alexandrine class, of the versions and fathers, that follow this edition of the text. If these could be produced against him, Dr. G. declares he would own himself convinced; but adds,

\* *Cum nullum omnino exemplar, quod quidem ad eandem cum nostro familiam referendum sit, pro lectione @10c aperte militet, sed omnia, de quorum lectione certo nobis constat, lectioni ðc patrocinentur, non probabile tantum, sed certum omnino esse statuo, librarium nostrum scripsisse ðc.*

He therefore undertakes to shew that the codex C is an Alexandrian manuscript, and that all the Alexandrian copies of the earliest times have this reading.

Only three Alexandrian manuscripts are known, in which the text is sufficiently pure to be referred to, as of authority. That which Dr. Woide has lately published, should be excepted in this argument, because his opinion may be fairly set in opposition to that of Wetstein, on which Dr. G. insists. Of the manuscript marked C, we have already given his opinion; concerning the third, which he calls 17, he confirms the assertion of Wetstein, that the word is there written ðc; he also observes that this reading is preserved in the Coptic, Ethiopian, Armenian, and Syriac versions; and that it was adopted by Cyril, Origen, Clemens, and other Greek Fathers, he says, is evident from the best copies and editions of their works, and from the tenour of their argument when they quoted the text.

For particular quotations in support of this opinion, we must refer our critical readers to the work itself; an attentive perusal

of which, and a comparison of its arguments with those of Dr. Woide, are necessary to form a candid judgment of the controversy between him and Dr. G. concerning which we presume not to decide. It is a question of fact, and not of opinion, nor can we consider it of that importance, which some have supposed; for it cannot surely be pretended, that the authority of a doctrine, essential to Christianity, can depend on a circumstance so uncertain as the reading of a single passage: and, when we reflect through what hands the New Testament has been transmitted to us, instead of being astonished that there should be a few instances of verbal inaccuracy in some of the copies, we have much reason to wonder that these inaccuracies are not more numerous, and of greater importance.

## ART. XIV.

*Antwoord op de Vraag Van Teylers Tweede Genootschap, &c. Prize Dissertation on a Subject proposed by Teyler's second Society; by JERONIMO DE BOSCH, Senior Clerk in the Secretary's Office in Amsterdam, Member of the Philosophical Society at Haaslem, and of the Dutch Literary Society at Leyden. 4to. 331 Pages. Haarlem. 1788.*

THE object of the Society, in the subject proposed, was to give those Dutch poets, who are unacquainted with the ancient languages, an introduction to such an acquaintance with the beautiful and sublime passages of the Greek and Roman bards, and especially of Homer, as may enable them to transfuse these beauties into their own works, or to catch the spirit of these great masters; and to create new poetical embellishments in the same style.

To answer this purpose, the work before us was composed; and the prize was conferred on its author, as a testimony of the Society's approbation. Its text consists of the arguments of each book of the Iliad, and is accompanied with notes; in which the most beautiful and admired passages of the poem are explained and illustrated. They are judiciously selected, and contain the substance of what has been said on the subject by the best critics, ancient and modern. In short, the execution of the plan gives us a high opinion of the author's learning and taste; but we are by no means convinced that the plan itself is well adapted to answer the end proposed. To those who have already formed some acquaintance with the writings of Homer, though it should have been only by the medium of a translation, these notes may be of excellent service; but to those who have not had this advantage, they will convey a very faint idea of the beauties of the Iliad. We cannot help thinking that the purpose would be more effectually attained by a judicious translation of the poem, even  
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in prose, but much better by one in verse; and if M. DE BOSCH's poetical talents be equal to his literary abilities, no one can be better qualified, than he is, to render this important service to the unlearned poets of his country.

ART. XV.

*Rapport fait à la Société des Sciences Physiques de Lausanne, &c. i. e.*  
Report made to the Philosophical Society of Lausanne, by Messrs. LEVADE, REYNIER, BERRYHOUD, and VAN BERCHEM, Junior, commissioned by the Society to inquire into a Case of Noctambulation. 12mo. 61 Pages. Lausanne. 1788.

THE case here related is curious; but this account of it is calculated rather for the philosophical, than for the medical, reader. The patient, whose name was Devaud, was a lad between thirteen and fourteen years of age, who, though apparently stout and robust, had every indication of an extraordinary irritability of nerves: his senses of smell, taste, and feeling, were remarkably delicate, and he was subject to involuntary fits of laughing and weeping. His disorder was very irregular with respect to the periods of its return; sometimes several weeks intervened between the paroxysms, which, at others, attacked him two or three nights successively. They generally commenced between three and four o'clock in the morning, and sometimes lasted three or four hours. A paroxysm might be accelerated, or prolonged, by tickling his nose with a feather, or by whatever caused a slight irritation of the nerves. On the evening before the fit, he was generally observed to complain, after supper, of a heaviness in his head and eyelids; and his sleep, which was seldom very quiet, was then attended with more agitation than usual. When the paroxysm came on, he muttered broken sentences, in a manner scarcely intelligible, started up in his bed, then lay down again, till at length he arose and pursued the ideas which his dreams suggested: these were such as commonly occur to lads of his age; but he is particularly afraid of thieves and apparitions, and if a story be told relative to either of these, it is certain to influence his dreams, which are observed to be of a more melancholy and terrifying nature, when he eats more than usual at supper. His recovery is always preceded by a tranquil sleep during two or three minutes, attended, however, with snoring; after which, he rubs his eyes, and awakes without any recollection of what has happened; but feels himself fatigued, and, sometimes, sick: when the commissioners saw him, this was accompanied with violent vomiting, from which he soon recovered. To awaken him suddenly is dangerous, as it has been found to throw him into violent convulsions, from the fright which it occasioned.

During the paroxysm, his smell is very acute, and he expresses his dislike of any disagreeable odour that is presented to him: when some wormwood wine was offered to him, he said, he knew, by the smell, that it was not the wine he drank at table; some of the latter being given him, he drank it with avidity; but it rendered him more eager and vehement in his words and actions, and even occasioned involuntary twitches in his countenance. At these times he dresses himself with great regularity; one night, when his clothes were laid on a large table, intermixed with those of others, he perceived the trick that had been played, and complained of it; but a small taper being brought, he was seen to dress himself with the utmost exactness. If any one slightly pinches him, he immediately feels it, unless very earnestly employed, and endeavours to strike the offender; but his resentment is directed, not against the person who has thus disturbed him, but against the ideal phantom of his dream, after which he will run with great violence round the room, without touching the furniture; nor can he be diverted from the pursuit.

When he wants to look at an object, he endeavours to open his eyes; but this is not effected without difficulty, nor can he raise the eyelid above a line or two, and his eye appears fixed and dull. When told that any thing is offered to him, he will thus open his eyes, but shuts them again, as soon as he has taken what was presented.

In one of his noctambulations, the commissioners persuaded him to write an exercise; this happening to coincide with his dream, he lighted a candle, took pen, ink and paper out of his table drawer, and wrote the exercise dictated to him. At another time, he did this of his own accord, and, as he was going to begin, he either perceived, or remembered, that something had already been written on the upper part of the leaf, and immediately began lower down, where the paper was fair; while writing, he recollected that he had spelt a word or two wrong, and, instantly recurring to them, made the proper corrections; if, while he was thus engaged, any thing was held before his eyes, so as to intercept the light of the candle, he still continued to write, and to form his letters with the same exactness as before; but complained of the interruption. In one of his paroxysms, he took it into his head to write a piece, consisting of text, round, and running hand, in order, as he said, to please his master. This he performed with great care, taking the proper pen for each kind of writing, and, afterward, asking for a penknife, erased a blot of ink, that had fallen between two letters, without damaging either of them. When he thus sits down to write, he generally opens his eyes to ascertain the position of  
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the inkstand, but closes them again directly, and afterward dips his pen in it with the utmost exactness: when it has been removed without his knowledge, he continued to carry his hand and pen very rapidly to the place where it had stood, till he came to the level of its height, when not finding it, he complained of the deception; and, opening his eyes, perceived the inkstand, and replaced it where it had stood at first.

From these, and several phenomena of the like kind, the commissioners infer that, in this patient, the office of the senses is not, during sleep, suspended with respect to such perceptions as relate to the objects, concerning which his imagination is intensely employed. In order to discern objects, and to determine those accidents of relative locality, which memory could not suggest, he is sometimes obliged to open his eyes; but the impression thus received, however rapidly made, is so lively, that it needs not to be repeated; for the idea is thus as distinctly represented to his imagination, as if he continued to behold the object that excited it. Thus all his senses seem to be subordinate to his imagination; to be, as it were, concentrated in the object, concerning which it is employed, and to admit of no perceptions, except such as have some relation to it.

The commissioners express their disbelief and contempt of the pretences, made by some, to produce somnambulation by animal magnetism; concerning which, their sentiments agree with those of the commissioners of the Academy of Arts and Sciences in Paris, to whose report they refer their readers.

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ART. XVI.

CAR. LUD. L'HERITIER, *Dom. DE BRUTELLE, Cornus. Specimen Botanicum, &c. i. e.* A Botanical Essay on the Genus *Cornus*, containing Descriptions and Figures of such Species of it as are little known. By CHARLES LEWIS L'HERITIER, Baron DE BRUTELLE, &c. Royal Folio. pp. 15. 6 Plates. Paris. 1788.

**B**OTANY cannot, by any means, be more improved than by monographical descriptions. *Linné*, well knowing their consequence, has admitted many of them into his valuable collection, intitled *Amœnitates Academicæ*; and in several parts of his writings, he points out the advantages which are to be derived from them.

The genus, which is the subject of this essay, has been long known to botanists and gardeners; but an elaborate description of it has not hitherto been given to the public; and it is on this account that the author, as he says in the introduction, has undertaken to illustrate it. He does not attempt a complete history of the genus; and as the European species are well known, and have been accurately described by other writers,

he is the more diffuse on those species that have lately been found in America.

The species are, 1st, *Suecica*; 2d, *Canadensis*; 3d, *Florida*; 4th, *Mascula*; 5th, *Sanguinea*; 6th, *Sericca*; 7th, *Alba*; 8th, *Circinata*; 9th, *Stricta*; 10th, *Paniculata*; 11th, *Alternifolia*.

The specific characters, synonyms, place of growth, and duration, are assigned to each; and very minute descriptions, with elegant engraved figures, are given to the 2d, 6th, 8th, 9th, 10th, and 11th species. Observations and remarks are also added, shewing the reasons for distinguishing the species, and pointing out some mistakes of former writers.

With respect to the uses of this genus, the author refers his readers to other books for more particular information than that which he has given. He recommends a decoction of the *cornu florida*, as endowed with a febrifuge quality, not inferior to that of the *chincona officinalis*. The wood, he also says, is used by some modern Indians for arrows, as it was, formerly, in Italy:

— *Volat Itala cornus*  
*Aëra per tenuem.*

Virg. *Æn.* ix. 698.

#### A R T. XVII.

CAR. LUD. L'HERITIER, *Dom. DE BRUTELLE, &c. Seritum Anglicum, &c. i. e.* An English Garland, or Descriptions of such rare Plants as are cultivated in the Gardens near London, especially those in the Royal Gardens at Kew. By CHARLES LEWIS L'HERITIER, Baron DE BRUTELLE, &c. Royal Folio. Paris. 1788.

**A**LTHOUGH we have received only a few sheets of this work, we are induced to make an early mention of it, because the circumstances of its publication reflect much honour on the French nation in general, and on the cultivators of botany in particular. A learned foreigner, to whom some had reported the flourishing state of gardens in England, came to visit them, and contemplate the rarities with which he had heard they were filled. With the unwearied labour of fifteen months, he procured drawings of the most valuable and least known plants, not, says he, without much admiring the gardens; which, both on account of the vast quantity of plants that they contain, and the industry with which they are cultivated, justly deserve the praise bestowed on them.

The work is dedicated to the English nation, with the following compliment, which we give in the author's own words as a specimen of his manner of writing:

*Genti autem Anglica hoc plantarum suarum fertilitium spectatum offero et dedico. In illos enim laus debet redundare e quibus profecta est. Suadet etiam gratissima animi recordatio quae semper infra beneficium erit. Juvat enim prædicare, et meminisse amo,*



omnes me comiter exceperint; quam viri doctissimi in explicandâ divitiarum ubertate, se præbuerint faciles et commodos; quam studiosi præsertim homines artis botanicæ officiosam mihi operam navaverint. Accipiant igitur Angli botanici, ique soli, nova quæ in hoc opusculo descripsi genera, non ingrati, ut spero, nec ignotum munusculum. Velint meo labori arridere; mihiq; liceat, ut hoc opus illorum nomine insignitum, et vere splendidum testetur gratum animum æternumque memorem.

The sheets which have been communicated to us, consist of thirty-six pages; thirty-two of which contain the names, specific differences, synonyms, &c. of the plants which are afterward to be described; and the other four, minute descriptions of the first two plants on the list, with two plates. The plants *Witheringia solanacea*, and *chloranthus inconspicuus*, are two new genera of the class *tetrandria monogynia*. The first is a native of South America, and is named after Dr. Withering, of Birmingham, whose successful labours in the science are well known. It flowered first in Lord Petre's garden, and is now cultivated at Kew. The *chloranthus*, so called from the green colour of its flowers, was brought from China, by Dr. Lind, and is now in Kew Garden.

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ART. XVIII.

Der Arabische Mentor, oder die Bestimmung des Menschen, &c.  
i. e. *The Arabian Mentor, or the Destination of Men.* Crown 8vo.  
pp. 379. Cleves. 1788.

THIS work, originally written in Arabic, was translated, in the twelfth century, into Hebrew; in which language it has been thrice printed. The last edition was published at Frankfort in 1741, under the title of 'Conversations between a Prince and a Penitent;' and from this Hebrew text, it is now translated into German. The Hebrew translator, Abraham Levy, a Jew of Alexandria, had added to the original, many poetical notes, which M. BERGHANS, the German translator, being himself no poet, has thought proper to omit. It is supposed that the work had been written in Arabic several centuries before the age of Mr. Levy, who made his translation in the year 1776. The author appears to have been well acquainted with the scriptures, and the Platonic philosophy. By the learned, his work deserves attention as a literary curiosity; and by the unlearned, it may be read with edification as a book of piety and morality. Yet in Christian countries, the morality of this Arabian is familiar and trite; and in his performance, we find but little of what we chiefly wished to find, viz. circumstances characteristic of the author, or descriptive of the manners of his age and country.

\* \* We learn that some copies of this work have been imported, for sale, at the price of 4s. 6d. by Mr. Young, No. 11, Bridges-street, Covent Garden.

## ART. XIX.

*Morale di Mosè, ad Uso de Principianti nella Lingua Italiana, &c. i. r.*  
The Morals of Moses, for the Use of Beginners in the Italian Language. Translated from the original French of the Viscount DE TOUSTAIN, by the Abbe CURIONI. 16mo. pp. 84, with a Preface of 54. 2s. 6d. bound. Paris.

THE necessity of putting into the hands of his Italian scholars, a book that might be at once easy, suitable to their capacities, and fit for young persons of different conditions, induced M. CURIONI to chuse what he deemed the fittest for his purpose, from the French, in which language he found the present little work.

The *Morale di Mosè*, is a very short abstract, or abridgement, of the Pentateuch; and may easily be comprehended by children. It contains, at least, as much of the history as of the moral precepts of the great Hebrew legislator; a circumstance of which the title gives no intimation.

## ART. XX.

*Vom Geist der Ebräischen Poesie.* On the Spirit of Hebrew Poetry. By J. G. HERDER. Vols. I. and II. 8vo. Leipzig. 1787.

IN the republic of letters, as in every other free constitution, individuals must be tried only by those laws, which they are supposed to know and acknowledge. This principle, which ought to form the basis of all literary as well as civil judicature, is adopted by M. HERDER as the foundation of his criticisms; and he frequently reminds his readers of the injustice, as well as the absurdity, of estimating the merits of Hebrew poetry, by a comparison with that of Greece and Rome; and of forcing it into a conformity with the regular productions of nations, and ages, more refined. To judge rightly concerning the Books of the Old Testament, we must go back to the age of the writers of them; we must suppose ourselves in their circumstances; we must adopt their ideas; and view men and things in the light in which they surveyed them. This, our author observes, is the only way to catch the spirit of their poetry, and to comprehend the true meaning of their expressions.

In the first volume of this work, the subject is treated in a series of dialogues; a form of composition which we do not think well adapted to a topic so extensive. Of this the author seems sensible, and, in the second volume, has distributed his remarks into dissertations. This diversity between the two parts  
of



of the same work, is rather a disadvantage to the whole, many excellent remarks being thereby deprived of that relative force and propriety, which they would have acquired from a more regular connection, and more judicious order of arrangement.

In judging of the work before us, we must consider its writer, not as a *theological*, but as a *poetical* and philosophical critic. He makes no ostentatious display of rabbinical literature, and enters not into the minute disquisitions of verbal interpretation; but considers his subject in a light that renders it interesting to every reader who has a taste for polite learning. In explaining passages of scripture, he surveys them merely in an historical view; and, by examining and abstracting the rhetorical and poetical language in which they are expressed, he endeavours to ascertain the plain facts which they are designed to transmit. In this process, however, he has sometimes taken liberties of which many of his readers will disapprove; and it must be owned that, in a few instances, his explanations are founded rather on plausible conjectures, than on solid argument.

In his first dialogue, he vindicates the Hebrew language from the objections usually made against the study of it; he examines its structure, and, from its abounding in verbs and verbal nouns, he argues that it is peculiarly adapted to poetry; the chief excellency of which is action and scenery. This leads him to take a short view of its etymology; after which, he explains the construction of its poetry, and the parallelism of sentences, which is peculiar to it.

In the next dialogue, M. HERDER investigates the earliest opinions of mankind concerning the Deity, creation, providence, the angels, and *Elohim*. His ideas on these subjects are truly philosophical; and he speaks of them with a dignity of manner, and sublimity of style, that seem to be inspired by a deep sense of their importance. He exposes, with just contempt, the absurdity of those, who represent religion as originally derived from the terrors and apprehensions of mankind. These, he allows, may have been the source of the superstitious notions and practices which were afterward introduced; but he maintains that the religious sentiments of the earliest times were liberal and sublime. As instances of the exalted notions of the Deity, entertained by the patriarchs, and, by them, transmitted to the Jewish poets of later ages, he refers his readers to the ninth chapter of Job, and the 139th psalm.

M. HERDER is of opinion that the term *Elohim* was used, by the most ancient Hebrew writers, to signify intellectual and spiritual beings; to whom, each in his respective sphere, they supposed that the immediate care of creation was committed by the Deity. They were, he thinks, considered as a kind of *Genii*, or guardian spirits, and of a rank inferior to angels. In support

support of this opinion, which, as it was originally held, was not at all inconsistent with the unity of the Deity, he quotes Psalm viii. 5. where they are represented as little superior to mankind. The introduction of these beings gives the Hebrew poetry, says M. HERDER, the genuine characters of sublimity and truth; and renders it peculiarly adapted to the purposes of religious instruction.

The ideas of the ancient Hebrews concerning the invisible world, and their notions of chaos, are investigated with great accuracy and judgment in the third dialogue: the book of *Job* forms the subject of the fourth and fifth. The exquisite taste, with which the author enters into the spirit of this admirable poem, the judicious and striking light, in which he considers and illustrates its numerous beauties, his excellent observations on its design and tendency, the warm and liberal piety with which he seems inspired, together with his animated and pleasing style of composition, entitle him to a very high rank as a good critic, and an elegant writer.

Among the various opinions, which have been maintained concerning the hero of this poem, M. HERDER inclines to that expressed in the note subjoined to the Septuagint version; and supposes Job to have been an *Emir*, or Prince, who lived in the neighbourhood of Idumea, and was descended from Esau. The afflictions which beset this excellent man, and his exemplary behaviour under them, are here considered as facts; and the author thinks that the poem founded on them, with all its beautiful imagery and sublime machinery, was composed by some bard among his subjects, or perhaps one of his family, with a view to communicate instruction to mankind, by celebrating the virtues of his prince. M. HERDER is of opinion, that it was originally written in Hebrew; but that it was unknown to the Jews, till the conquest of the Edomites by David: his reasons for this conjecture are ingenious and plausible, and are founded on a comparison between the style and imagery of some of the Psalms, with the fragments of Jewish poetry of preceding periods. He considers the manner in which Satan is introduced in the first chapter of *Job*, as a proof of the great antiquity of this book, and a powerful argument against those, who suppose the poet to have been a Chaldean. The Satan of this people was an evil principle, like the Arimanius of the Persians; but, in the book of *Job*, he appears in a very different character, as a minister of judgment, commissioned to explore and punish the sins of mankind; he is represented as one of the angels, and as paying his homage with them, in the presence of the Sovereign of the Universe: he executes with fidelity the order given to him, without transgressing its limits; and though his suspicions, with respect to Job's integrity, seem rather unfavour-



able to his character, yet, we find, that so far from incurring the Divine displeasure, the permission to afflict this excellent sufferer, appears to have been given with an instructive view,—to convince him of the power and excellence of piety in beings inferior to himself. After dwelling at considerable length on the beauties of this poem, M. HERDER apostrophises its unknown author in a most animated and eloquent manner.

The account transmitted by Moses, of the paradisiacal state, and of the fall, is considered, in the sixth dialogue, as an allegorical and poetical narration of real facts; but the manner in which M. HERDER attempts to explain this allegory, however ingenious it may be thought, will not, perhaps, be deemed very satisfactory. He thinks that the description of the garden of Eden is a poetical fiction, representing a state of pure and unimpassioned affection, in which our common parents passed the first period of their life; but which the Creator intended as only preparatory to their further destination, and to be of short continuance: they ate the forbidden fruit; their passions were inflamed, and they violated a positive prohibition, designed only as a temporary trial; to this act of disobedience, succeeded the painful sensations of remorse and terror. In this distressed state of their minds, their heavenly Father takes occasion to point out the natural consequences of their transgression, and to convince them of the necessity of self-government; he teaches them to know and abhor their seducer; and, from the alteration which had taken place in their feelings and circumstances, indicates the new scenes of life in which they were to engage. Eve was to exchange the bridal state of Paradise, for the duties of the wife, and the pains and cares of the mother: Adam, instead of the easy culture of Eden, which had been the pleasing employment of his preparatory state, was to be occupied in more arduous labours, for which, however, he was originally intended: a prospect of the difficulties and distresses of their future state of probation in this life was laid before them, by which their minds were gradually prepared for the sentence of death, which was denounced in the gentlest manner. In short, the first transgression of man was, in M. HERDER's opinion, rendered the means of introducing him into those circumstances for which he was originally designed; and what had the appearance of a punishment, was, like all the corrective dispensations of Infinite Goodness, a real blessing in disguise. The history of the fall, he adds, thus considered, is applicable to all mankind:

‘ We are always subject to some prohibitory law, indicated either by the dictates of conscience, or by positive prescription: a serpent, which seduces, or seeks to seduce, is ever present; our sensual desires, the errors of reason, or, perhaps, both these causes united: the consequences of transgression are ever the same; and I trust that the punishments, which our merciful God and Father provides for  
all

all his erring creatures, will always be of a similar nature, that by truly paternal, though apparently severe dispensations, they will promote our best and final happiness.

Such are the ideas of the author on this interesting subject.

The seventh and eighth dialogues treat of the opinions of the ancient Hebrews concerning the nature and destination of man, and the judicial providence of God. They are full of excellent observations, both of a critical and philosophical nature. The judicious and striking metaphors by which the sacred writers indicated the infirmity of human nature, and the frailty of human life; their notions of the *breath of God*, as the universal principle of animation, of the immediate and absolute dependance of all creatures on the Supreme Being, and of the particular paternal relation in which he stood to his people, together with the influence of these sentiments on their poetry, are here amply discussed and well illustrated. He observes, that the doctrine of a future state of happiness with God, was an essential article of their belief; and that they thought the souls of good men entered on this felicity immediately after their decease, and joined their ancestors in the heavenly Canaan; to this opinion, the expression of *being gathered to their fathers*, evidently refers.

In the ninth dialogue, M. HERDER vindicates the writings of the Old Testament from the imputations, often cast on them, of suggesting narrow and partial ideas of Providence; and, in the tenth, he inquires into the antiquity of the Hebrew, which, though he does not think the original language of Paradise, he considers as one of the most ancient that are derived from it.

In the first dissertation of the second volume, M. HERDER particularly examines the *origin and nature of Hebrew poetry*, explains and illustrates several observations, which he had made in the preceding dialogues, and reduces them into a more regular order. The earlier traditions of the Hebrews were, he thinks, handed down to succeeding generations as family or national poems, in which facts were related in figurative expressions, and adorned with allegorical allusions founded on the names of persons and places: this style, he observes, prevails in their historical books, down to the time of their Kings. Of this, he cites several instances in the course of his work, taken not only from the ancient monuments collected by Moses, but also from the book of Joshua, and that of Judges. To the class, he refers the account of the sun and moon standing still at the command of Joshua; by which, he thinks, no more is meant, than that the battle began very early in the morning, and was continued till late at night, after the moon was risen. It is not improbable, he adds, that, in the ardour of pursuit, Joshua might utter a wish that the day were lengthened to give him an opportunity of completing the advantage he had gained



over his enemies; if he did this, if the evening was remarkably light, and was followed by a storm of thunder and hail, by which the enemy was thrown into further confusion, what could be more natural, in a song of triumph, than to represent this day of victory as exceeding others in length, as well as celebrity, and the hero as retarding the sun and moon in their course, and having storms and tempests at his command? Such figures would not seem extravagant to the Jews, because such were frequent in their writings. God is often represented as *fighting for Israel*, and, in the song of Deborah, *the stars in their courses* are said to have *fought against Sisera*. In a similar manner does M. HERDER explain the fall of the walls of Jericho on the shouting of the people; which was nothing more than the signal for attack; and in consequence of this assault, the place was taken by storm, and the walls were destroyed. The book of Judges, he observes, is full of these poetical exaggerations, agreeable to the spirit of the period to which it relates; it forcibly paints the fiery and irregular courage of a people, newly settled; which, having yet no regular political establishment, was often oppressed by the surrounding nations, and involved in circumstances of distress, that afforded individuals opportunities of signalising their patriotism and valour, in the deliverance of their countrymen: hence M. HERDER calls this the poetical age of Israel, and thinks, that, when the *spirit of the Lord* is said to come on the heroes of this book, an expression sometimes applied to persons and actions not remarkable for moral goodness, nothing more is meant, than that these heroes were animated with the national spirit of the Jews. These observations are particularly applied to explain the history of Samson, whose actions, he says, were really nothing more than what might be expected from a man of extraordinary personal strength and courage, and are rendered marvellous by the poetical exaggerations of the narration.

The second dissertation is concerning *the vocation and office of the prophets*, and contains many judicious observations, which our limits will not allow us to insert.

The third relates to the *deliverance of the Israelites out of Egypt*, and the evident marks of a particular providence attending them in their journey through the wilderness. This part of sacred history is, in a masterly manner, vindicated from the objections that have been repeatedly made against it; and our author observes that, whatever may be urged concerning the probability of these events, the festivals, which were immediately instituted in commemoration of them, celebrated by the Jews even to this day, and the frequent references to them by the writers of that nation, confirm, beyond all possibility of reasonable doubt, whatever

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But (adds he) when Jonathan died, an  
David, what return did he make for all this di  
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may be, Saul and Jonathan are equally comm  
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The *Psalms*, and their *writers*, are the  
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must, in a great measure, be ascribed to its being introduced into the church as an universal hymn-book for the use of persons whose sentiments, ideas, and circumstances, have not the least coincidence with those of the royal poet: a whole congregation unites in singing all the psalms of David without distinction, as if every member of it had wandered with this king among the mountains of Judea, and been persecuted by Saul: they utter imprecations against Doeg and Ahithophel, and curse the Edomites and Moabites; nay, what is worse, they put these curses into the mouth of him who, *when he was reviled, reviled not again*, who, *when he suffered, threatened not*. Instead of endeavouring to vindicate these imprecations, as many divines have attempted to do, M. HERDER justly observes, that they ought to be considered as defects in David's personal character, for which, however, his peculiar circumstances plead some excuse; we ought to consider his particular feelings, as an injured man, and as a soldier, as a fugitive, and as a king. With all the good, he had also many of the bad, qualities, usually accompanying a warm temper; his passions were strong, and his resentments were violent; beside, it should be remembered that he often speaks, not so much in his own name, as in that of his people; not in his personal, so much as in his national and political, character.

In his survey of David as the Psalmist, M. HERDER judiciously reminds the reader of his peculiar character and dignity, as the Viceroy of Jehovah, the God of his nation. These circumstances give a spiritual and religious turn to his expressions, even when he speaks of secular subjects. He sat as the anointed of the Lord on his holy hill of Zion; in administering justice and judgment, he was the priest of God; in maintaining the national laws, he was the servant of the Most High; and, in common with the meanest Israelite, was the subject of the King of Kings. These peculiar relations to the Deity, and the consciousness that his kingdom was under the direction of a particular providence, rendered it perfectly proper and natural for him to use expressions, which, in a person differently circumstanced, would look like the affected boastings of enthusiasm. The moral psalms of Asaph are, in our author's opinion, preferable to those of David; for as his affections were less ardent, he is much more dispassionate and philosophical. In short, M. HERDER considers the Psalms as national poems, designed to express the particular relation in which both the people and their monarch stood to Jehovah, as the peculiar God of Israel; and he does not admit of those prophetic allusions to the Messiah which, many think, lie concealed in the passages, but which, in a primary sense, related to David. The second Psalm, for instance, he asserts, refers entirely to David, who, as King of

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QUINELLE, Surgeon-major of the regiment of Agenois, at Weissemburg, in Alsace. From the account here given, this memoir does not appear to contain any new observations; but the author is praised for his diligence in collecting, from ancient and modern writers, such information as may explain and illustrate the nature of these dreadful maladies.

Under the article of Jurisprudence, are some remarks, by M. ANIERES, on the prize-problem proposed by Count Windischgrätz; for the terms and conditions of which, see Review, vol. lxxviii. p. 494. These remarks tend to shew the improbability of a satisfactory solution of the problem, and to vindicate the Academy in declining the Count's proposal of adjudging the prize.

Under the title of History, Professor WEGUELIN gives an account of a History of France, undertaken by the Abbé SOULAVIE, of which nine volumes were presented to the Academy; eight of these contain the natural history, and the ninth, an introduction to the political history, of this monarchy; in which the Abbé proposes to begin with the later periods, and thence to proceed, in a retrograde order, up to the earliest times. We confess we see not the advantage of this crablike progress in history; which, to mention no other inconveniences resulting from it, must, we think, occasion an anticlimax in the importance of the subject. The Abbé pleads the example of Mr. Hume, who began his History of England with the accession of the house of Stuart; but Hume tells us, in his life, that this was owing to his being "frightened with the notion of continuing a narrative through a period of seven hundred years." M. SOULAVIE intends to divide his History into five periods, which will be determined, not so much by the different races of kings, as by the gradations made in civilization and manners.

The last article of this part of the work relates to a dispute, referred to the decision of the Academy, between M. NICOLAI, and the Abbé De L'ÉPÉE, celebrated for his mode of instructing the deaf and dumb, which, it seems, had been rather undervalued by the former. We cannot suppress our admiration of the Abbé's laborious undertaking, and the success with which it is crowned. We are here informed that he begins his instructions, not by endeavouring to form the organs of speech to articulate sounds, but by communicating ideas to the mind by means of signs and characters: to effect this, he writes the names of things, and, by a regular system of signs, establishes a connection between these words, and the ideas to be excited by them. After he has thus furnished his pupils with ideas, and a medium of communication, he teaches them to articulate and pronounce, and renders them not only grammarians, but logicians. In this manner, he has enabled one of his pupils to deliver a Latin ora-

tion in public, and another to defend a thesis against the objections of one of his fellow-pupils in a scholastic disputation; in which the arguments of each were communicated to the other but whether by signs, or in writing, is not said; for it does not appear that the Abbé teaches his pupils to discern what is spoken by observing the motion of the organs of speech, which they instructed by Messrs. Braidwoods are able to do with astonishing readiness.

There is, perhaps, no word, says the Abbé, more difficult to explain by signs, than the verb *croire*, to believe. To do this he writes the verb with its significations, in the following manner:

*Je crois* { *Je dis oui par l'esprit, Je pense que oui.*  
*Je dis oui par le coeur, J'aime à penser que oui.*  
*Je dis oui par la bouche.*  
*Je ne vois pas des yeux.*

After teaching these four significations, which he does by many signs, he connects them with the verb, and adds other signs to express the number, person, tense, and mood, in which it is used. If to the four signs, corresponding with the lines above mentioned, be added that of a substantive, the pupil will write the word *foi*, faith; but, if a sign, indicating a participle used substantively, be adjoined, he will express *la croyance*, belief; to make him write *croyable*, credible, the four signs of the verb must be accompanied with one, that indicates an adjective terminating in *able*; all these signs are rapidly made, and immediately comprehended.

M. LINGUET having asserted that persons, thus instructed could be considered as little more than automata, the Abbé invited him to be present at his lessons, and expressed his astonishment that M. LINGUET should be so prejudiced in favour of the medium, by which he had received the first rudiments of knowledge, as to conclude that they could not be imparted by any other desiring him, at the same time, to reflect that the connexion between ideas and the articulate sounds, by which they are excited in the mind, is not less arbitrary, than that between these ideas and the written characters, which are made to represent them to the eye. M. LINGUET complied with the invitation; and the Abbé having desired him to fix on some abstract term, which he would, by signs, communicate to his pupils, he chose the word *unintelligibility*, which, to his astonishment, was almost instantly written by one of them. The Abbé informed him that, to communicate this word, he had used five signs, which, though scarcely perceivable to him, were immediately and distinctly apprehended by his scholars: the first of these signs indicated an internal action; the second represented the act of a mind that read internally, or, in other words, comprehends what is propo-



to it; a third signified that such a disposition is possible; these, taken together, form the word *intelligible*: a fourth sign transforms the adjective into the substantive, and a fifth, expressing negation, completes the word required. M. LINGUET afterward proposed this question, "What do you understand by metaphysical ideas?" which, being committed to writing, a young lady immediately answered on paper in the following terms, "I understand the ideas of things which are independent of our senses, which are beyond the reach of our senses, which make no impression on our senses, which cannot be perceived by our senses." On reading this, we cannot help exclaiming with the poet: *Labor omnia vincit improbus!* a maxim by none more forcibly illustrated, than by the Abbé DE L'ÉPÉE.

#### EXPERIMENTAL PHILOSOPHY.

Memoir I. *Experiments performed with a view to determine whether the degree of heat of boiling water be fixed and invariable, independent of every accidental circumstance, except the pressure of the atmosphere.* By M. ACHARD.

It has been generally supposed, that water and all other homogeneous fluids, when boiling, have acquired the greatest degree of heat which they can receive, provided the density of the atmosphere remains unaltered: for, if this be increased, it is known that boiling water becomes capable of a greater, and, if diminished, a less degree of heat. In order to examine how far this opinion is well founded, M. ACHARD tried the experiments here related, which, for the sake of greater accuracy, were all made with distilled water. From these trials, it appears that, of water boiling in a brass vessel, the heat, as expressed by the thermometer, is considerably diminished when a current of external air is permitted to act, either on the sides of the vessel, or on the surface of the water contained in it; and that this degree of heat, so far from being fixed, undergoes an immediate change from the least motion of the air; and is varied in proportion to the force with which the air acts on it. But, of water boiling in a glass vessel, the heat is fixed, and remains unaltered during the whole time of ebullition, without being affected by a current of air, even when suffered to act on the surface of the fluid. Hence M. ACHARD infers, that metals more easily part with their heat than glass, and transmit it more readily to those bodies, which have less: this fact is confirmed by another experiment, in which the end of a small iron bar was immersed in water boiling in a glass vessel, by which it was so much deprived of heat, that the ebullition ceased, but soon recommenced; and the mercury in the thermometer, suspended in the vessel, rose again to its former height: on blowing against that end of the bar, which was above the surface of the water, the mercury fell 1-20th of a



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terated, and all the symptoms of intercepted circulation ensued, yet these soon diminished, and the patient was completely recovered, and able to follow the daily labour of a husbandman without any inconvenience, except an obtuse sense of torpor in the leg, and a little œdematous swelling of it after long standing; which, however, always went off after lying a few hours in bed.

Mem. V. *On the Diseases of the Heart.* By the same. Under this title, M. WALTER comprehends all those disorders, which may so affect the motion of the heart, as to stop or impede the circulation of the blood; and considers those accidental circumstances in the size and conformation of this viscus, by which they may be produced. He observes, that, in tall robust persons, it has sometimes been found remarkably small; and, on the contrary, very large, in persons of less than the common stature and strength. Its size, however, is of little consequence, provided the greater blood-vessels, as the aorta, the pulmonary veins and artery, have a due proportion to each other, but he says he has generally found that, in small hearts, there is less fat than in those of a greater size; that the muscular fibres are relaxed, and consequently the ventricles rather too large; in proportion to the size of the heart. Hence persons of this description have generally a very rapid pulse, and are subject to faintings and palpitations. M. WALTER informs us, that he has seen two instances, in which the human heart was as large as that of an ox: the first was that of a man, of small stature and of no extraordinary strength, who died of a marasmus at a very advanced age: the greater blood-vessels were well proportioned to each other. The second instance was the heart of a very tall robust man of forty years of age, who had, during many years, been troubled with anxiety and palpitations, and suffered extremely from them for some days before his death; which was occasioned by an apoplexy. On dissection, the abdominal viscera were found in a healthy state; but the lungs were filled with extravasated blood, and adhered to the pleura, though the thorax was remarkably large: the cavity of the aorta, in the part whence the left carotid and subclavian arteries branch off, was remarkably contracted, and that of the pulmonary artery greatly dilated. The anatomist also gives some instances, where nature has varied from her usual forms, with respect to the rise and course of the greater blood-vessels; but for the particulars of these, we must refer to the memoir and the plates by which it is illustrated. Sometimes, M. WALTER observes, disorders are occasioned by ossifications in the pericardium, or by too great a viscosity of the fluid which it contains; sometimes, there are tumours on the heart itself; he gives an instance of a steatoma on the apex of that of a girl, who died of an apoplectic fit, and of a meliceris

on the heart of an ox. Lastly, they may be derived from inflammation, either of the heart, or the pericardium: this is exemplified in the case of a middle-aged man, whose pericardium was highly inflamed and filled with pus, which had not only corroded the surface of the heart, but penetrated into its muscular fibres.

Mem. VI. *On the degrees of heat, which solutions of different salts acquire in ebullition.* By M. ACHARD. We have here the results of eighteen experiments, of which the following are the most important—common salt, when either decrepitated, or regenerated, thrown into boiling water, increased its heat in proportion to the quantity of salt dissolved; but, when not decrepitated, it had an opposite effect.—Glauber's salt, sedative salt, vitriolated tartar, prismatic nitre, also increased the heat acquired by the water, but in a less degree than decrepitated common salt, and, some of them, to no determinate point.—*Sal ammoniacum*, when only three drachms were added, diminished the heat of the water; but larger quantities served to increase it in a greater proportion than the decrepitated common salt.—Calcined borax, Epsom salts, and selenite, diminished the heat, but in no regular proportion.—Vitriol of copper, and allum, did not alter it; but white vitriol and sugar of lead produced a diminution of heat which continued to be the same, whatever quantity of these salts was added to the water; that produced by the sugar of lead, was the most considerable.

Mem. VII. *Experiments made to investigate the proportion of the increase of a given volume of water, to the quantity of salts dissolved in it.* By the same. It has been asserted by many, that, when a saline substance is dissolved in water, the volume of the solution is less than the volume of the water, added to that of the salt before its being melted. Hence they maintain that a part of the salt, thus dissolved, is lodged in the interstices between the particles of the water, which will not increase in volume, if these are filled up. This opinion appearing doubtful, the indefatigable Academician was induced to examine it; and, by means of an apparatus ingeniously contrived, but not easily describable without a plate, he performed a considerable number of experiments, for this purpose; by which it appears that, of *Sal ammoniacum* and of salt of tartar, some part does insinuate itself in the pores of the water, without enlarging its bulk: yet that in the solution of all other salts, the volume is increased in proportion to the quantity dissolved. This increase was always more considerable after, than before, the saturation of the water; except when the experiment was made with sedative salt, in which case, this circumstance made no difference respecting the proportion in which the volume is increased.



Mem. VIII. *Meteorological Observations made at Berlin, in the year 1785.* By M. DE BEGUELIN. For these, we must refer the curious reader to the volume.

MATHEMATICS.

Mem. I. *Astronomical and critical inquiries concerning the longitude of several places in India. Part I.* By M. JEAN BERNOULLI. In preparing for the press an historical and geographical description of India, this ingenious writer met with several circumstances that well deserve to be investigated; some of which fall within his peculiar province as an astronomer. Those which he proposes to consider in these memoirs, relate to Mr. Rennel's new map of Hindostan, who has made the distance between the mouths of the Indus and the Ganges, two degrees and a quarter greater, and the breadth of the southern part of the peninsula, three quarters of a degree less, than former geographers. To ascertain whether Mr. Rennel be right in the latter of these alterations, M. BERNOULLI proposes, in this part of his memoir, to investigate the longitude of Goa, on the western coast, in about fifteen degrees of latitude; for, he observes, the longitude of that part of the eastern coast, under the same parallel, is pretty well known from the observations taken at Madras and Pondichery. For this purpose, he gives the observations on an eclipse of the moon, Dec. 21, 1684, taken, at Goa, by Father NOEL, a Jesuit; from which, compared with his own, at Paris, M. CASINI calculated the longitude of Goa to be  $71^{\circ} 25'$  west from Paris: this result was adopted by the Academy of Sciences, and by M. D'ANVILLE, in his map. But, according to Father NOEL's account, the beginning of the eclipse was not distinctly observed; for this reason, M. BERNOULLI, by comparing this with other observations, has endeavoured to rectify any error, which might arise from that circumstance; but cannot make the longitude of Goa amount to more than  $71^{\circ} 26'$  from Paris, and therefore  $73^{\circ} 46'$  from Greenwich; and, by the mean result of his calculations, Goa is only  $78^{\circ} 8'$  from the former, and  $73^{\circ} 28'$  from the latter meridian. Consequently, according to M. BERNOULLI, our English geographer, who makes it  $74^{\circ} 15'$  east from Greenwich, has committed an error of half, or, more probably, of three-quarters of a degree, and is wrong in thus diminishing the breadth of the peninsula. But, before the Academician presumes to decide this point, he proposes to examine, in the second part of this memoir, the results of observations made at Goa, Rome, and Leipzig, on a lunar eclipse in the year 1707.

Mem. II. *Concerning an universal manner of integrating equations with partial differences of the first degree, when these are linear.* By M. LE GRANGE. The method is very short and easy, and peculiarly

peculiarly applicable to the calculation of trajectories, and other problems in higher geometry.

Mem. III. *Concerning the elements of the solar orbit, in w the apogee, mean longitude, and greatest equation, are ascerta from new observations.* By M. DE LAMBRE. The observations here mentioned, are those of Dr. MASKELYNE, on wh from their number, the excellence of the instruments with w they were taken, together with the known accuracy and abil of the observer, M. DE LAMBRE thinks, we may rely with utmost confidence.

## ART. XXII.

*De l'Application de l'Electricité à la Physique et à la Médecine:* Dissertation on the Application of Electricity to Physics and dicine; to which the Prize was assigned by the ROYAL AND TRIOTIC SOCIETY of Valence in Dauphiné, by A. PAETS TROOSTWYK, Member of the Philosophical Societies of Haar Rotterdam, and Utrecht, and C. R. T. KRAYENHOFF, M Member of the Philosophical Society of Utrecht. 4to. Am dam. 1788.

WE are informed, in the preface, that this disserta (originally written in Latin) was translated into Fre by the ingenious and learned Professor VAN SWINDEN of Amsterdam, and that it is now published in this language at the fire of the society for which it was written. The question, w gave occasion to it, was proposed in the following terms: *artificial electricity, from its discovery to the present time, really tributed to the progress of physics? And has it, considered in a dical view, been of more service than prejudice to mankind?* It scarcely be supposed that such a question could admit of a gative; nor can we imagine that it was proposed as a matte doubt. We must therefore conclude that this learned b wished to facilitate the study of electricity, by means of a g ral, historical, and critical, view of the several discoveries have hitherto been made in this branch of physics,—of the eorological theories to which they have given occasion, and the various experiments in which electricity has been app to the cure of diseases. If this was the intention of the Socu it is completely answered by the work before us; which c tains a very ample account of what has been done in these spects, by philosophical and medical electricians, intersper with judicious observations on facts and opinions.

The Dissertation is divided into two parts: in the former which, the *physical*, and, in the latter, the *medical*, applicati of electricity are distinctly considered. In the first part, 1 authors give an historical view of the gradual progress of electri knowledge from the earliest discoveries down to the year 178



which is the date of their work: they trace the phenomena that indicate an affinity between electricity and lightning, and the *ignis fatuus*; they explain and illustrate the principles of electrology, as applied to account for these meteors; and they refute those theories which have been invented to explain the production of lightning from other causes. After reviewing the hypotheses of those philosophers who lived before the identity of lightning and electricity was ascertained by the experiments of Franklin, Dalibard, and Romas, the authors take notice of that maintained by M. Sigaud de la Fond: who, though he considers the electrical fluid as the principal cause of lightning, asserts that its effects depend on the inflammation of a sulphureous matter; and that it is nearly always produced by a union of the latter with the electric fluid. In support of this opinion, he observes that flashes of fire, resembling lightning, and accompanied with an explosion like thunder, are often emitted from volcanos during their eruptions; but these phenomena are ascribed by the present writers, entirely to the sudden changes, with respect to their proportion of electric fluid, effected in the substances which are decomposed during the eruption. The flames which, in earthquakes and hurricanes, are sometimes seen to burst from the earth, and which have also been urged to confirm this hypothesis, are here ascribed to clouds, negatively electrified, attracting the electric fluid from the earth, which, in its passage, may set fire to inflammable substances, in the same manner as the spark from the conductor of an electrical machine, without being combined with any sulphureous substance. Another argument adduced by M. Sigaud de la Fond is, that thunder and lightning are most frequent in those countries, where there are volcanos, and where the earth is most replete with sulphureous substances; but this circumstance is considered by Messrs. TROOSTWYK and KRAYENHOFF as accidental; and they attribute the effect to other causes, which are known to be productive of electrical phenomena,—such as the more abundant exhalation of vapours, and the mountainous surface of the country.

The application of the principles of electrology to account for the formation of other meteors, is next considered; and the observations, that have been adduced for this purpose, are, in general, judiciously appreciated; but we cannot help differing from the authors, when they prefer M. De Mairan's theory for explaining the *Aurora Borealis* to that of Dr. Franklin: the former is certainly ingenious, but it is at least equally conjectural with the latter, and, in our opinion, is attended with greater difficulties.

The last chapter of this division relates to the influence of electricity in accelerating vegetation. After giving an account

of the experiments and conclusions of Nollet, Jallabert, Monon, and Achard, on the one hand, and of those of Dr. Ingenhoufz on the other, Messrs. TROOSTWYK and KRAYENHOFF relate some experiments of their own, which seem to have been made with great care and accuracy; and which lead them to conclude, with Dr. Ingenhoufz, that electricity does not perceptibly affect vegetation.

In the second part of the work, the authors give an historical view of medical electricity; and then enter on an investigation of its nature and *modus operandi* in all the various ways of applying it for the cure of diseases; they enumerate those orders, in which it may be presumed to be beneficial; and give a very large collection of cases, from various writers, in which it has been attended with success. On this subject, so much has been written, that little room is left for new observations: those of the present authors tend to illustrate and confirm the experiments and opinions which the most judicious medical electricians have communicated to the world; and on which the theoretical part of this work may be considered as a nice commentary.

The last chapter is employed in answering two supplementary questions, proposed by the Society; the first of which, like the grand question, appears to be put in no very questionable form, and the other does not admit of any general answer. The former is expressed in these terms: *Can the medical effects of artificial electricity be increased by the assistance of other remedies? And if so, what are these?* The latter is thus proposed: *Cases, where electricity may have been prejudicial, were its effects owing to any impropriety, relative to the disorder, in the nature of the remedy itself, or to an error in the manner of applying it.* The answers to these questions may easily be conjectured.

The volume closes with an appendix relative to Mr. Bennet's electrometer, which Mr. Cuthbertson of Amsterdam seems to have improved, by reducing the slips of gold leaf to half the length and breadth prescribed by Mr. Bennet, and by a small alteration of the cylinder; the lower part of which is of glass two inches and an half in height, and the upper part of brass, of the same diameter, and an inch high, covered with a brass cap, and a projecting rim to keep off rain, on which a candlestick was mounted: thus constructed, its sensibility was found to be considerably greater than when made according to Mr. Bennet's directions, as given in the Philosophical Transactions, vol. lxxvii.; for an account of which, see Review lxxvii. page 339.



## A R T. XXIII.

*Reflexions sur l'Esclavage des Negres: i. e. Reflections on the Slavery of the Negroes. By M. SCHWARTZ, Minister of the Gospel at Bienne. Printed at Neuchâtel, and sold in Paris. 8vo. 1788.*

WHOEVER may be the author of these reflections, for we find that the name and description assumed in the title-page are fictitious, his sentiments concerning slavery, and his arguments against the African slave-trade, are such as command our attention; though they are not materially different from what have been frequently urged on these subjects. It must, however, be remembered, that in the application of general principles, regard ought to be paid to the particular circumstances of the case; without which, the most philanthropic intentions may produce a species of Quixotism destructive to social order, and the happiness of mankind. An oversight of this nature seems to prevail in the present work; and, indeed, in several pieces that we have seen on this subject; where two propositions, which, to us, appear very different in their tendency, are considered as intimately and immediately connected. The slave-trade is undoubtedly contrary to every sentiment of humanity, and to every principle of true religion; nor can we recollect one argument in its favour, as it is now carried on, that is not suggested by the corrupt dictates of commercial avarice and political expediency, which are but too apt to plead the pretended utility of the end, in vindication of the most iniquitous means, and thus often become the worst corrupters of the human heart. If it ought, therefore, to be abolished, the only point in question is, how this shall be effected with the least possible disadvantage to both the mother-country and her colonies. But, in discussing the question concerning the enfranchisement of the negroes in the West India islands, considerations occur, of a very different nature; the importance of which, even their most zealous advocates need not blush to acknowledge. The wretched condition of the slaves, especially of those who are doomed to toil in the field, requires no exaggeration in order to engage the compassion, and animate the zeal, of every benevolent heart to labour for the alleviation of their misery. Were it probable that an immediate enfranchisement would be a real advantage to them, and could be granted with safety to the community, we should rejoice in the event; but when we consider that, even as freemen, they will form a society distinct from that of the whites,—and when, in connection with this circumstance, we reflect on their number, the uncultivated state of their minds, the habits and dispositions contracted under the severe discipline of servitude, is it not to be feared that the sudden transition to freedom, may, in minds thus unprepared for the proper use

of it, excite a spirit of licentiousness, that will defeat its beneficent tendency with respect to themselves, and may be destructive to the community? These apprehensions have not entirely escaped the attention of this author, who has proposed some general regulations for the prevention of disorders; but whether they would prove sufficient to answer the end proposed at least in our colonies, we much doubt. They do not effectually provide for such a gradual modification of the treatment of the negroes, as may operate on their dispositions, and qualify them to become objects of civil government; nor do they indicate that particular knowledge of the œconomy, habits, and character of the several classes of slaves, which cannot be acquired, but by long experience and impartial observation; which is absolutely necessary to constitute an adequate judge of this important part of the question. Without this essential requisite, the most eloquent declamation on the subject will be productive of more evil than good, as it tends to prejudice minds, and inflame the passions, of mankind, with regard to a measure which demands cool deliberation, and the most vigilant attention to the consequences that may result from it.

## ART. XXIV.

*Dissertation sur cette Question, &c. i. e. Prize Dissertation on the following Question, proposed by the Royal Society of Arts and Sciences of Metz: "Are there no Means of rendering the Jews in France more happy and useful?"* by M. THIERY, Advocate in the Parliament of Nancy. 8vo. Paris. 1788.

THE proposal of this question does no less honour to the Royal Society of Metz, than does the dissertation belong to its humane and philosophical author. If the Jews have been accused of indulging a spirit of hatred and contempt with regard to other nations, when they were in a state of prosperity it must be acknowledged that they have been amply repaid in the same coin by those, who have called themselves Christians; whose severe and unjust treatment of them has been totally consistent with that universal good-will to man, of which the great Master was so eminent a pattern.

M. THIERY introduces his subject by an account of various persecutions and hardships which this unhappy people have sustained in the different countries where they have deavoured to find a settlement: this account is written in an animated style, and leads the author to observe that though in the present age, the manners of mankind are less barbarous than in former times, yet the treatment of the Jews in France, he might have added, in most other countries, is far from being such as justice requires, and sound policy would dictate.



then enters more immediately on the discussion of the question ; and surveys the obstacles which are supposed to lie in the way of the humane end proposed by it, arising from the religion, the manners, the character, the prejudices, and the habits of this extraordinary people. Each of these difficulties is separately examined ; and he describes their present character and manners, appreciates their talents, vices, and virtues, and infers, that though their customs and prejudices will always constitute them a distinct society, they will by no means justify the contemptuous indifference with which they are generally treated.

Our ancestors, says M. THIERY, persecuted them ; we degrade them ; and hence their vices may, in a great measure, be ascribed to our absurd laws and conduct relative to them : their industry is rendered of little advantage, by their being prohibited from exerting it in various occupations, which might supply the lower classes with the means of subsistence : thus they are kept in a state of poverty, whence they are supposed to be dishonest, and are often induced to be so, because they are allowed neither the advantages nor the encouragement which would render them superior to temptation : only one branch of industry is left open to them, by which the love of gain, and the most minute attention to it, are rendered necessary to them. To remove the evils of which we complain, we must alter that unjust treatment from which they flow. To succeed in this, we must, by admitting them to partake with us the common advantages of civil life, inspire them with a love of the social virtues, and animate them with a sense of honour ; we must release them from all the hardships under which they labour, remove every idea of oppression from their minds ; obliterate, if possible, all resentment of the past, but, at least, prevent all apprehension for the future : we must abolish all those humiliating restraints which fetter their industry ; and we must encourage their honest endeavours, by promoting their success. In short, by securing to them the rights of men and of citizens, we must unite their private interests with those of the public. The only privilege, from which M. THIERY would exclude them, is that of holding places either of honour or profit, which he thinks ought to be enjoyed only by members of the established church.

M. THIERY observes that, by thus improving the condition of the Jews, we shall find them a useful people ; on their side, they will gradually renounce their prejudices, and consent to be happy with us. They expect, says he, a Messiah, an avenger and protector ; let us be such to them ; let us fix them with us by our liberality, and that will, to them, be the promised land, in which they will experience peace and tranquillity.

## ART. XXV.

*Mémoire pour le Peuple François, &c. i. e. Memoir in favour of the Commons of France. 8vo. Paris.*

THE design of this memoir, which is very much read and admired in France, is to expose the defects of that constitution of the States General, which the parliaments have pronounced to be legal; and to shew the propriety and equity of giving the commons, or *tiers-état*, a greater influence in the assembly. With this view, the author first endeavours to obviate the arguments that might be deduced from precedent. The convocation of the States General in the year 1614, he observes was merely the consequence of ministerial intrigue; the representatives, who composed it, were by no means freely elected, nor could that assembly be considered as national, in the constitution of which, the most numerous order of the commons was so much neglected as to render its influence entirely ineffectual. He also maintains that, of the several assemblies of the States General, which have been convoked prior to that of 1614, the constitution has been various, according to the prevailing interest of the age. Under the first race of kings, the assemblies consisted chiefly of the military; under the second of churchmen; and under the third race, the representatives of the people were summoned to attend them. It is further argued that the constitution of the assembly of the states held in 1614 was such as is inadequate to the purposes for which they are now to be [and are] convened: these are, to consolidate the national debt, and to form a national constitution, which shall represent the will of all, and maintain the interests of each. From the assembly of the States General, the nation hopes the redress of its grievances; but, if this assembly be constituted like that of 1614, it will confirm and perpetuate the intolerable of all grievances, the despotism of the prevailing party, and the slavery of the people.

The writer proceeds to investigate the rights of the several orders of the state; and to display, at large, the advantage of a free government: he then inquires into the legal constitution of a national and legislative assembly, and defines the number, rank, property, talents, and virtues of the representatives who ought to compose it. As he here reasons on the principles of political equity, rather than on legal right, he has an extensive field to range in. His claims in behalf of the commons are not inconsistent with the just prerogatives of the monarch of a free people; nor does his aversion to aristocratical tyranny provoke him to wish for the abolition of any privileges of the nobility, except such as are manifestly unjust in themselves, and injurious to the rights of the commons, and detrimental to



real interests of the nation. Thus much for the author's matter; his manner is too declamatory; it betrays a studied affectation of antithesis, and a laboured turgidity of style, which are the distinguishing characters of a false taste. His cause, however, is good; and he has happily fallen in with the prevailing side.—May success attend the friends of FREEDOM in every part of the Globe!

## ART. XXVI.

*De la Litterature des Turcs*, i. e. On the Literature of the Turks.  
By M. L'Abbé TODERINI. Paris Edition. 3 Vols. 8vo. about  
260 Pages in each Volume. 1789.

THE religious bigotry and the pious animosities which have subsisted, during so many ages, between the Christian and the Mohammedan nations, have kept those of the former persuasion as ignorant of the manners, character, and literature of the Turks, as they were of the Antipodes before the discovery of the mariner's compass. It is fortunate for the cause of science in general, that, in the present day, prejudices begin to lose much of their pristine obstinacy; that cultivated minds, which increase in number, see the folly and infamy of those national predilections, and of those artificial barriers, which ignorance and priestcraft have erected against the nobler principles of humanity. Beings of the same species, and children of the same universal Parent, now begin to follow the genuine propensities of their nature; and are better disposed to embrace each other as men and brethren. Commerce also, that bridge which unites nation to nation, demonstrates that local advantages, and the prosperity of an individual country, do not consist in spreading desolation, but in the reciprocal communication of benefits. The harsh features and the terrific countenances which a cowardly imagination gave to the *Frenchman*, the *Spaniard*, and the *Turk*, are softening and vanishing away like phantoms; and we are learning this important lesson, that notwithstanding the distinctions of dress and manners, human nature appears, under every disguise, essentially the same in its virtues and defects.

In consequence of this happier state of things, several writers have of late favoured the public with much information respecting the *Turks*. The rank, sex, and accomplishments of the late Lady W. Montagu have been able to open the doors of the Harems, and give to Infidels a peep at those scenes which were always hidden from faithful Musulmans themselves. Baron *De Tott*, Messrs. *De Peyssonnel*, *Sestini*, and others, have made us much better acquainted with the manners, customs, military force, form of government, &c. of the Ottoman Empire, than we have been at any former period. But the honour of communicating to these western parts of Europe a complete and full account of

the literature of the Turks, was reserved for the *Abbé* Toderini, who has rendered us this service, in the very valuable publication before us; in which his laudable and enthusiastic zeal for the cause of literature, his indefatigable industry in acquiring genuine information, and his fidelity and accuracy in conveying it, are conspicuous in every chapter.

The *Abbé* was preceptor to the son of his Excellency *Signor Garzoni*, Envoy from the republic of *Venice* to the *Ottoman* *Porte*. He passed several years at *Constantinople* (from October 1781 to May 1786) in the family of this illustrious personage; and eagerly seized every advantage which his station gave him, to make himself acquainted with the literary state of the Turkish nation. He was assisted in his pursuit by the influence which the accomplishments and exquisite taste of the lady of the Ambassador, gave her at the Court, and by the kindly offices of *Sir Robert Ansell*, the English Ambassador. As the merit of this work rests on its authenticity, it is proper that we lay before our readers a more particular account of the plan which the author followed, and of the sources whence he obtained his information: which we shall do in his own words.

\* As I found that the circle of my acquaintance was daily enlarged and that my researches into the manuscripts possessed by the Turks their sciences, writers, and illustrious men, multiplied, I formed the design of directing and confining my principal attention to the studies; and to treat of the Academies, Libraries, and Printing office of *Constantinople*. I immediately procured a translation of a manuscript which treated, in Turkish verse, of the sciences cultivated by them; which I compared with the information I obtained from Turkish mailers, concerning whatever related to their academies. I consulted also many authors, not to mention the Franks and Drogmans, who were the best acquainted with the erudition of the Musulmans. I visited their academies, and cultivated the friendship of several learned Ottomans, particularly of the Muderis or Principal of the College *Falâeh*. I frequented their libraries, procured many catalogues, manuscripts and memoirs, large portions of which I caused to be translated. I was assisted in this work by a very extensive reading translations from the Oriental languages, and of European authors conversant in the languages and learning of the Musulmans, philologists, historians, travellers, and biographers, who are very numerous at *Constantinople*. Nor did I stop here. I also procured, through the channel of my friends, publications from *Vienna*, *Rome*, *Florence* and *Venice*. When it happened that the learned men whom I consulted, entertained different sentiments on a subject, it was called before me; and if any difficulties remained, I had recourse to the *Mufti* himself, to obtain a *ferfa* or definitive sentence\*. In the

\* At the gates of his palace are scribes, to whom the question presented, which is to be given into the hands of the *Mufti*; and few days afterward, it is returned, on paying a small gratuity, whether the *ferfa* or decision written by himself. All such as are contrary to the law, are rejected.



I have spared neither pains, nor fatigue, nor study, nor money, to the extent of my capacity, in order to avoid as many imperfections as possible, continually employing the most severe and attentive criticism, to discover truth in the midst of obscurities.

Nothing can be more satisfactory to those who wish for information concerning the various subjects discussed by the author, than the above representation: and in consequence of his indefatigable industry, the learned will not only find the nature and extent of Turkish literature minutely and accurately stated, but many embarrassing obscurities explained, and several errors, that have been currently received, corrected. As the Turks have never distinguished themselves in the republic of letters, and as general science is beginning merely to dawn on them, these volumes cannot be supposed to be replete with that kind of erudition which will greatly increase the stock of these more enlightened parts of Europe. But men of sense will contemplate with pleasure the evidences laid before them, that the Turks are far from being so barbarous and uncultivated, as our ignorance has hitherto represented them. They will observe, that there is scarcely a branch in the arts or sciences that is not cultivated with a considerable degree of success; that men of letters from Christian countries, properly introduced, may obtain free access to sources of information, without embracing or professing the Mohammedan creed; and that Constantinople, if it be not the chief seat of the muses, is not altogether forsaken by them. The Turkish nation having advanced to its present state of literary knowledge, by means of the Arabic and Persian languages, the account of the literature of these two nations is necessarily interwoven with that of the Ottomans; which will enhance its value in the opinion of every Orientalist. We must, however, apprise our readers, that by his extreme precision, and by his pursuing, through all their *minutiæ* and obscurities, questions which will appear trivial to those who have no taste for scientific novelties, M. TODERINI has chiefly devoted the work before us to the use of the learned. Yet he has occasionally enlivened it with anecdotes and remarks which will be universally acceptable. He manifestly aims at the character of an accurate observer and a faithful historian. If he be more diffuse than many may think necessary, it is because the subject is novel, and because his sources are abundant: nor could his end be obtained, which was to gratify the curiosity of the learned, concerning the present state of Turkish literature, without details, which would appear uninteresting in any other point of view.

The above remarks will convey some ideas of the general nature of the work; we shall now descend to a few particulars.

It has been generally supposed, that the cultivation of the sciences was expressly forbidden by Mohammed, as being inimical to his religion. This opinion, probably, owes its rise to the

conduct of the Calif Omar, who burnt the Alexandrian library, and waged open war against every species of literature. But the Koran expressly declares that *it is permitted to Mohammedans to possess all the sciences*. The sentence placed over the door of the Sultan's library at Constantinople, is a further confutation of this error: *The study of the sciences is a divine command to true believers*. They have two difficulties to surmount, which render their love of knowledge the more meritorious. No one can write with elegance in the Turkish language, or prosecute any science to advantage, without a tolerable acquaintance with the Arabic and Persian, which differ from each other as much as the German and Italian. The pride of their own knowledge, and the superstition of the Musulmans, which make them despise every species of instruction conveyed in the language of infidels, is a farther impediment to the general advancement of science. This prejudice begins however to abate. 'I know (says the Abbé) two Turks of distinguished rank, who are men of letters, who read and write Italian; and several others who wish earnestly to learn it. I was desired by a French engineer, to procure a treatise on algebra written in Italian, for an Ottoman who was familiar with the language.' Several other instances of the kind are given; and he unites with M. De Peyssonnel in condemning the ignorance of the Baron De Tott, and also of M. Savary, concerning the state of Turkish literature.

The first volume of this interesting work is devoted to the different branches of science cultivated by the Turks. These are again divided into two parts: the *studies* which have an immediate reference to their religion, or are closely connected with it; such as the explanations of the Koran, the revelations of Mohammed, metaphysics, or scholastic theology, jurisprudence, the art of dividing inheritances, and their political government. Their other studies, which are common to Europeans, are next particularly examined: grammar, logic, rhetoric, geometry, natural history, medicine, &c. &c. The Koran, being the foundation of the religion, and of the civil laws of Musulmans, is the first object of their study. Men of letters apply themselves to this study, as the surest road to reputation and influence. The number of their commentaries is infinite; but the most celebrated is that of Calef, who died in the year 355, of the Mohammedan æra. This sagacious prince ordered men, the most distinguished for their learning, to correct the text, and collate the commentaries on the Koran; which amounted, according to some authors, to a hundred volumes, at that period. The revelations of Mohammed were of two species; the one consisted in immediate communications from the angel Gabriel; the other were simply prophetic. The dexterity of the prophet in evafical is well known; the following may be placed among the most



effectual. The *Coraites* reproaching him that he spake of Moses, who struck the rock, and water flowed in the wilderness, and of Jesus, who raised the dead, but that he had worked no miracle to authenticate the divinity of his own mission; "Pray to God," said they, "that the mountain *Safa* before us be turned into gold, and we will immediately embrace your doctrine." The prophet had recourse to prayer; and Gabriel, to extricate him from his embarrassment, revealed to him that God *did* employ such prodigies to prove the divine authority of his prophets, but the conditions were terrible: for if they continued in unbelief, after the miracle which they had demanded was wrought, they would be exterminated, and their country reduced to ashes, as in the days of *Heber* and *Saleh*. Chuse, says the angel to the prophet, either to work a miracle, which threatens ruin, or exhort the *Coraites* to repentance without it. Mohammed did not hesitate to prefer the latter as the safest, and most conformable to the dictates of his heart; not being willing to expose the *Coraites*, whom he loved, to such a dreadful chastisement.

Under the article *Metaphysics*, M. TODERINI informs us, that as much of this science relates to the theology of the Musulmans, they give it the name of scholastic theology, and sometimes term it the divine science. Several points are treated with sense and metaphysical acumen. 'The Musulmans have written much on the unity of the Supreme Being, and of Necessity: but they abound with sophisms, and attack the mystery of the Holy Trinity, as if we were Polytheists.' The Abbé refers us to Father *Maracci* for a full confutation of all their subtilities. The names of God, or rather the titles of the Deity, which are mentioned in the *Koran*, and respected by Musulmans as canonical, amount to *ninety-nine*. Our indefatigable author procured them, written in Arabic, after having, with difficulty, surmounted their scruples; these being among the mysteries which ought to be concealed from Infidels. They express the attributes and characters of the Deity, benignant, venerable, and tremendous. These are repeated at different times in their prayers. Each Musulman has a *tespih*, a species of rosary, composed of ninety-nine small balls of agate, jasper, &c. destined to this use. The Ottoman jurisprudence, considered in its utmost extent, is theocratical; but regulated in certain points by the legislation of the prince, and by despotism. This theocratical jurisprudence is founded on the *Koran*, the written law, and the *Sunnah*, or oral law, which comprehends those words and actions of the prophet that are not contained in the *Koran*; but, being preserved by tradition, have been finally committed to writing. The contradictions, doubts, and obscurities which abound between the oral and written laws, demanded, in an earlier period, the explanations of the companions of Mohammed; and, afterward, of the

most celebrated masters. Among these are the four Imams, founders of as many different sects, but all within the pale of orthodoxy. Hanifah, the most distinguished of all, died in the year 150 of the Hegira; Malek in 175; Schafei and Hambal in the years 204, 241. These, according to the Musulmans, have developed and interpreted the spirit of their law both written and oral. Thus the different nations of Mohammedans follow them as their unerring guides, according to the different rites which they have embraced. Hanifah is the grand apostle of the Turkish nation. In matters which have no connexion with their religion, and where the Koran, Sunnhet, and the doctors of the law, are silent, the jurisprudence is established by the kannamek, or legislation of the prince. Ancient customs are also considered as having the force of a law. M. TODERINI is of opinion that the government of the Ottoman empire cannot be considered as absolutely despotic; its being so intimately blended with theocracy, is a powerful check to the despotism of the sovereign. A restraint is laid on the caprice or the ferocity of the prince by his being subject to the Musulman's legislation, to which he binds himself by a solemn oath, when he girds on the sword; a custom equivalent to that of coronation. So that, if the mandates and government of the sultan do not coincide with the theocratic constitution, the Musti hath the power of interfering; and after three admonitions, given in the name of the people and of the law, he is solemnly deposed, imprisoned, and perhaps put to death. His grand object, therefore, if he means to be a tyrant, is to keep in favour with the Musti.

For a particular account of their progress in those studies which are common to Europeans, we must refer the inquisitive reader to the Abbé's treatise, as we could not possibly satisfy his curiosity without transcribing too large a portion of it; and must content ourselves with slightly touching on those articles which, if not the most important, will be more generally acceptable.

There are few grammars of the Turkish language. Those of the Arabic are very numerous; this language being studied scientifically by men of learning, as it is the principal channel through which their learning flows. Nor do they see the necessity of acquiring their native tongue by the aid of a grammar, while they have the superior advantages of early habits and perpetual exercise. Their logic is taken from Aristotle. They have also, in their libraries, the works of Porphyry, Avicenna, and many other Arabian authors. The *Adab fil Bahs*, a work in great esteem among the Turks and Arabs, teaches the manner of disputing in general company with sense and politeness united. It derives its name from the Arabic *Adab*, which signifies method, custom, duty, moral philosophy, and urbanity. It is a treatise of logic, adapted to familiar discourse, as well as to oratory. Examples



amples are given of the manner of answering to the propositions of another, with propriety of reasoning joined with politeness. Some may think that a treatise of this kind is much wanted among us. It might have been particularly serviceable when polemical divinity was more in vogue, *i. e.* when abusive language and uncharitable epithets were considered as essential marks of *contending earnestly for the faith*. With respect to rhetoric, they value it as an art in which they have made the greatest proficiency. The best informed Turks, though they will readily yield the palm to other Europeans, in every other branch of science, or of the arts, strenuously assert their superiority in this. *Courtesy* is interwoven with their ideas of moral philosophy; and the Abbé speaks of the courtesy of their manners in the highest terms of praise. He represents them as wonderfully expert in *arithmetic*: but their proficiency in algebra is not very considerable; perhaps through the want of proper treatises in the Arabic language. Several young Turks begin, however, to cultivate this science by the aid of European authors. They are tolerably good geometers; for that science is cultivated by them, as being necessary to their favourite study of astronomy, to navigation, forming of their calendars, solar quadrants, and their geographical charts, which are valuable. We are obliged to pass over in silence their progress in natural history and experimental philosophy, chemistry, and medicine. Under the latter article, the author corrects a small inaccuracy into which Lady W. Montagu seems to have led the public, by ascribing the practice of inoculation to the Turks. Even in the present day, it is not much practised by the European Turks, though it is more general in *Asiatic Turkey*. The practice would be, with difficulty, established at Constantinople, as it is repugnant to their religion and to their doctrine of predestination. But it is common among the Greeks, Armenians, and Franks, who reside in the Ottoman empire, and who are the principal physicians of the country; and from them her Ladyship acquired the knowledge of this useful discovery. With an air of triumph, M. TODERINI corrects an error of the same kind in Voltaire; at whom he occasionally throws his darts. 'We learn hence a blunder committed by Voltaire, who in the eleventh of his *Lettres Philosophiques* (written at a period when inoculation was less practised by the Ottomans than even at present) asserts that *the Turks had the good sense to adopt the custom with eagerness, and that there is not a Bacha at Constantinople who does not inoculate his children, even before they are taken from the breast.*'

The account given of their astronomical knowledge will scarcely admit of extract. The Turks are accustomed to notice such eclipses alone as are visible at Constantinople. Without attention to this peculiarity, they are liable to be unjustly charged with negligence.

That they are much inferior to other nations of Europe in naval affairs, is a fact known to every one. Father *Heslovich* tells us, that in some voyages which he made in Ottoman vessels, he perceived the most incredible faults in their navigation; which occasioned the annual loss of several hundreds of vessels in the Black Sea. This was in the year 1772. Gasi Assam, high admiral, instituted an academy for navigation in the year following, under the auspices of the Sultan Mustapha the 3d, and assisted by M. *De Toit*. It was called *Mubendis Khane*, or the chamber of geometry. The first professor was Seid Hassan Choja, an Algerine, who was well versed in maritime affairs. He understood not only the Arabic and Ottoman languages, but also the English, Italian, and French; was well acquainted with the best authors on navigation, and the various instruments employed. In the year 1784, another academy was erected for experimental navigation, by the Grand Vizier, Hamid Chalib Pacha, aided by two French engineers. The superintendency was given to Ibrahim Effendi, an Ottoman distinguished for his learning, as well as his noble and polite manners. Notwithstanding Hamid Chalib was deposed, and suffered a tragical end, in the year following, the academy continues to flourish.

The chapters which treat of astrology, interpretation of dreams, the poetry, and music of the Turks, afford much information and amusement. But we must hasten to the second volume; which presents us with the histories of the public academies and libraries erected by different sultans of the empire, and with as accurate a catalogue of the publications which they contain as could possibly be procured. 'Although these institutions among the Turks have never had the celebrity either of the Arabian or Persian academies, yet they are not less numerous; they are governed by wise laws, have intelligent professors, are richly endowed, and are able to board and lodge, in separate colleges, a great number of students. They display an air of liberality and grandeur, which equals, perhaps surpasses, all other European nations. Before the capture of Constantinople, the Ottoman princes indicated the generosity of their dispositions by founding, amid the tumults of arms and the ferocity of wars, several academies for the purposes of literature and of religion, on a liberal plan.' In these schools, the great men, in every department of church or state, have been educated. The sultan Orcan, of the Ottoman line, first set the example. In the 736th year of the Mohammedan æra, answering to the 1335th of the Christian, he founded, at *Bursa* (at that time the capital of the empire), a mosque and an academy, with a magnificence truly royal. It was established in a monastery, and became celebrated for the cultivation of the liberal arts. Very capable professors attracted a large number of disciples from the remotest parts of Persia and  
Arabia:



Arabia: so that those people, who were considered as the first of the human species, did not disdain to seek instruction from this school of the Ottomans. Bajazet, the first of that name of the Ottoman family, employed the riches exacted from the Christians in the league of Sigismond, to erect an academy at Bursa and Adrianople. The Turks assert that this sultan annually founded some public school. Amurath the 2d also established in every city which he conquered, a mosque, an imaret, or lodging for pilgrims, a *Khan* for merchants and travellers, and a *Medresse*, a species of charity-school for instruction in the first rudiments of learning. As soon as the conqueror Mohammed the 2d had seized the empire of the Greeks, he directed his attention to the advancement of learning, and to polish the manners of his people. He opened a brilliant academy at *Saint Sophia*, provided with several apartments for the students, and amply endowed for the support of tutors and pupils. He afterward founded a second on a more magnificent and extensive plan. It is the general custom of the Ottomans to join a building, destined to some pious or charitable purpose, to their royal mosques; and, frequently, colleges for the instruction of youth. Mohammed destroyed the church of the holy apostles built by Justinian, in order to construct a mosque: adjacent to this was erected the academy; which is an immense building of free-stone, consisting of a large number of apartments for the use of the students. It comprehends sixteen colleges; there are the same number of professors, exclusive of the three whose particular office it is to explain the Koran. The collegiates amount to about three hundred, and nearly an equal number enjoy the benefit of the lectures. In the year of the Hegira 911, Bajazet the second built and endowed an academy at Constantinople. It has three professors, and one hundred and twenty students educated and supported by the revenues of the institution. Selim I. who was a man of learning, and a poet, built a royal mosque in the year of the Hegira 945, to which he annexed an academy, endowed for the support of about ninety students, with their respective teachers. To these must be added the academy of Soliman I. erected to the memory of a beloved son; and another in the year 954, adjacent to a superb mosque, which he called Solimania, after his own name; the academy dedicated to the memory of the sultana Mihru-Mah, daughter of Soliman the Great; it was built in the year 980 of the Hegira—that of Kilig-Ali Bacha—the academy of the sultan Achmet I. who, in the midst of the occupations of war and the intrigues of politics, discovered a passionate fondness for splendour, and for erecting magnificent edifices. In the beginning of the seventeenth century, he built, at an immense expense, a temple in the Hippodrome; being ambitious to eclipse the splendour of *Saint Sophia*. M. Toderini calls this edifice a prodigy of magnificence and skill. The sultan,

tan, in order to render it more ornamental, was desirous of adding to it six minarets, in the form of turrets: but as this was the characteristic distinction of the mosque at Mecca, his project was opposed by the musti. The prince was politic enough to respect this remonstrance, while he was determined to accomplish his design; and he added a seventh minaret to the mosque of the prophet. To this building is the academy annexed. The sultan Mahamud, forming a design to build a mosque in the most modern taste, procured various plans and models from Italy, England, and France. But the plan which he formed from these, being presented to the religious, they objected that it resembled a *Christian* temple rather than a mosque, and advised him to give it more of the Mohammedan form, that he might not offend the populace, and expose himself to an insurrection. Obligated to submit in part, he united the two styles of architecture; adding the elegance of the European, to the majesty of the Ottoman manner. Osman the third, having completed the building, obtained a fetva from the musti to give it the name of *Osmanic* and as it had not been completed and consecrated to God, it was empowered to consider it as his own property. The academy has three colleges and three professors, exclusive of the interpreters of the Koran, and the muderis who teaches arithmetic. The students are from 150 to 170 in number. In the year 1178 of the Hegira, (1764, Christ.) Mustapha III. erected a university Laleli, which has several colleges, five professors, and about 100 students. The academy of the sultana Valide was erected by the late emperor Abdallahmid, in the year 1194 (1780 Christian æra). It takes its name from the mother of Mohammed IV. The principal is professor of geometry and astronomy well skilled in the law, possessed of much ornamental learning and is very polite and communicative. The students amount about 180. They have separate chambers, take but one meal in the twenty-four hours, and may not have a wife; these regulations being thought necessary to keep the head clear, and the mind at ease. For a more circumstantial account of these institutions we refer to the work itself. The Abbé proceeds to treat of the public libraries of Constantinople. We shall give the plan in the words of the author:

‘ I propose to communicate to the public, an account of the most distinguished libraries, to notice their founders, and the time in which they were founded; to mention the classes of books, and the number of volumes in each class; and to particularize such manuscripts as are most worthy of distinction; adding occasionally, some notes of my own. This essay, which is the fruit of much pains and expence, being presented to the republic of letters, may, perhaps, excite some person well skilled in the Oriental languages, to form, under the auspices of some generous and powerful Mæcenas, a digested catalogue of all the manuscripts in the Turkish libraries, which will enrich the literature and sciences of Europe with a new fund of knowledge.’

Mohamud



Mohammed the second opened the first public libraries for the Ottomans at Constantinople; these were afterward multiplied by the munificence of sultans and visirs, and the philosophic spirit of the learned. On the principle that the value of a thing increases in our estimation in exact proportion to the difficulties of obtaining it, the minute description given of the library of the Seraglio, with a complete catalogue annexed, will be deemed a most invaluable present to the public.

' This library, the Abbé observes, has been hitherto inaccessible to strangers. Travellers who have spoken of it, and the learned who have reasoned concerning it, sitting in their studies at their ease, have confided in vague and fabulous reports. The Abbé Sevin, who went to Constantinople in the year 1728, to purchase Greek manuscripts for the king of France's library, was not able to penetrate into this sanctuary. He was told that the sultan Amurat had entirely destroyed every Greek manuscript. This answer, which satisfied the traveller, was given merely to avoid an express refusal. I made various attempts to see this library, but I was long deceived by numberless promises and evasions. I sought to obtain a catalogue, but it was difficult to know for a certainty if there was one. It is not easy to gain access to the Seraglio, and yet less to see the library, which is in the most retired part of the building. The Turks also, naturally distrustful, superstitious, and full of prejudices, believe that a single glance of an Infidel's eye on these manuscripts, would endanger this palladium, on which the safety of the Ottoman empire depends.'

At length, after three years, he was so fortunate as to obtain his desire by the friendly aid of a nobleman now resident at Madrid, who was intimately connected with men of the first rank at Constantinople, and found means to procure transcripts of the catalogue at distant intervals, through the hands of a page of the Seraglio, who clandestinely transcribed a few lines every day. It now appears that the merits of this literary curiosity have been much enhanced. It is in itself inferior to some of the other libraries. Commentaries, explanations, marginal notes, &c. on the Koran, occupy the largest portion; to these succeed treatises on jurisprudence, also with commentaries and marginal notes. The histories are not numerous, and are chiefly confined to the Ottoman empire. Under philosophy, we observe the mysteries of nature, the truths of Plato, of Pliny, and Aristotle's logic. Two questions, however, are resolved by this acquisition, which have long divided the learned world. It has been asserted that there were no manuscripts in this library in any other languages than the Oriental; but it now appears that it contains several in the Greek, Latin, and other European languages. Many of the literati have cherished the idea that the Decades of Livy, the works of Tacitus, and the poems of Homer, were deposited in this library. It was even asserted, on the establishment of a printing-press at Constantinople, that the works of Livy were going

to be printed off in the Turkish language. But all these hopes are dissipated; as neither of these works can be found. Among other curiosities contained in the library of Mohammed the second is the Koran in *Cufic*\* characters. The learned Abbé hence takes occasion to present us with a dissertation, in the form of a letter addressed to Signior E. Borgia, secretary of the company *de propaganda fide*, on two very ancient manuscripts of the Koran, and some Cufic coins, which reflect much light on oriental literature. This letter displays profound erudition, and much critical acumen.

The learned author proceeds to give, in the third volume, circumstantial history of *Turkish typography*. It is a well known fact, that the Greeks, Armenians, and Jews, have printed books at Constantinople, for several years past. The Pentateuch was published by the Jews in the Chaldean, Persian, Arabic, and Hebrew languages, in the year 1646. At the end of the book of Genesis is found the following sentence: *This book of Genesis was printed in the house of Eliezer Soncino*. Nay, in the year 1481 an Hebrew Lexicon, under the title of *Lessons for Youth*, was issued from a press at Constantinople. But no printing-press was established among the *Ottomans* before the year 1726. This event introduces a new and important æra in Turkish literature. As it will, probably, in a course of years, by diffusing knowledge lead to a total revolution in the sentiments and manners of the Turks, the following account of its introduction cannot be unacceptable to our readers. It is taken, the Abbé informs us from the Supplement to the Ottoman annals of Rasfid, printed at Constantinople by Celebi Zadé Effendi, in the Turkish language.

Said Effendi, who had accompanied, in his youth, his father Mohammed Effendi in his embassy to Paris, amid a multitude of other useful curiosities which engaged his attention, was struck with the ingenuity of the invention of printing, and the facility with which books were, by these means, multiplied. On his return to Constantinople, he communicated the affair to Ibrahim Effendi, a lover of literature; and they united their influence to remove every obstacle that might oppose itself to so novel and arduous an undertaking. Ibrahim circulated a treatise in manuscript, in which he enlarged on and enforced the advantages arising from so curious an invention; and presented the work to the grand vizier Ibrahim Pacha, who was an encourager of literature

\* The *Cufic* character is not to be confounded with the Coptic or Egyptian. It is supposed to be the invention of Marar, the son of Mora, who flourished a little before the prophet. It takes its name from the city Cufa, where it was used by the learned. It continued in use till toward the end of the third century of the Hegira: when it was supplanted by the Arabic character.



By these means, it was diffused among the most considerable personages in the empire. After many deliberations, in which the doctors of the law were consulted, the mufti pronounced that books on religious subjects should be excluded; but all such as treated of the Arabic language, history, and the sciences, might be printed. This favourable sentence being obtained from the mufti, Abdullah Effendi, the grand vizier, procured a licence from the emperor; and this edict of the sultan was inscribed in the annals of the empire. Four superintendants were appointed to watch over the correction of the press, and to enforce the imperial edict. Ibrahim Effendi was placed by Achmet the third at the head of this institution; and the business was conducted in his own house, in concert with Said Effendi. These two learned men, being guided by the advice of the mufti and the most intelligent of the Ottomans, made choice of such books as were deemed the most necessary and the most useful to cultivate the minds of the people. Ibrahim Effendi wrote the life of Kiatib Celebi, named also Hagi Calfah, a Turk justly celebrated for his skill in the sciences. He translated the Journal of the Traveller, or the History of the Irruption of the Aguhans, their war with the Persians, and the destruction of the Persian empire; composed, translated, and corrected several other works, superintended every publication that issued from the press, procured engravings of geographical, hydrographical, and astronomical charts, cast the types, and was the soul of the printing-press. Two years elapsed from the time in which the imperial licence was granted to the impression of the first work. The Arabic dictionary of Wanculi marks the illustrious epoch which enriches the Ottoman literature. It was published in the year of the Hegira 1141 (of the Christian æra 1728) in two volumes in folio, both being published together. This work is highly valued by the Turks. All the Arabic words are explained and accompanied by quotations from the most celebrated Arabic authors, in order to ascertain the signification and force of the word.

The extent of this article will not permit us to give more circumstantial details of the publications that have issued from the Ottoman press. We shall only observe that the subjects seem to be well chosen. The greater number consist of the history and annals of the empire of the Turks, and their wars with other nations, digested in a regular series: which will doubtless furnish ample materials for a more authentic history of the eastern nations, as well as of the Turkish empire, than any that have yet been communicated to the public. The Abbé TODERINI gives very interesting and entertaining abridgments of most of the publications which he mentions.

## ART. XXVII.

*Geographische Geschichte des Menschen, &c. i. e. A Geographical History of Man, and of the Quadrupeds which are dispersed over the different Parts of the Earth; with a zoological Map, adapted to the same. By E. A. W. Zimmerman, Professor of Caroline College, Brunswick. 8vo. 3 Vols. 1018 Pages. Leipzig.*

**P**OWERFUL are the objections urged by many celebrated proficients in natural history, themselves, against *artificial arrangements*, in the study of that most extensive science. They allege, and with justice, that no system can be perfect until our knowledge of the subject itself be perfect and complete: that those who form artificial arrangements, ever attentive to more minute similarities, frequently place in the same class, bodies, whose grand and leading characteristics are the most opposite to each other: that too great a predilection for mere classification, (which, in fact, is no other than forming a *general index* to natural history, is apt to draw the attention from what is the most interesting and important in the science, to things which are the most trivial and may be merely *accidental*; and that it induces men to imagine, that a familiar acquaintance with some favourite system constitutes the *essence* of the science; although this absurdity not greater than it would be to maintain with Hudibras,

*That all a Rhetorician's rules  
Lie in the NAMING of his TOOLS.*

Yet to discard systems altogether, is an opposite error, of, perhaps, a still more pernicious tendency. Without some arrangement, a collection of facts is but *rudis indigestaque moles*, difficult to be retained in the memory; and almost useless from its want of being directed to some determinate object. It must further be granted that this natural love of *system*, which is but the love of *order*, has been of much occasional benefit to the science. For the very attention which has been given to those peculiarities which systems are founded, have very considerably increased our knowledge of the *minutiae* of nature, whether we receive or reject the favourite order that gave rise to these discoveries.

The grand desideratum is, to observe the due medium; choose such a plan as may assist and direct the student in his pursuit of knowledge, and not deceive or embarrass him by slight similarities or differences. In our opinion, few plans have been better calculated to answer this desirable end, than that proposed by Professor ZIMMERMAN, in the work before us. This celebrated author has laboured many years, with indefatigable industry, and no small degree of success, in the extensive vineyard of *natural history*. His plan of study has enabled him to contemplate *zoology* in general, in a singular and very interesting point of view. Yet his principal attention has been directed to that branch of the natural history of men and quadrupeds.



which relates to their *local residence*. His professed design is to give a GEOGRAPHICAL *history of men and quadrupeds*; and to indicate the climates best adapted to each species; to enquire how far the different classes of quadrupeds are capable of being spread over the various countries of the globe; to trace the changes produced on those animals which inhabit the most opposite regions, and to mark, with more accuracy than his predecessors have done, the effects produced on their form or instincts by the influence of those different degrees of heat, cold, humidity, dryness, domestication, and kind of food, peculiar to these diversities of situation. By *climates*, we are to understand, not simply or solely those distinguished by the geographical divisions of the globe, to the exclusion of what he terms *physical climates*, or that which depends on the changes produced in any given latitude by such adventitious circumstances as the lower or more elevated situations of a country, its being encompassed by water or large tracts of land, placed in an extensive plain, or surrounded by lofty mountains. Peculiarities of the like kind, it is well known, frequently prevent the *physical climate* from corresponding entirely with the *geographical*, as a country influenced by them is often much warmer or colder than other regions placed under the same degree of latitude.

Professor ZIMMERMAN published a treatise on the same subject, in the *Latin language*, some years ago: which, as we are informed, was favourably received on the continent, though we do not recollect that it has found its way into this island. The many publications since that period, particularly the works of Lord Kaims, Professors Blumenbach, Schreber, Euxleben, and others, have furnished such a rich abundance of new materials, and suggested so many new ideas to the author, that the work before us is to be considered rather as a *new publication*, on the plan of the former, than as an enlargement of that treatise. The present performance, though it keeps its principal object in constant view, is enriched with most of the discoveries which have been more recently made, and interspersed with a great variety of interesting observations of a philosophical and moral nature.

The work is divided into *four principal parts*. In the *first part*, the author takes a view of the nobler animals which are universally diffused over every part of the habitable globe, and are rendered capable of sustaining the extremes of heat and cold, both in the *old* and in the *new world*: in the *second*, the class of quadrupeds which inhabit both worlds, but yet are not so universal as the other: in the *third*, the inhabitants of particular regions only. The *fourth part*, which constitutes nearly the whole of the third volume, is chiefly devoted to various curious specu-

speculations, and philosophical inferences drawn from the view of animal nature given in the preceding volumes.

As *man* is allowed to be the lord of this lower world, in regard to the nobler faculties of his mind, so with respect to corporeal advantages, he enjoys a decided pre-eminence.

‘ His frame is better able to resist every extreme than that of any other animal. He walks over the surface of the earth without being checked or limited; and takes up his abode where he pleases without suffering any sensible diminution of his native strength. The pole, the equator, the highest mountains, and the deepest mines, find him an inhabitant. He visits every place, and degenerates in a much less degree, in consequence of local situation, than any other of those animals that can subsist in a great diversity of climate.’

The author therefore begins his geographical history of *man*, and enquires,

‘ What degrees of heat or cold is man capable of sustaining? How and wherefore does he inhabit such a diversity of climates? Does this capacity proceed from the toughness and pliability of his corporeal system, or is he, as M. DE BUFFON maintains, indebted to his mental powers alone for the advantage? Again, what influences have climate, nutrition, and various incidental circumstances, on his nature? Are they sufficient to effect the differences observable in his various beings; or has nature formed, from the beginning, a diversity of individuals, each adapted to his own climate? Which is the proper land of his nativity, and the spot from which he migrated? Is he naturally biped, or quadruped; in size, a Patagonian or an Esquimaux in complexion, a Negroe or a Circassian?’

These are the questions which M. ZIMMERMAN examines at large, in the first chapter of this interesting work; and which he answers to our satisfaction, and, we hope, to the satisfaction of all whom they may concern; as he supports the simplicity of creation, and the dignity of human nature, in opposition to the philosophic levelling. He begins with animadverting on the degrees of cold which the human frame is able to sustain with impunity.

‘ The greatest degree of natural cold that has hitherto been attained by the thermometer, is that mentioned by the elder GMELIN at *Jensseisk*, 58 deg. N. lat. in the year 1735. It commences in *January*, and was so strong, that the mercury of Fahrenheit's thermometer sunk two degrees below the freezing point. Birds were dead on the ground, and every thing capable of freezing, became ice. This fact, which has been called in question by some, is rendered credible by the narrative given by M. Pallas, in his travels thro' *Siberia*, in the year 1772. He tells us that, at *Kraffnoyarsk*, cold was so extreme, on the 7th of *December*, that the mercury sunk to 80 degrees below (0), and some days afterward, it froze the ball. Unfortunately, this gentleman's thermometer was graduated sufficiently low to enable him to make more accurate observations: but according to Brown's experiments, not less than 370 degrees below (0) are requisite completely to congelate the



silver\*. Not less extraordinary must that degree of cold have been which the English sustained at *Churchill's River*, in *Hudson's Bay*, according to the narrative given by *Middleton*. The *Lanoseen* was frozen twelve feet, and brandy could not be prevented from freezing in the warmest rooms. Whoever exposed himself to the open air was in danger of losing the epidermis of his face and hands. Yet this degree of cold did not prove fatal to those born in a warmer climate; and it is supported by the inhabitants with the utmost safety. The Canadian savages, who live very near to *Hudson's Bay*, and the *Esquimaux* Indians, hunt, almost naked, the whole winter through, notwithstanding the severity of their seasons. The Dutch under *Hemskirk*, in the year 1597, who were obliged to pass a winter in *Nova Zembla*, resisted the severity of the cold, though the white bear, native of these regions, sought a warmer atmosphere; and the white fox (*canis lagopus*) was the only animal that remained. *Crantz*, in his account of *Greenland*, asserts that the inhabitants are very slightly clothed, and that they go with their heads, necks, and legs, naked; that the *Norwegian* peasants work with their bosoms exposed to the cold, till the hair is frozen together, and when in a perspiration by labour, cool themselves by rolling in the snow, without receiving any injury.

After having produced several other instances of a similar nature, our philosopher proceeds to enquire what degrees of heat the human frame is able to sustain without apparent detriment. *Adanson* observed that in *Senegal*, 17 degrees N. lat. Fahrenheit's thermometer was risen in the shade to 108½ degrees; and that near the coast it stood at 117½. The *Sicilians*, during the *Sirok winds*, resist a heat of 112 degrees; and the negroes frequently to the 120th degree, and sometimes far above it.

But the artificial heat which has been sustained, is much more astonishing. M. ZIMMERMAN has collected various instances of this; and quotes, among others, the experiments made by *Lord Mulgrave*, *Dr. Solander*, *Sir J. Banks*, and *Dr. Blagden*, from which it appears that they could resist 211, 224, 260 degrees of heat without being roasted alive. But the resisting powers of *Dr. Blagden* himself, who supported, for eight minutes, a heat exceeding that of boiling water by 48 degrees, must yield to those of the French girls mentioned by *Messrs. Du Hamel* and *Tillet*; who inform us, as they were making inquiries concerning a disease which had infected the grain, that they found at *Rochevoucault* in *Angoumois*, some female servants who bore the heat of their ovens, in which fruits and meats were baked, more than ten minutes, with the utmost composure. These academicians, on accurate examination, found the heat of an oven to be exactly 275½ of Fahr. therm. exceeding that of *Dr. Blagden* no less

\* Many of our readers will recollect a more ample narrative of the above facts given in *Bishop Watson's* elegant Essays, vol. i. Essay 7th.

appears that man, and man alone, is formed  
tremes: that he lives, and continues he  
variations of temperature from the 232d o  
130th degree of natural heat.

No less wonderful is the difference of *pr*  
man body is capable of sustaining without  
amounts, according to an accurate estimate  
to no less than a diversity of 153,000 pe  
pressure of the atmosphere on the bodies of  
countries level with the sea, is greater by the  
the inhabitants of the *Cordilliers* experienc  
known that Divers can occasionally sustain  
pounds more than the weight supported by  
strand, without any material detriment.

This universality of his frame exposes man  
of atmospheres. He breathes, and often co  
airs surcharged with watery particles, and  
vapours. Many thousands pass their day  
*Potosi*; and *Condamine* informs us that he four  
ants in a country between *Loxa* and *Juen*, v  
from rains only during two months in the  
less qualified by nature to derive wholesom  
whatever species of *food* he may find in ea  
his *appetite* and his *make* prove him to be  
*vorous*, *frugivorous*, and *ichthyofagous*. The  
his appetite with the raw flesh of a whale, a  
with the blood of the seal. The inhabita



one meal, a sarrago of milk, soups, mineral waters, oil, vinegar; mustard; beer, various sorts of wine, butchers meat, poultry, fish, vegetables, and fruits; and afterward, to assist digestion, will take a small mouthful of brandy.

Professor ZIMMERMAN now demands, in opposition to the Count de Buffon,

‘ Is it to talents and ingenuity, that the *Greenlander*, the *Esquimaux*, the *Canadian*, are beholden for their power to resist the cold? Do these enable the peasant to expose his open breast and naked limbs to the severity of a Northern winter? or the *Negroe* to sustain a vertical sun, healthy and strong, though the burning sands scorch the soles of his feet? The mind, it is true, can procure many accommodations for the body; can supply it with warm clothing, shelter it from the sun’s rays, teach to man the various uses of iron, and instruct him to form weapons, &c. } but it cannot, with all its influence, render him the inhabitant of every region, were not his body so adapted, by the toughness and pliability of its frame.’

An enquiry here presents itself of no small moment: are the human beings which possess these various and opposite powers, derived from one common origin: or were different races of men formed and adapted by their original make to their specific climates? M. ZIMMERMAN enters fully into this question, which has been so frequently agitated. Like a true son of Adam, he contends earnestly for the old constitution, in opposition to the bold attacks of a *Voltaire* and a *Hume*. He plainly shews, that the distinct, and almost innumerable, exertions of creative power in the formation of different races of men, is a supposition, as unnecessary as it is extravagant; the influence of natural causes being equal to all the differences observable in the human species. He walks with a firm foot and steady pace, through every region of the habitable globe, examines the stature, form, and complexion of its inhabitants, compares these with the peculiarities of their climate and situation, and satisfactorily proves, that the difference of stature between the *Laplander* and the *Patagonian*, or of colour between the *Circassian* and the *Negroe*, are not so great as to require various exertions of omnipotence to create them; nor are they so great as the changes produced on the brute creation, confessedly by the influence of climate. The *extreme* of cold, he maintains, is an impediment to growth, not only in the human species, but also in the whole animal and vegetable creation: whereas a more moderate degree of cold, connected with a vagrant life, and perpetual exertions of corporeal strength, are favourable to the gigantic stature; of which he produces the ancient Germans, and modern Patagonians, as examples and proofs. He asserts also, and we think he has made his assertion good, that the complexion of the human species is uniformly correspondent to the degree of heat or cold to which they are habitually exposed. In

habitants of so deep a hue — Lord K. asks, *Abyssinians* and the inhabitants of *Zaara* of as the Moors on the coast of *Guinea*? answers, that ‘ these countries are much not only farther from the equator, but the Atlas mountains, which, like the Alps snow, and the westerly wind coming from considerably mitigate the heat. Nor is *Abyssinia* *Monomotapa* or *Guinea*. The North East of *Persia* and *Arabia*, are cooled by their sea: the Northern winds from *Egypt* lose on the chain of mountains that is extended tries; the winds from the *South* and the Thus, the only quarter from which they can is from the *West*; as the air on this side of heated lands.’ For a similar reason it not found either in *Asia* or *South America*. The situations of these countries, which gates, expose them to sea breezes and cool continent. He confirms his hypothesis by mountaineers of warm climates, as in *Barbary* fairer than the inhabitants of the vallies; the Moors, who conquered the north-east part from being *brown*, are become like the negroes that the Portuguese, who settled at *Senegal* blacks: and *Tudela*, the Jew, asserts, that *Abyssinia* acquired the dark complexion of th



kept from intermarrying with the natives, but he continually, like them, exposed to the influence of the cold; and should subsist on the same diet, &c. But our limits will not permit us to do justice to this part of his subject, and we must hasten to another question of no less moment.

It being proved, that verily we are brethren, and that the human race, however we may differ in size or complexion, are all of one family; it is natural to enquire, *Who was our progenitor?* Adam, according to the ancient creed? or the *orang outang*, according to the new system? The pretensions of the *orang outang*, or rather of his partizans, for the old gentleman himself either *cannot*, or *will not* utter a word on the subject, are, that he has been the *man of the woods* for many ages before *gardens* were ever thought of. His claims to humanity are founded on his being able to walk upright occasionally, being furnished with a competent share of muscles requisite for the purpose. The form of his heart, lungs, breast, brains, intestines, are similar with those of men; the *cacum* has also its *appendix vermiformis*: he can sit upright with great ease; shews more design in his plans, than his associates in the forests; and can handle a stick on occasion with tolerable dexterity. His disqualifications are the following: The position of the *foramen magnum occipitis*, which is farther backward than in the human species, and the sockets of his lower jaw, made to receive the *dentes insissores* of the upper, indicate his relationship to the *monkey* breed. He has also *thirteen ribs* on each side; his arms, feet, and toes, are much longer than those of the human species, &c. and although his foot does not so closely resemble a hand, as that of the ape, yet the *pollex pedis*, or the great toe, is placed at a greater distance from the other toes, which gives it the appearance and uses of a *thumb*. These differences indicate, that although the *ourang* can occasionally act the *biped*, yet he is much better qualified to walk on his fore-feet, and to climb trees, than the generality of the modern race of men. But his being destitute of *speech* is a subject of much greater triumph to his adversaries, than any of the differences stated above. For there is no nation of men, however savage, that is destitute of speech; though individuals, secluded from society, may in time lose the faculty. No instances are known in which a company of ten or twelve men have been without a language; but upwards of *thirty* of the *ourang* species have been found in a herd, without shewing the smallest traces of this faculty. It has been suggested by *Roussseau*, that they may have lost the power from their neglect of using it; but it is very singular that they alone should lose this power, and not that race of men to whom they are supposed to be so nearly related. To these arguments, which have been frequently repeated, it is true, but not more so than

the whimsical hypothesis which they oppose has been started, Professor Z. adds a satisfactory one, taken from the *ourang outang's* being destitute of that *universality* which man so eminently possesses. The *ourang* is confined to the *torrid zone* of the *old world*. But since he possesses strength and agility in his native residence, and is formed for running and climbing, wherefore does he not emigrate to other countries which abound equally with proper nourishment, did he not feel the incapacity of subsisting in other climates\*?

The above question is closely connected with another which has greatly distressed some philosophic minds, and not without reason, as it hath an immediate reference to a right department: *Is man naturally a biped or a quadruped?* Until this point can be decided, he that walketh *uprightly* does not walk *surely*, for he may transgress the fundamental law of nature by every step which he takes. While *Roussseau*, Lord Monboddoo, *Moscato*, and others, have done their utmost to bend the stubborn neck of man down to the earth, our philosopher unites his efforts with those of Messrs. *de Buffon*, *de Pault*, and *Blumenbach*, to set him up again; and whether it be from the force of nature, or from habit, the majority of our readers, we presume, will entertain but few scruples about their right to walk erect if they chuse it; and therefore it will be needless to enlarge much on this argument. If any one should have doubts, let him be comforted by the thoughts that this erect position is best adapted to the conformation of the human head, and the ponderous quantity of human brains:—that the articulation of the *os occipitis* with the first vertebrae of the neck, is differently constructed from that of quadrupeds, with the obvious design that man should be able to move his head in every direction with the greatest facility:—that the human species (and also monkies) are destitute of that strong ligament or tendinous aponeurosis, vulgarly called *parwax*, which quadrupeds possess (as a kind of *stay-tape*), to prevent the head from sinking to the earth; to which, from its natural position, it must be very prone:—and that our eyes and ears are, fortunately, not placed as those of the quadrupeds. The axis of the human eye is nearly perpendicular with a vertical section of the head; whereas, in the brute creation (the larger ape excepted), the position of the eyes forms an acute angle:—nature has also furnished other animals with a *suspensorium oculi*, a muscle, which the *præ* attitude renders needless, though highly necessary in the *prone*; consequently, whoever tries the experiment will find that, in the inclined direction, both his eyes and his ears are in the most

\* When this first volume was written, Professor ZIMMERMAN was ignorant of the anatomical discoveries of the late Prof. Camper; he mentions them in the second vol. as *decisive*.



unfavourable situation possible for quick hearing or extensive vision:—the shape, breadth, strength of the vertebræ of the back and loins, are so coincident with the erect attitude of the trunk, that the most conscientious mortal must surely think this attitude innocent and harmless. From the above considerations, and many others which might be adduced, it appears that *Ovid* is no less a philosopher than a poet, when he sings,

*Pronaque cum spectent animalia cetera terram,  
Os homini sublime dedit, cælumque tueri  
Jussit, et erectos ad sidera tollere vultus.*

The author now proceeds to those animals which are best able to sustain a diversity of climate, next to the human species, both domestic and wild. It would be impracticable to follow him in these enquiries, or even to give a summary view of them; we shall select, therefore, the *canine species*, as a specimen of his manner of treating this part of the subject.

The dog follows man through every region and climate. The *Greenlanders* have no other tame animal but this most useful one, which draws their sledges, hunts their bears, serves them for clothing and for food. Neither is there any animal equally capable of subsisting on so great a variety of substances as this; whose stomach is able to sustain and digest the most opposite kinds of food. But this animal is not equally capable of resisting excessive heat. Heat is frequently the cause of madness; and in warm climates, he soon degenerates. The European dogs conveyed to *Africa* soon become dumb, or rather their bark changes into a low hoarse noise. They grow sharp eared, ugly, lose their hair, and also their natural courage. An European dog is highly prized by the negroes “as long as it can *speak*,” as they term it.

The Professor is strongly persuaded that a due attention to the influence of climate, diversity in food, and state of *slavery*, by which the original instincts of animals are suppressed from the beginning, until they are almost lost; and habits foreign to their genuine nature are acquired; will in many cases enable us to account for that great diversity observable in the animal kingdom, without having such frequent recourse to an original distinction of race or of species\*. Applying this idea to the canine race, which are so multifarious, he supports, with much ingenuity, the hypothesis, that they derive their origin from different sources, whose blended instincts and forms give such an infinite variety, viz. the *wolf*, the *canis aurius*, or *jackall*, the *fox*, and particularly from the *wolf*. He asserts, and gives several examples in proof of his assertion, that each of these animals have been tamed and domesticated. The *wolf*, which is by far the

\* He admits that these variations may, in process of time, by the perpetual influence of occasional causes, constitute new and distinct species of animals.

most wild and savage of the three, is used by the Americans, instead of dogs, for the purpose of hunting. The she-wolf, mentioned by the Count de Buffon, was not only faithful to its master, but fawned and caressed in the manner of a dog. Hence he deems it extremely probable, that in the course of a few generations, the offspring of this animal might become a species of house-dog. The wolf not only copulates with the dog, but the offspring possess likewise the power of propagation; which has been generally considered as the distinguishing characteristic of a genus. The periods of gestation are nearly the same; and if the dog be more prolific, this may simply proceed from its being domesticated, which is allowed universally to be the case with the swine. It is not uncommon in *Thuringia*, for the females of the canine species to go into the woods, and return pregnant by the wolves. The three most celebrated comparative anatomists in Europe, *Daubenton*, *Hunter*, and *Bourgelot*, after the most minute examination, assert, that both the external and internal construction of each are perfectly similar. The jackal, according to the testimonies of *Pallas* and *Guldenstedt*, has instincts very correspondent with those of the canine race. It is easily tamed; it wags its tail, and caresses the human species; it is fond of dogs, and plays with them; and the sound of its voice is similar. It is known in India to copulate with dogs; and *Chardin* asserts, that the female will admit the caresses of the wolf. *M. Pallas* further adds, that the house-dog of the *Calcutta* so nearly resembles the jackal, that they ought to be considered as belonging to the same race. The fox seems to be further removed from the species of dogs, by its having an instinct peculiar to itself, that of digging holes in the earth. But yet it copulates with the dog; is capable of being tamed to such a degree as to follow its master to the chase; and, as to external form, it is universally known that some species of dogs bear a strong resemblance to the fox.

*Linné*, *Euxleben*, *Pennant*, and *de Buffon*, in the natural history of the squirrel, have considered certain diversities in colour, size, and also in the presence or absence of a tuft, or rather pencil of hair upon the ears\*, as the characteristic mark of different species. *Gmelin* the younger asserts, on the contrary, from his own observations, that the same animal is of a brownish red in the summer months, and changes into an ash colour during the winter: and that the same animal has not always this pencil of hair. Hence he concludes, that the *petit gris* of *M. de Buffon* is essentially the same with the common squirrel. *M. ZIMMERMAN* subscribes to this opinion, and maintains that the above distinctions are too trifling to constitute a difference of species,

\* *Pilis ad aures elongatis.*



when instincts and habits of living are the same in each; and adds,

‘The durable grey colour of the American squirrel is, to me, less remarkable than this power of becoming grey. If, in the œconomy of nature, an animal be so constituted, that it can, from red, be changed into an ash colour, it is easy to conceive that, in some states, the colour shall be permanent.’—*Euxleben*, in like manner, considers the *petit gris* of America as a distinct species from the *grey squirrel* of the old world, because it is somewhat larger than the European: but this is of small moment. *Daubenton* gives eight inches and a half to the *red squirrel*, and to the American *petit gris*, ten inches. But shall we separate a race of animals, whose instincts, manners, and form, are in other respects perfectly similar, merely on account of so slight a discrepancy? This plan of procedure would multiply species *ad infinitum*.

He applies the same mode of reasoning to the *weezel*, or *mustela vulgaris*, and *ermine*, or *mustela erminia*.

‘The difference of species, according to *M. de Buffon*, and other naturalists, is taken from their size, and the colour of their tails. The weezel is six inches and a half in length, the other *nine*: the tail of the ermine is tipped with *black*, that of the weezel with *yellow*. They have the same instincts, are found in the same places, and are equally diffused; they both change their hair in the same manner, being red in the summer, and white in the winter, and they equally inhabit hot and cold climates.’

In the second part of this interesting work, which treats of those quadrupeds that are diffused over large districts, without being universal, the Professor commences from the north pole, and thence proceeds to the temperate and torrid zones. A subdivision is here necessarily made between the animals which are common to the four quarters of the world, and such as are not found in *America*. He remarks, that this part is not so rich in materials as the preceding, though the diversity in species is greater, because a greater uniformity of climate keeps each genus and species more distinct; and, accordingly, fewer subjects for speculation present themselves.

The third part is chiefly devoted to the quadrupeds which are found in smaller districts. These are the most numerous of all, as those which are universally or generally diffused, are united with those peculiar to these districts. Hence the author takes occasion to give, under this division, a summary view of all the quadrupeds known, with their characteristic differences, according to the order of *Ray*. This is the more valuable, as he has assembled together the recent discoveries of the most celebrated naturalists, so that it may be considered as a more complete compendium of the natural history of quadrupeds, than any which have preceded it.

In the fourth and last part, the Professor gives catalogues of the animals which are found in each grand division of the world,  
and

and also in the different islands. We find at the end of the third volume, a *geographico-zoological* chart, or a map of the world, in which animals are made to supplant towns and villages; and by which, with the aid of a few marks or characters, denoting colours and degrees of magnitude, the student may, with little trouble, refresh his memory in those leading articles, local residence, hue, and size.

We cannot accompany this indefatigable and well-informed writer any further, at present. Out of a copious abundance of materials, we have selected such specimens as we thought would prove most acceptable to the generality of our readers, while they gave some just ideas of what was most peculiar in his plan. The speculations and enquiries contained in the third volume, are too important to be overlooked; and some account of them shall be given in a future article. We shall take our leave, for the present, with observing, that notwithstanding we entertain a very high opinion of Professor ZIMMERMAN's geographical history, as being replete with useful information, and as placing the history of the higher order of animals in a new and interesting light: yet it is very deficient in the graces of composition. Through the want of a proper arrangement of his ideas, he perpetually anticipates and repeats. His introduction not only plunges too deeply into subjects which immediately concern the object of his treatise, but into others that have a remote reference. It was unnecessary also to produce so many vouchers for facts which no one will be inclined to discredit; and he dwells on *minutiae*, oftener, and longer, than an English reader is, in the present day, accustomed to endure. In short, though we wish to do justice to his distinguished merits, we must confess that he is not altogether exempt from the censure which the elegant Count de Buffon passes on scientific Germans, when he complains, *qu'ils grossissent à dessein leurs ouvrages d'une quantité d'erudition inutile, en sorte que le sujet qu'ils traitent, est moyé dans la quantité de matieres inutiles, &c.*

[To be continued.]

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A R T. XXVIII.

*Histoire Secrete de la Cour de Berlin, &c.* i. e. Secret Memoirs of the Court of Berlin, in a Series of Letters. 8vo. pp. 420. Paris. 1789.

A FONDNESS for every species of scandal is so generally prevalent at the present day, that a book with the title of *Secret Memoirs*, will, no doubt, be sought after with avidity. Such a publication, however, carries an absurdity on the very face of it: for if the anecdotes recorded therein were really *genuine*, and at the same time *secret*, it would be impossible to give them in detail, and in the precise and particular manner in which



which the author here pretends to communicate them. The fact indeed is, that volumes of this kind are fabricated to gratify the reigning propensity of the times. Amid *some* truths, which are easily collected, falsehoods, of the gross-ſt and moſt malignant nature, are uſually found in them. In the preſent '*Secret Hiſtory*,' the latter are abundant indeed! Abufe, too, is ſo plentifully poured on the Emperor and the preſent King of Pruſſia, that we find *aſtounded*, as Milton would expreſs it, at the writer's temerity, and boldneſs of expreſſion. He repreſents theſe diſtinguiſhed perſonages as the weakeſt among princes, and wholly incapable of an equal and an honourable government. Frederic William, in particular, is attacked with unparalleled ſeverity and injuſtice: we ſay, with the *biggeſt injuſtice*;—for as the letters here preſented to us, and which are ſuppoſed to contain an hiſtory of him in his regal capacity, are dated between the months of July 1786, and January 1787, when he had recently aſcended the throne, it is impoſſible that any deciſive judgment could be formed reſpecting him. But it will be aſked if the author has proved, or endeavoured to prove, by any one inſtance, the weakneſs and incapacity already ſpoken of? To this we anſwer in the negative; for with his bare aſſertions we have nothing to do. What then will it amount to, in the opinion of unprejudiced perſons, when an anonymous writer ſhall ſay in general terms, that the K. of P. is a *Sardanapalus*? What will it amount to, when that ſame writer, after violently cenſuring every regulation and promotion made by the King, ſhall exclaim—'*Quelle prostitution d'honneurs!*' And, further, what can we poſſibly think of ſuch an author, when even an HERTZBERG is included in his cenſure; and when he roundly maintains, that the naming of the Duke of Brunſwic to the poſt of Field Maſhal in the Pruſſian army, is the only appointment which has done the ſmalleſt honour to the preſent reign? The following extract will ſerve as a ſpecimen of the writer's manner:

*\* Jamais royaume n'annonça une plus prompte decadence. On le ſappe par tous les endroits à la fois. On diminue les moyens de recette; on multiplie les depenſes; on tourne le dos aux principes; on gaſpille l'opinion; on affoiblit l'armée; on décourage le tres petit nombre de gens qu'on pourroit employer; on mecontente ceux-la meme pour lesquels on a mecontenté tout le monde; on éloigne tous les étrangers gens de merite; on s'entoure de canaille pour avoir l'air de regner ſeul. Cette funeſte manie eſt la cauſe la plus ſeconde de tout le mal qui ſe fait, et de tout celui qui ſe prépare.*  
*\*\*\* Parmi les autres graces, on diſtingue un prêtre viſionaire, predicant, effronté, couché ſur l'état des gratifications pour deux mille écus; le Baron de Bodén, renvoyé de Caſſel, eſpion de police a Paris, connu à Berlin pour voleur, filou, fauſſaire, capable de tout, excepté de ce qui eſt honnête, et dont le roi lui-meme a dit, ceſt un coquin; décoré de la croix de Chambellan. Des penſions ſans nombre à des etres obſcures ou ignames. Les academiciens Welner et Molines, nommés directeurs des*

*finances de l'académie. — Toutes ces faveurs annoncent un prince sans talens, sans delicateffe, sans estime de lui-meme ni de ses dons, sans soin de sa gloire, sans egard pour l'opinion, aussi propre à décourager ceux qui font quelque chose, qu'à embardir ceux qui ne font rien, ou pis que rien.*

We cannot think of following Count Mirabeau, the reputed author of these Memoirs \*, in the charges of incapacity, &c. which he has brought against the King of Prussia, and his ministers. To the English reader they would be little interesting, could we even allow them to be just: and in the other case, they are certainly unworthy of farther attention. Our only apprehension is, that his assertions may, by some, be admitted as truths. High situation is not sufficient security against the attacks of the smaller and more insignificant race of animals. — They are capable of considerable mischief.

“ An eagle towering in the sky,  
Was, by a mousing owl,  
At and kill'd.”

But however indignantly we express ourselves respecting the man who thus prematurely and unhandlously throws out invectives against the prince by whom he appears to have been received with cordiality †, we withhold the praise which is justly due to him as an able projector. His scheme for an alliance between England, France, and Prussia, on the broad basis of a reciprocal guaranty, is worthy of particular attention, as it would probably be the means of settling and preserving the peace of Europe. His observations on the treaty of commerce between England and France, are likewise extremely judicious. Although a Frenchman ‡, he very honestly declares, and even labours to show, that the advantages to be derived from it are, or will be in a very little time, entirely on the side of the latter. And when we consider that our neighbours will, by degrees, become well instructed in the art of imitating our several manufactures, while on our part we are unable, both on account of our soil and climate, to grow the wines which make, by reason

\* We have mentioned this gentleman's name only on newspaper authority, and common reports; for which we are not answerable.

† The reader may guess at this writer's situation at the Court of Berlin, from a line or two in one of his letters, and which we quote not only as a proof of prejudice too hastily taken up, but to show still farther the liberality and coarseness of his expression. ••• *Mais refer-les, continue au supplice des bêtes, a serdir et remuer les faucons jangnifs d'une administration qui signale chacune des ses journées par un nouveau trait de justitiamine et d'imperitie, c'est ce dont je n'ai plus la force, parceque cela ne me paroit bon a rien. Faites moi donc sçavoir, &c.*

‡ The title-page to the present work announces it as, ‘*Correspondance d'un Voyageur Français*,’ while in the *avant-propos*, it is said, ‘*C'est un Anglois qui écrit.*’ We know not what is meant by this contradiction; but the title-page is apparently right.



of the lowering the duties, so considerable a portion of their exports, they must ultimately be far greater gainers than ourselves. But after all, no material objection, in our opinion, can be raised against the treaty in question, in whatever point of view it may be taken: though, perhaps, the expectations of advantage from it have not yet been answered on either side.

Annexed to the present publication, is an *Essai sur la Sette des Illuminés*: an order of men who are now to be found in Germany in considerable numbers; and who, according to this author, bind themselves to a due observance of the laws of the society by the most solemn and unnatural *rites*—*Rites*, which, for secrecy and horror, can only be compared with the Eleusinian mysteries, and the feast of Atreus,—and of which he has given a very circumstantial account. We have not room for further extracts, but will bring our readers acquainted with the matter when the English translation of the work before us [just published] shall come to hand; and we shall be the more attentive to the whole, as some *demi prophets* and *demi wonder-workers* have lately started up among us, whom we suspect of being connected with this *enlightened* clan.

After expressing our disapprobation of the *general contents* of this volume, as far as it relates to the government of Prussia; we must, from a principle of justice, acknowledge, that many curious and important *facts* are scattered through its pages.

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ART. XXIX.

*Histoire de la Societé Royale de Médecine, &c.* i e. History of the Royal Society of Medicine for the Years 1780 and 1781, with the Memoirs Practical and Medico-Philosophical of those Years; extracted from the Registers of the Society. Vol. IV \*. Part I. Pages 392. Part II. Pages 430. Paris. 1785.

**I**N the Appendix to the seventy-fifth volume of our Review, we noticed many of the principal memoirs contained in this volume of the Parisian Royal Society of Medicine; but the following, (not then reviewed) are likewise worthy the public attention:

M E D I C A L.

Mem. III. *Caries of the Ossa Capitis by Exposure to cold Air.* A soldier, aged thirty-nine years, after having sustained the fatigues of the siege of Savannah, being in a profuse sweat, was suddenly exposed to a blast of wind, which exerted its influence principally on the crown and the left side of the head. After having suffered many alarming symptoms, and submitted to many

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\* For our accounts of the preceding volumes of these Memoirs, see vols. lxii. and lxviii.

ineffectual applications, he was conveyed to the *Cape*, and committed to the medical care of M. *Planté*. This gentleman, perceiving a large, but soft and yielding, tumour (surrounded by several others in the parts affected, imagined that the bones might be carious. On examination, he found this to be the fact, and that the *coronal*, *parietal*, and *temporal sutures* were the seats of this cariosity. After an exfoliation had taken place, the *dura mater* was laid bare, and a motion in it was very perceivable for several days. The pieces of bone which separated at different times, amounted to nineteen. After the space of seventeen months, the wounds began to cicatrize, and were perfectly closed, March 24, 1781. No other inconvenience was felt than a sanous discharge and deafness in the left ear, owing to the loss of two of the small bones, and shooting pains on the change of weather.

Mem. IV. *Two anatomical Dissections which indicated Phenomena different from those which were apprehended from the Appearance of the Disease.* By M. HALLE. 1. *Schirrhous induration of the membranes of the stomach.* Every thing seemed to indicate, in this female patient, that the *liver* was principally injured, and that a large suppuration would be found internally. Yet the *stomach* was the only viscus that was morbidly affected. It was become thick, and of the hardness of a cartilage, in almost every part. But it still retained its colour: no marks of ulceration or of inflammation appeared, nor was the evil extended to the adjacent parts. 2. *Singular degenerate state of the two kidneys.* A woman was seized, about two years after she had been troubled with a painful inflation of the abdomen, with a malignant fever, of which she died in the space of fifteen days. In every stage of the disease, the urine continued clear and abundant. Yet the texture of each kidney was totally destroyed. The one contained a large quantity of serous matter, and four calculi; of which the largest filled up the pelorus: the other kidney was reduced to a small membranous sac which inclosed a stone about the size of a pea, and some remains of the mamillæ in a deformed state, in which the two substances that constitute the kidney were no longer to be distinguished. This curious narrative is accompanied with an engraving representing the parts in their morbid state.

Mem. VIII. *Observations on an Aneurism of the Arch of the Aorta, attended with an Erosion of the upper Rib, and of the Sternum.* By M. SCARPA, Professor of Anatomy at Pisa. M. SCARPA justly attributes the erosion of the internal membrane of the artery and of these bones, to the continued friction of the blood against parts which were no longer possessed of smooth and polished surfaces, and not to an acrimony of the humours, as some have imagined. He also ascribes the enlargement of the heart, common in this species of aneurism, to the preternatural distention



and position of the arch. This article will doubtless call to the minds of many of our medical readers, the very extraordinary case of the late Dr. William Cooper, where the effects of the continual pulsation of the aneurismal *sacculum* were much more astonishing.

Mem. XI. *Essai sur le Scorbut, &c.* i. e. Essay on the Scurvy, in which the Nature of antiscorbutic Remedies is investigated, and also their Use and Combinations in the different Species, Complications, and Degrees of the Disorder. By M. GOGUELIN, Correspondent of Moicontour, in Brittany.

M. G. concludes, from his observations and experience, that vegetables in general, their fruits, juices, infusions, &c. are, properly speaking, antiscorbutics.

‘All recent vegetables (says he), in general, are equally successful in curing the scurvy. All have therefore something in common that produces the desired effect. Now they have *this* in common; they all ferment, more or less, and that readily, and for a considerable space of time: and all of them lose their antiscorbutic virtue, according to the progress of the fermentation. What consequences may we draw hence? The two following: 1st, That this common substance so surprisingly efficacious, is that mucilaginous substance which all fresh vegetables contain in a larger or smaller quantity, united with those particular principles that cause a diversity in taste, as sweet, bitter, sour, or are productive of other medicinal effects, as evacuants, alterants, &c. 2dly, That as this mucous substance is the natural aliment of fermentation, this process is the best chemical method that can be employed, of discovering where it may be found, though at the same time its property is hereby destroyed.’

This mucilaginous substance is only serviceable, when it is eaten and digested in the stomach of the patient. Hence it follows that such vegetables, or their productions, that have gone through a fermentation, are no longer remarkably antiscorbutic: but *honey* and *sugar* contain and preserve this mucilage unaltered. M. GOGUELIN proceeds, in the second part of this ingenious essay, to examine if there be different species of the scurvy, constituting essential distinctions; and adopts the opinion of *Lind* and *De Haën*, that the disease is every where essentially the same, and of a putrid nature. He then enquires into the causes, which impede the natural progress of the disease, the disorders that most frequently accompany it, and indicates the methods of treatment; subjoining several formulæ of which he has found the most efficacious. His observations were made during a long course of sea voyages. As *sugar* contains the only principle which is really antiscorbutic in fresh vegetables, he recommends the free use of it on board of ships, as constituting a part of the provisions. He thinks that about *two ounces per day* might be given to each man with singular advantage.

## CHIRURGICAL.

Mem. II. *Observations on singular Contractions in the Rectum*  
 By M. ANCELIN. Two instances of this kind are given. In the first case, on opening the body, the intestines were found considerably enlarged; the colon was prodigiously distended, and filled with fæces through its whole extent. At its junction with the rectum, there was a circular cartilaginous constriction, so that a common quill could scarcely be admitted. The *strait* was about four lines in length; the colon above the stricture, and the rectum beneath it, gradually enlarging in the manner of a double funnel. In the second case, at the place of a similar stricture, the root of a tooth was found, which the patient had swallowed a few days before he was taken ill; and which was obstructed from passing, by the adhesion of the point at the place of the stricture. M. ANCELIN has invented an instrument to remedy this evil; but to have a just idea of it, recourse must be had to the plate annexed.

This learned and useful Society distributed at their last assembly, March 3<sup>d</sup>, 1788, the rewards \* proposed to the most satisfactory answers to the following question: "*What diseases proceed from the evaporation of stagnant waters, and in marshy grounds, affecting either the inhabitants of the parts adjacent, or those who are employed to drain them; and by what method can these diseases be prevented or cured?*"

The first medal was adjudged to Dr. BICKER, of Rotterdam: the second to M. RAMEL, M. D. of Aubigny in Provence; and the third to Dr. BAUMES, of Nismes. All of them are members of several learned societies, and gentlemen well known in the literary world. M. Bicker has chiefly enlarged on the *preservatives*; and he describes, with great accuracy, an epidemic disease which prevailed among the inhabitants of the morasses in *Holland*. But he has omitted to speak of the chronic disorders, of which these emanations are productive. M. Ramel has communicated a great number of very interesting observations which he had made in *Africa*, on the fatal influence of stagnant waters. But, in exploring the causes of the diseases produced, he seems to ascribe too much to the simple *humidity* occasioned in the atmosphere, without attention to its being charged with putrid miasmata. M. Baumes gives a general history of the diseases occasioned by the evaporation of stagnant water, not only in *France*, but in other countries where the subject has engaged attention: his memoir is less enriched with medical observations, than either of the others.

\* The premium is a medal of gold in value two hundred livres.



## ART. XXX.

*The History of Hindostan, during the Reigns of Jehāngir, Shāh Jehān, and Aurungzebe.* By Francis Gladwin, Esq. 4to. Vol. I. pp. 132. Calcutta. 1788.

**I**N our last Appendix, we gave an account of the great Oriental work lately translated by Mr. Gladwin, entitled the *Ayeen Akbery*; to which the present history, compiled by the same ingenious hand, may be considered as, in some measure, *supplementary*; as it carries on the historical detail of the most material changes that happened in the constitution of Hindostan, through the reigns of the three next successors to Akber. Of these emperors, above named, notice has already been taken in our Reviews\*, and, consequently, our readers are not wholly unacquainted with their characters; but, in the work now before us, the most considerable events of their reigns are given in regular arrangement. This volume is just come to our hands, through the favour of a friend; but, we believe, no copies of it are yet imported for sale. We have not had time allowed us for a particular account of the present volume; but we propose to give some extracts from it at a future opportunity; to which we look forward with the greater satisfaction, as we understand the second volume will speedily make its appearance.

Meanwhile, it is with pleasure that we observe the progress which Mr. Gladwin is making in his cultivation of Oriental literature. The labours of men so eminently qualified, cannot but prove highly advantageous to the interest of learning in general; and must add greatly to our knowledge of the Eastern world, with which this nation is now so intimately connected, but of which we have, till very lately, been most astonishingly ignorant. We shall, now, cease to confound, as many of us have done, the followers of the Bedas †, and those of the Mohammedan faith; whose opposite characters are thus well contrasted in the preface to the volume now before us:—‘The *one*, mild and forgiving, refusing profelytes, but professing an universal philanthropy: the *other*, fierce and vindictive, making converts with the sword; despising and persecuting all who embrace not their particular creed; pursuing, with unrelenting fury, even those among themselves who differ but in the most immaterial point, regarding them as absolute infidels, the objects of their scorn and utter detestation.’—But are the Turks, alone, chargeable with this extreme of bigotry?

\* Consult our General Index, vol. ii.

† The divine Books, or Laws, of the Bramins.

Mr. G. informs his readers, that the materials for this work are taken from authentic Persian manuscripts; of which he has an ample collection, purchased, as he assures us, at a very great expence, during twenty years residence in India. 'The English reader,' he adds, 'may rely on the fidelity of this compilation; and, for the satisfaction of the Orientalist, wherever I have met with any law, or regulation, particularly important, curious, or interesting, I have given the original along with the translation, in an Appendix, at the end of each reign.'—The reign of Aurungzebe furnishes many important documents; and, under the government of that monarch, the constitution of Hindostan was publicly declared to be founded on the strictest principles of Mohammedanism. In these edicts, the landed property, and other rights of the subject, are clearly stated; many points relative to the prerogative of the crown, are accurately defined; and the officers of government are fully instructed in the nature and extent of their respective duties.

The present volume contains the reign of JEHA'NGIR; of whose death the following remarkable circumstance is related: He was excessively fond of bathing; and, one day, having dived in a moat, and remained so long under water that he became senseless, one of his servants, in order to save his life, dragged him out by the hair of his head. When he came to himself, instead of properly rewarding such faithful and very seasonable service, he was so enraged at the indignity of being dragged by the hair, that he ordered the man's hands to be cut off: in consequence of which, when a similar accident befel him again, the attendants suffered his most sacred Majesty to remain under water till he was actually dead. This happened A. D. 1510. The pride, or superstition, or both, of this Indian Emperor, reminds us of a similar proof of royal gratitude in one of the Kings of Spain. The Queen was in imminent danger by a fall from her horse, and her foot being entangled in the stirrup, one of the attendants flew to her relief; which he happily effected: and was rewarded by a sentence of death, for having profanely dared to touch her Majesty's royal foot.

To the volume (which, for the present, we reluctantly close) is added, a vocabulary of the *Arabic*, *Persian*, and *Hindoo* words: which will be very acceptable to the Oriental reader.



## A R T. XXXI.

*The Memoirs of Khojeh Abdulkurreem, a Cashmerian of Distinction, who accompanied Nadir Shah, on his Return from Hindostan to Persia; whence he travelled to Baghdad, Damascus, and Aleppo, and after visiting Medina and Mecca, embarked at the Port of Jeddeh, and sailed to Hooghly in Bengal. Including the History of Hindostan from A. D. 1739 to 1749; with an Account of the European Settlements in Bengal, and on the Coast of Coromandel. Translated from the original Persian, by Francis Gladwin, Esq. 8vo. pp. 219. 5s. sewed. Printed at Calcutta, 1788, and sold by White in London.*

**M**R. GLADWIN, we see, with pleasure, continues his useful labours, in opening to us the treasures of Eastern literature, which, but for his great skill and happy industry, might still have continued locked up from our view, in the hidden recesses of their original languages.

Of the author of this history, the following account is given, by himself, in his preface: He was born in the land of Cashmeer, which he styles 'the Semblance of the Celestial Paradise, the Inheritance of our great Ancestor;' and in a note we are informed, that the Cashmerians so style their country in all their public writings.

Our Eastern historian says, that at the time when Nadir Shah was carrying on his ravages in Hindostan, he procured an introduction to that conqueror, in order to accompany him in his return to Persia; and this the author did with the view of accomplishing, with facility, a desire which he had long entertained, of performing a pilgrimage to Mecca. On his being presented to Nadir Shah, that modern Tamerlane not only promised him his protection, but took him into his service; in which he held a post of some distinction.

On his return from his travels to Hooghly, in Bengal, he was solicited by his friends to write the history of his travels, and also of the most interesting occurrences of his own time, respecting the affairs of Hindostan, and the exploits of Nadir Shah; to many of which he had himself been an eye-witness; and this, says he, 'I have accordingly attempted, in a plain and unaffected style, free from flattery and exaggeration, which too often stain the historic page. I have also avoided prolixity, as well as studied cadences, and flowing periods, which only serve to perplex the sense.'

Khojeh Abdulkurreem writes, indeed, like an honest intelligent man, with strict impartiality, and with every appearance of that reverence for truth, which ought to be the governing principle of every historian. Whatever were his obligations to Nadir Shah, he speaks of the general character and conduct of that tyrant in terms which plainly shew, that his pen was under no

undue influence. 'He was,' says our author, 'a brave and experienced soldier, possessed of an acute, discriminating understanding, with activity, resolution, and foresight; he knew very well how to conquer, and to make himself obeyed; but he was totally ignorant of the true principles of government for the prosperity of a kingdom; and the impetuosity of his temper, his cruelty and hardness of heart, made his name universally abhorred and detested.'

The following short passage may serve as a specimen of our historian's turn of sentiment, and mode of expression:

'Notwithstanding Nadir Shah was very illiterate and tyrannical, yet whenever he gained a victory, he attributed his good fortune to the power of heaven, and never failed to offer up public thanksgiving for it. And it is to this piety, that we must ascribe his great success. On the other hand, some of his officers vainly boasted, that these victories were solely the fruits of their valour, which presumption drew on them the divine vengeance, and terminated in their destruction, in the manner following.

'After the conquest of the fort of Jeyook, Nadir Shah, by beat of drum, prohibited the soldiers from molesting the inhabitants. The Kezlebashes, regardless of these orders, and thinking to find this place full of money and jewels like Shahjehanabad\*, began to plunder; but after great search, could discover nothing but grain, and some furs. As soon as intelligence hereof was brought to Nadir Shah, he sent a party to seize the offenders, and bring them before him. All the officers amongst them, from the commander of a thousand to a Debashy†, he ordered to be beheaded in his presence, and the private soldiers he dismissed with the loss of their ears and noses. The execution lasted till sunset, when he commanded the headless trunks, with their arms, to be carried to the main-guard, by which way every one passed, and there to lie exposed for two days as an example to others. I was present the whole time, and saw the wonderful hand of God, which employs such instruments for the execution of his divine vengeance. Although not one of the executioners was satisfied with Nadir Shah, yet nobody dared to disobey his commands; a father beheaded his son, and a brother a brother, and yet presumed not to complain.'

Khojeh Abdulkurreem says little or nothing of the natural history of the countries through which he travelled, but he frequently gives us brief descriptions of the principal places which occur in his itinerary; and often expresses himself with becoming concern, and humane feeling, when he has occasion to notice the ruin of cities, and the depopulation of provinces, through the misgovernment of despotism, and the ravages of barbarous invasions.

On the whole, this production will be of considerable use to future compilers of East Indian history; and, in the mean

\* Dehli, which city they had, before, taken and plundered.

† A commander of ten.



time, will afford considerable information and amusement to its readers in general: though, it must be confessed, that the strange uncouth names of persons, places, and matters of which we have little knowledge, may prove, in some measure, a drawback on their entertainment.

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A R T. XXXII.

*A Narrative of the Transactions in Bengal, during the Soobahdaries of Azeem us Shan—Jaffer Khan—Shuja Khan—Sirafraz Khan—and Alyviridi Khan.* Translated from the original Persian, by Francis Gladwin, Esq. 8vo. pp. 211. 5s. sewed. Calcutta printed; and sold in London by White. 1788.

**T**HIS Persian narrative may be considered as a companion to the preceding memoirs, written by the learned Cashmeerian. Mr. Gladwin, in the dedication of this translation to George Vanfittart, Esq. observes, that the name of the author of the original manuscript is unknown, but that he appears to be well acquainted with his subject, and that he affords us much curious information on the state of the government and of the revenues of Bengal, during a very interesting period of Asiatic history. The narrative, which comes down to the death of Alyviridi Khan in 1756, abounds, like all the Indian histories, with horrid details of battles, murders, acts of rapacity and treachery, and scenes of desolation: the natural effects of fanaticism, superstition, and despotic sway: from all which, the poor Hindoos of Bengal, &c. are now so happily freed by the salutary influence of a British government!

We are sorry that the author of the Persian MS. of this narrative is unknown, as it abounds with many important facts, and interesting representations, with respect to the authenticity of which, it is natural for the reader to regret that the sanction of the relator's name and character is wanting.

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A R T. XXXIII.

*PUNDNA'MEH. A Compendium of Ethics.* Translated from the Persian of Sheikh Sadi of Shiraz. 8vo. pp. 59. Calcutta, from the Press of Stuart and Cooper. 1788.

**T**HE name of Sadi is sufficient to excite the reader's attention to this little Persian manual of moral instruction; which greatly resembles the Proverbs of Solomon. It is divided under the following heads: *Benevolence, Liberality, Parsimony, Humility, Arrogance, Knowledge, Ignorance, Justice, Oppression, Contentment, Avarice, Obedience to God, Divine Worship, Gratitude to God, Patience, Truth, Falsehood, Fate and Destiny, Warning not to have any Reliance but upon GOD, Warning from evil Intentions and Actions, Reflections on the Instability of worldly*

*Good.*—The short chapter on Falsehood, may be given as a specimen:

‘Whosoever exercises a lying tongue, the lamp of his heart shall not have light.

‘Falsehood dishonoureth a man:

‘Falsehood maketh a man ashamed.

‘Oh, brother! never utter a lie,

‘For a liar is despicable, and without credit:

‘The wise man shunneth the liar, since nobody maketh any account of him.’

The Persian original, and the English translation, are printed in opposite pages. We suppose Mr. Gladwin to be the translator.

C O R R E S P O N D E N C E.

‘To the MONTHLY REVIEWERS.

‘DR. M<sup>c</sup>CAUSLAND finds, that in the Monthly Review for May, it is observed, that the hypothesis which he has offered in respect to the phenomena of the Barometer, is not entirely new.

‘He can only say, that at the time he wrote it, he had never met with even a hint on the subject, in the course of either his reading or conversation; and when it was shewn, in the spring of the year 1786, to a gentleman who had the first opportunities of being informed of every thing that was new in science, he assured the author that he had never before heard of such an hypothesis.

‘As Dr. M<sup>c</sup>CAUSLAND is extremely desirous to see every thing that has been said on this subject from which he might receive information, he will think himself extremely obliged to the Monthly Reviewer, if he will communicate the title of the publication to which he alludes.’

In saying that Dr. M<sup>c</sup>CAUSLAND’s hypothesis was not *entirely* new, we did not mean to insinuate that he had borrowed the hint from any preceding writer, for his work has *intrinsic* marks of originality, and ingenious investigation. We meant, that the phenomena had been referred, by some other philosophers, to causes of the same general tendency, *viz.* to chemical combinations and decompositions taking place in the atmosphere, by which the specific *gravity*, or actual *quantity*, of the atmospheric fluid, are, in different circumstances, increased or diminished. We alluded particularly to Pignotti’s *Cosgettura Meteorologica*, published in 1781; and M. De Luc’s hypothesis of the reciprocal transformation, in the atmosphere, of water and air into one another, in the second volume of his *Idées sur la Meteorologie*, published in 1787. An account of the former may be seen in the fifty-fifth volume of our Review, p. 305; and of the latter, in vol. 77. p. 116.

\* \* \* The author of the SICK LAUREAT \* may rest assured, that, when we reviewed his Poem so entitled, we had not the smallest idea of

\* See Review for April last, p. 366.

ascribing



ascribing to him the celebrated *DIABOLIAD*; nor do we apprehend that such a suspicion could possibly arise in the mind of any discerning reader. Neither could we, for a moment, suppose, that a writer of so much real merit could ever stoop to the littleness of "praising himself \*:" a meanness, of which he so strongly, and properly, expresses his contempt, in the letter which he has addressed to us, from D—r.

\* Alluding to the compliments which he has paid to the author of the *Diaboliad*, in his poem above mentioned.

†† Amicus, R. T. and S. W. are referred to the answer given to "A Young Reader," at the end of our last month's Review. We wish neither to offend nor discourage well-disposed students; but as we must not suffer ourselves to be drawn out of our province, a stop must, if possible, be put to applications for *advice*, in matters appertaining to the business of *education*.

†\* The verses on the King's illness, signed *Thyrfs*, should have been sent to a Magazine; the Reviewers can have nothing to say to manuscripts, and anonymous papers.

\*† The *Erratum*, in p. 483 of our Review for June, marked in the last page of that number, was inserted by mistake; the correction having been attended to, after a few sheets only were printed off.

#### Errata in Vol. lxxx.

- P. 63. l. penult. dele the word 'agreeably.'  
 280. Note, l. 1. for 'manire,' r. maniere.  
 334. Note, l. 1. for 'meilleurs,' r. meilleurs.  
 385. l. 21. read, the first three chapters, &c.  
 418. Par. 2. l. 1. dele in.  
 460. l. 4. from bott. for 'Eton,' r. Ecton.  
 471. Correspondence †††, read, it will be reviewed.

# I N D E X

To the REMARKABLE PASSAGES in this Volume.

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