THE

BRITISH CRITIC,

FOR

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

MDCCCV.

IN PRIMIS HOMINIS EST PROPRIA, VERI INQUISITIO. ATQUE INVESTIGATIO." CICERO.

VOLUME XXVI.

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PREFACE.

IN times of gloom and melancholy, as well as at periods of an oppoſite character, literary induſtry is found to purſue its Objects. In the preſent ſtate of Society, knowledge appears to have become one of the neceſſaries of Life, and the zeal to impart, and the deſire to receive it, mutually keep pace together. To view theſe efforts of intellect, is a gratification under almoſt all circumſtances; and reviewers, whatever may be their labours, and diſguſts, have at leaſt the conſolation to reflect, that of this ſpectacle, they are among the firſt, and moſt accurate obſervers. Happy if they could perſuade their readers to regard them as præceptors, and with ſuch eſteem, as Quintilian recommends to the pupils of his School, "ut præceptores ſuos non minus quam ipſa ſtudia ament; et parentes eſſe non quidem corporum, ſed mentium credant*;" and, with reſpect to authors, "ut emendati non iraſcentur, laudati gaudebunt: nam ut illorum officium eſt docere, ſic horum præbere ſe dociles." This, however, is rather more than we expect. At preſent, our buſineſs is to record, rather than to criticize; and firſt, as uſual, in

* Inſt. Orat. II. ix. 1.

DIVINITY.

In this enumeration, the firſt place ſeems to be due to the learning and ingenuity of *Mr. George Bingham*, whoſe *Eſſays* *, publiſhed by his Son, have, notwithſtanding a few peculiar opinions, much to recommend them to notice. Differing from him, and many other ſound divines, in his general view of the compoſition of *Solomon's Song*, *Mr. Good* †, has produced both a metrical, and a proſaic Verſion, with many illuſtrations, at once elegant and uſeful. His idea, that it conſiſts of detached Idylls, rather than any dramatic Unity, is, in our opinion, happy. By the care of *Mr. Kingdon*, the valuable German work of *Profeſſor Leſs, on the New Teſtament* ‡, has been made our own; and is indeed, by means of diviſions introduced by the tranſlator, made more clear and uſeful than in its original form.

Volumes of Sermons continue to be multiplied with ſucceſs,

——τῶν ἀγαθῶν ἃ δεχόμεσθα κόρον.

Mr. Gilpin's third and fourth § volumes, the laſt effuſions of his mind, are a valuable legacy to *the public*, which had ſo often benefited by his earlier labours. It is pleaſing to ſee an old man ſink into the grave, ſtill doing to the laſt, thoſe good works to which his life had been dedicated. Who ſhall perſuade us, that ſuch an end of life is preparatory, only to complete extinction? *The Dean of Briſtol* ‖, had, to all appearance, a much longer ſpace of life to fill; yet his volume alſo is poſthumous, though not the whole of its contents. But to Dr. Munkhouſe,

* No. I. p. 60. † No. V. p. 489. ‡ No. III. p. 279. § No. V. p. 551. ‖ Dr. Layard. No. VI. p. 662.

Præſenti

Præsenti——maturos largimur honores,

his encouragement has been ample *, and he will doubtless go on to deserve it.

A book by *Dr. Mant*, on *the Visitation of the Sick* †, though small, is worthy of notice; as are the two republished tracts, which form the continuation of *The Churchman's Remembrancer* ‡. These are "Waterland on Justification," and "Barlow's Substance of the Conference." The progress of a work so judiciously planned, commands our best wishes.

In the class of Charges, and separate Sermons, there are a few which cannot with any justice be passed in silence: and of these first and primarily, the *Charge* of the *Bishop of Oxford* §; the second which he has delivered to his Clergy. The topics handled in it are important, and the mode in which they are treated, is highly worthy of the private character, and public station of the speaker. The Archdeacon of Sarum, *Mr. Daubeny*, in his primary Charge ‖, gives an earnest of what may be expected from him, in a situation so well suited to his talents: while *Mr. Pott*, by his Charge at *St. Alban's* ¶, enforces a new claim to that approbation, which his conscientious discharge of his duty has long ensured. Among single Sermons, it would be unpardonable not to distinguish that of *Dr. Hall*, on the *Fast* **, preached before the House of Commons: the Dean of Worcester's, delivered at his own Visitation, as Archdeacon of Berks ††; that of *Mr. Symonds*, on the *Duties of a Soldier* ‡‡; and that of Mr. *Le Grice*, addressed to the Governors of the Royal Hospitals in London §§. Whoever, on our suggestion, shall procure any or all of these compositions, will, if there be not some wrong bias

* No. VI. p. 648. † No. IV. p. 447. ‡ No. I. p. 79.
§ No. II. p. 204. ‖ No. IV. p. 448. ¶ No. V. p. 570.
** No. III. p. 325. †† No. VI. p. 679. ‡‡ No. I. p. 78.
§§ No. VI. p. 680.

in the mind, feel grateful to us for the recommendation.

Morality.

The morality of a real Chriſtian cannot be ſeparated from his Religion; and, it is this cloſe affinity, operating upon a mind deeply imbued with the truths of Revelation, which has introduced ſo much of religious ſentiment and precept, into *Mrs. More's* excellent book, entitled *Hints towards forming the Character of a young Princeſs* *. So much knowledge of human nature, ſo much practical wiſdom, ſo extenſive an acquaintance, not merely with hiſtorical facts, but with their cauſes, tendencies, and effects; ſuch true and ſound principles, ſentiments and feelings in religious matters, united in one work, the production of a woman, ſhould put to ſhame all thoſe who affect to deſpiſe, what they have neither talents nor candour to appreciate, the female character. *Mr. Foſter's Eſſays* †, exhibit alſo the connection of morality with religion, and are deſerving of attention, from their ſtyle and general ſentiments.

History.

The moſt elaborate and extenſive Hiſtory, and the leaſt hacknied in point of ſubject, of any that have lately come before us, is *Mr. Turner's Hiſtory of the Anglo Saxons* ‡. Three volumes, publiſhed at different periods, deduce our anceſtors the Saxons, from their original ſettlements, in the North of Europe, to the downfal of their dynaſty in England. The fourth volume preſents a picture of their manners, literature, religion, &c. digeſted under proper heads. Mr. Turner's ſtyle has improved in his progreſs,

* No. III. p. 244. † No. IV. p. 454. ‡ No. II. p. 179, and IV. p. 379.

through

through these volumes. The matter is interesting, but might, perhaps, without injury, have been more compressed. At a period of so much naval triumph, it is not to be wondered, that naval Histories should abound. Accident has brought two together in this volume, both of considerable merit. The *Naval Chronology*, compiled *by Captain Schomberg*, of the Royal Navy *, in five volumes octavo; and *Dr. Beatson's Naval and Military Memoirs* †, originally in three, but now extended to six volumes. The mixture of military, in the latter work, includes only such military operations, as were essentially connected with naval services. *Mr. Card*, has made the progress of *the Papal Power* ‡, the subject of a distinct tract, entitled *Historical outlines*. But the book, though useful, was partly temporary, and has the form and cast of a pamphlet, rather than of an historical work. The *History of St. Domingo*, like the Life of the young Roscius, lies within a narrow compass; but some of the parts there acted, have been sufficiently remarkable, to excite a curiosity which *Capt. Rainsford's* § book, with little aid from the art of writing, or that of engraving, may however serve to gratify. We have no better source at present, to which we can direct our readers.

Biography.

Nothing can be more nearly related to general History, than general Biography, which touches in turn upon the History of every country. The partiality for this science, which an extended love of knowledge has produced, is rapidly increasing, and improving the works which minister to that curiosity, and may give us hope to see in time, such a biographical dictionary as may satisfy all reasonable

* No. V. p. 510. † No. VI. p. 606. ‡ No. I. p. 57.
§ No. IV. p. 405.

expectation. That conſiderable ſteps in this progreſs, have been made by *Dr. Aikin*, the 5th volume of whoſe *Dictionary* * we have lately noticed, we are by no means inclined to deny. Our objections, in which the Doctor's coadjutors have much more concern than himſelf, are not likely to be obviated in that work; and we look forward to the next edition of the general octavo Dictionary †, as to ſomething far ſuperior to any prior work of the kind ‡. Within a narrower circle of enquiry, Pilkington's Dictionary of Painters had always merit, but has now received, at leaſt, a ten-fold acceſſion of value, from the very original and enlightened remarks of *Mr. Fuſeli* §. *Mr. Greſwell's* ‖ collection of lives, of ſome eminent reſtorers of learning, have been judiciouſly augmented, not only by new facts, but by an additional Life of *Picus of Mirandola*, who well deſerved a place in ſuch a claſs of worthies. With many ſimilar and diſſimilar claims to celebration, *Sir Walter Raleigh* ſtill wanted an accurate biographer, till he found him in *Mr. Arthur Cayley* ¶, who has aſcertained facts with care, and characters with judgment. *G. Wakefield's* Life of himſelf, continued and republiſhed, by thoſe who were ſtill more partial to him than himſelf **, might ſerve to inſtruct the wiſe, by many curious facts, if it were not ſtudiouſly written, with a deſign to miſlead the fooliſh. The Lives of *Benwell* and *Butt* ††, apparently not formed to ſtand together, have been united in a book dedicated to the honour of a particular ſchool. Having

* No. II. p. 130. † Committed, happily, to the care of a gentleman, who, with the beſt talents, and the knowledge moſt adapted to the work, has every good diſpoſition that can enſure at once, the ſoundneſs of its principles, and the juſtice, as well as moderation, of its ſentiments. ‡ Not excepting the French *Dictionnaire Hiſtorique*, which has much merit; and has received improvements, in many ſucceſſive editions. § No. VI. p. 635. ‖ No. V. p. 546. ¶ No. II. p. 165. ** No. VI. p. 627. †† No. IV. p. 409.

men-

mentioned the work here, for the ſake of the lives, we ſhall not think it neceſſary to repeat our notice of it under Poetry. The Lives of *Macklin* *, and of *Morland* †, may conclude our enumeration, though not ſufficiently important for us to dwell further on their character.

ANTIQUITIES.

Such a remnant of Antiquity as *the Tomb of Alexander*, if that deſignation were once completely aſcertained, would claim the univerſal homage of Antiquaries. To the very curious Sarcophagus, now in the Britiſh Muſeum, *Dr. Clarke* has ſtrenuouſly laboured to eſtabliſh that origin; and we are not aſhamed to confeſs, that we peruſed his ingenious *Diſſertation* ‡, with much wiſh to find his arguments juſt. That they are altogether irrefragable, we will not pretend to ſay: but that many leſs probable accounts have been received without ſcruple, we are perfectly convinced. How mortifying to ſee the monument itſelf covered with writing, which, if it could be decyphered, would remove all poſſibility of doubt; to have an apparent key to the cypher at hand §; and yet to remain in ignorance! We need not, however, deſpair; even the arrow-headed characters of Perſepolis, appear to have yielded to the aſſiduity and ſagacity of *Mr. Lichtenſtein* ‖. His tract, and that of Mr. *Hagemann* ¶, relating alſo to *Perſepolis*, are ſufficiently curious to juſtify their introduction into our pages.

Returning to the Antiquities of our own country, we are called upon to notice the ſecond and third volumes of Mr. *Malcolm's* ** *Londinium Redivivum*;

* No. II. p. 177. † No. VI. p. 654. ‡ No. IV. p. 345. § The Roſetta Stone, with three inſcriptions, 1. Hieroglyphic, 2. Coptic, and 3. Greek, alſo depoſited in the Britiſh Muſeum. ‖ See his *Tentamen Palæographiæ*, No. III. p. 287. ¶ No. IV. p. 376. ** No. IV. p. 367.

a work,

a work rendered valuable by much diligent research into original and curious documents. *Mr. Britton's Architectural Antiquities of Great Britain* *, are a work of a very different kind, adorned with engravings of the most beautiful execution, and with illustrations of our ancient architecture, of the utmost benefit to the science. Nor can the studious Antiquary fail to receive gratification, from *Mr. Hay's History of Chichester* †; a work which would be much improved, by the illustrations which might be taken from the drawings made for *Sir W. Burrel*, and now deposited in the British Museum.

Topography.

Two books of this description, very unusual in merit and interest, have been analysed in our present volume. These are *Dr. Barry's History of the Orkneys* ‡, and *Dr. Whitaker's History of the Deanery of Craven* §. The former of these writers, the chief part of whose life had been spent in the Islands he describes, lived only to complete his publication; not to enjoy the approbation which its merit must ensure. Dr. Whitaker, known before by his excellent publication, on a neighbouring district ‖, has here rather surpassed than fallen short of his former production; and has entitled himself to an established rank, among the most instructive, and elegant of British topographers. *Mr. D'Arcy Boulton's Sketch of Upper Canada* ¶, has the merit of presenting to the reader, a new object of contemplation; and contains, though brief, some valuable remarks, the result of personal knowledge and observation. The *Observations on the Coasts of Hampshire*, published from the papers of the late Mr. *Gilpin* **, are,

* No. VI. p. 657. † No. II. p. 176. ‡ No. V. p. 514. § No. VI. p. 585. ‖ The Parish of Whalley, and Honor of Clitherne; See British Critic, xxi. p. 101. ¶ No. II. p. 218. ** No. IV. p. 432.

as might be expected, rather on the picturesque effects of the scenery, than on matters common to the generality of topographers. The work, however, is one, which a professed topographer cannot overlook.

VOYAGES AND TRAVELS.

Few travellers have taken a wider circuit than *Dr. Griffiths* *, whose book we noticed early in this volume. Whether he will print more in England, or whether he will even return hither, is uncertain: his first communications were made at Paris. With a very fluent and amusing pen, *Mr. Carr*, author of "the Stranger in France," has given a narrative of a summer, which he dedicated to excursions in the most northern Kingdoms of Europe. His book, entitled from that circumstance, *A Northern Summer*, will doubtless furnish, to many readers, instruction as well as entertainment. In the narrative of *Mr. Turnbull's* voyage ‡, we are brought back to our old acquaintances in the South Seas; and not without regret, to find them in some respects much worse off than when they were first visited by the humane Cook. An anonymous tract, entitled, *A Sketch of the present State of Paris* §, is well calculated to cure any Englishman of the desire to live under such a government, as is there established. The very name of a military despotism, is alarming to those who have ever tasted true liberty; but the reality appears, by this account, to exceed all conception. The very idea of security, to property or person, is in such a state ridiculous; and to travel from place to place, without urgent and demonstrable cause, seems to be as impossible, as if there were no roads. No jaunts for pleasure, no trips to watering-places, no

* No. II. p. 105. † No. V. p. 465. ‡ No. II. p. 215.
§ No. VI. p. 688.

visits

visits to distant friends without a passport, or without suspicion of a plot!

Politics.

The most important book belonging to this class, among those noticed in this volume, is that entitled, *War in Disguise**. Though our account of it is not finished in the volume, to which this preface belongs, it is concluded in the number published with it, and we may therefore give its general character; which is, that it discusses one of the most important questions of policy, that belong to the present times, and in the ablest manner. *Mr. Rose's* tract on the *Poor Laws* †, abounds with the ideas of a sagacious, and humane Statesmen: and *Archdeacon Heslop*, on the *Property Tax* ‡, throws out many valuable suggestions; that we differ from both in a few points, detracts not, even in our opinion, from their merit. *Diogenes* §, whoever he may be, is worth consulting on some points, though in others, we think him erroneous; particularly in his idea of a political licenser.

Philosophy.

Our notice of philosophical works, in the present volume, has been confined chiefly to such as are in continual progression. To the *Philosophical Transactions* of our own *Royal Society*, of which two parts are here described ‖; and those of the *Royal Irish Academy* ¶, of which the ninth volume has now been completely analysed. It was begun in our pre-

* No. VI. p. 614. Attributed by some to *Mr. Stephen*: but we *affix* not the name, we only mention the report. † No. V. p. 485. ‡ No. III. p. 260. § No. VI. p. 683. ‖ i. e. 1804, Part 2; in No. II. p. 112, and 1805, Part 1, in No. V. p. 495. ¶ No. I. p. 67.

ceding

ceding volume *. These tranſactions, diſſimilar in that reſpect from thoſe of London, contain Antiquities, and Literature, beſides Philoſophy. We could not, however, prevail on ourſelves to remove them to the claſs of miſcellanies, and therefore place them according to that, which we conceive to be their prevailing object. From the ſame country, comes a book of very various and uſeful inveſtigation, *Dr. Patterſon's Obſervations on the Climate of Ireland* †, in which are many diſcuſſions, highly important to the proſperity and improvement of that part of the united kingdom.

NATURAL HISTORY.

A very intereſting, and in ſome reſpects a new branch of Natural Hiſtory, has been opened by *Mr. Parkinſon*, in undertaking to conſider excluſively the remains of vegetables and animals, found in a foſſil ſtate; which he calls the *Organic Remains of a former World* ‡. The inveſtigation is cloſely connected, indeed, with mineralogy, geology, and chemiſtry, but altogether it may perhaps be beſt characterized, as tracing the Natural Hiſtory of that claſs of productions: of which the author has here gone through the vegetable part, with very meritorious diligence. The completion of *Mr. Bewick's* delightful work, on *Britiſh Birds* §, leads us to hope, that his judicious labours in illuſtrating our Natural Hiſtory, will not here terminate; and when we recollect with what ſpirit and effect, many inſects are delineated by means of wooden cuts, in Mouſet's "Theatrum Inſectorum ‖," we are inclined to wiſh that his next excurſion may be turned that way. *Dr. Skrimſhire's* popular *Eſſays, introductory to the*

* See vol. xxv. p. 469. † No. II. p. 172. ‡ No. I. p. 1. § No. III. p. 292. ‖ Publiſhed at London, in 1634, fol.

Study

Study of Natural History *, are, like his former Chemical Essays, rather calculated to inspire a taste for the science than to impart much or very valuable knowledge in it. He, however, who invites to a laudable pursuit, renders some service to the public.

Medicine.

We have seen, in this volume, the conclusion of a work of which we have traced the progress with approbation, during the whole of our career; this is *Dr. Duncan's Annals of Medicine* †, the sequel to his *Medical Commentaries*, under which name it first attracted our notice. It is to be resumed, he tells his readers, by his son and coadjutor, under the name of the Edinburgh Surgical and Medical Journal. There is, perhaps, good policy in thus forming detached works under different titles, instead of alarming the purchaser with too formidable a number of volumes in one collection. On *Vaccination* we have lately seen various Tracts, some of which are far beneath notice, being the paltry efforts of one or two men who labour to obtain notice by singularity; a singularity which modestly opposes the sentiments of wisdom, candour, and experience almost infinite, in every quarter of the civilized world. While, to the shame of Britain, such men have only been found in the country which boasts the honour of the discovery:

Οὐδὲ τις ἀποτόμῳ
Λήμματος ἐστὶν αἰδώς.

Dr. Merriman is among those who have most ably opposed the buffoonery (for such in great measure it is) with which these attempts have been made; and

* No. I. p. 84. † No. II. p. 160.

his

his Tract well merits attention *. With good judgment alſo has *Dr. Jenner* himſelf brought forward the *Evidence* † laid before the Houſe of Commons, with ſome remarks on the ſame attempts. Many obſervations of great importance, relating to the health of the poor, will be found in the *Proceedings of the Board of Health at Mancheſter* ‡. We recollect at preſent nothing more which we particularly wiſh to recommend, except *Mr. Crampton's Eſſay on the Entropeon* §; which appears to propoſe eſſential improvements in the treatment of a very baffling diſeaſe.

LITERATURE.

We muſt make at preſent a particular claſs under this title, for the ſake of introducing a few works which do not ſeem to fall ſo well within any other deſcription. Theſe are, in Greek Literature, *Sluiter's Lectiones Andocideæ*, or Specimens of the Remains of *Andocides* ‖, a foreign work, but one which deſerved the attention we paid to it, not ſo much on account of what proceeded from the editor himſelf, as what he had produced from the inedited ſtores of that admirable Critic *Valckenaer*. In Latin literature, *Dr. Hill's Synonyma* ¶ ſupply a deſideratum, which has long demanded an attention from our ſcholars, that it had received, in ſome degree, in France.

The attachment of *Mr. Mathias* to the elegant literature of Italy has called upon us to notice four volumes, which he publiſhed with the ſame view to its diffuſion in this country which ſuggeſted ſeveral prior publications **. In one of them we have *Creſcimbeni's* Hiſtory of the *Arcadi*; in another,

* *Obſervations on ſome late Attempts, &c.* No. VI. p. 673. † No. VI. p. 671. ‡ No. III. p. 323. § No. VI. p. 652. ‖ No. IV. p. 413. ¶ No. IV. p. 393. ** No. III. p. 298.

Menzini's

Menzini's Art of Italian Poetry; in the third, a Dithyrambic of *Redi*; and in the fourth, a Poem by *Monti*, on the French Revolution, which has since been admirably tranſlated by Mr. Boyd.

For oriental literature we naturally look towards the Eaſt, where the labours of *Mr. Gilchriſt* are continually facilitating the advances of the ſtudent, in the Perſian, Hindooſtanee, and other Dialects *.

The extenſive utility of *Dr. Lempriere's Claſſical Dictionary* † has been long acknowledged, and in its preſent much augmented form, it demands more ſtrongly than ever the gratitude of the ſtudent.

POETRY.

To Poetry we are ſeldom inattentive, nor do we claim any merit from it. We are ſure to find entertainment in publications of this claſs. If good, they afford us the higheſt delight. If bad, and eſpecially if very bad, as we often find them, they ſerve at leaſt to treat us and our readers with a laugh, which cannot often be unfair, becauſe it is incurred without neceſſity. The laugh, however, is tranſient; the approbation is renewed at the cloſe of our half yearly account. In this account, we ſtand at preſent indebted to various authors: and firſt, to take them as they ſtand in our volume, to the two Poets who have taken the *Sabbath* for their ſubject. The one, *Mr. Grahame* ‡, continues in every edition to improve his poem; the other, *Mr. Cockin* §, is beyond the reach of improvement, or of human praiſe. He has obtained, we hope, that

> Which lives and ſpreads abroad, by thoſe pure eyes,
> And perfect witneſs of all-judging Jove.

* No. III. p. 332 & 3. † No. V. p. 559. ‡ No. I. p. 73. § No. I. p. 74.

As

As far as correct imitation of an ancient ſtyle and accurate delineation of manners, enlivened by much fancy, can demand applauſe, it is due to *Mr. W. Scott's Lay of the Laſt Minſtrell* *. The high talents of that author are indeed conſpicuous in whatever he undertakes. But we muſt not longer delay our mention of a Poem, far beyond all competition among modern compoſitions of the ſame extent; we mean *Mr. Grant's Poem on the Reſtoration of Learning in the Eaſt* †. In whatever light we view that diſtinguiſhed production, it offers every thing that can be wiſhed to promiſe in a young author, a poet of the higheſt claſs. From a poet long eſtabliſhed we were happy to receive ſuch an additional claim upon our admiration as *Mr. Bowles's Spirit of Diſcovery* ‡, with the other Poems contained in that volume. A different kind of gratification was given by *Mr. Shee's Rhymes on Art* §. Something of the didactic, ſomething of the ſatirical, with much of the argumentative ſtyle, and all ſtamped with the impreſſion of genius, pleading againſt prepoſſeſſion. How could more claims be united to intereſt a liberal mind? *Dr. Downman's* elegant Muſe attracts applauſe even to her lighter effuſions ‖; while another phyſician, *Dr. Brown*, though poſſeſſed evidently of genius, would have deſerved more notice if he had printed leſs. On the credit of a firſt volume well received, *Mr. Courtier* ¶ has ventured to ſend forth a ſecond. We do not ſay that he has yet gone too far, but we adviſe him to beware in time of doing ſo. *Mr. Huddesford's* burleſque poem, entitled *Les Champignons du Diable* **, is by no means deficient in Hudibraſtic humour; which, indeed, we believe to be ſo natural to him, that he never can in vain attempt it.

A few poetical tranſlations may be mentioned together, before we cloſe this article. *Mr. H. Carey*

* No. II. p. 154. † No. III. p. 254. ‡ No. V. p. 526. § No. III. p. 263. ‖ No. V. p. 565. ¶ No. II. p. 199. ** No. III. p. 316.

has begun a tranſlation of that obſcure poet *Dante* *, in blank verſe, with the profeſſed deſign of being an exact interpreter of his original. Should he proceed as he has begun, with the firſt ſeventeen Cantos of the *Inferno*, the old bard will ſurely have no better commentator; nor will his ſpirit altogether evaporate in the attempt, though it is impoſſible that on thoſe terms it could be fully preſerved. *Mr. Roſe* gives us a part of a new tranſlation of the *Amadis* †, from a French original, as Mr. Southey did from a Spaniſh. The undertaking, in both caſes, appears to us more difficult, than promiſing in point of popularity. The Poem of *Monti*, already mentioned, on the death of *Hugo de Baſſeville* ‡, has received a truly ſpirited verſion from another tranſlator of Dante, *Mr. Boyd*, who has added alſo an original Canto of great merit. In this ſtate he has entitled it *The Penance of Hugo* §. *Mr. Beresford's Song of the Sun*, from the *Edda* ‖, will be found, we fear, in ſpite of ſome fine paſſages, too wild for many readers.

Dramatic Works.

A poſthumous Comedy in verſe, and a Muſical Drama, which perhaps owed as much to the lyre as to the ſock, are all that we can, with the utmoſt indulgence, at preſent mention under this head. The former, the production of a young man ¶, has merit enough to excite a ſtrong regret for that fate which precluded further progreſs; while the other, the reſult of much dramatic experience, only forbids us entirely to deſpair of the writer **.

Novels.

A mere Novel, ſuch as is manufactured in ſummer

* No. I. p. 18. † No. I. p. 47. ‡ See above, *Literature*, p. xvi. § No. IV. p. 435. ‖ No. IV. p. 438. ¶ *Mr. Tobin*, No. III. p. 202. ** *Mr. T. Dibdin*, No. V. p. 569.

for the coaſt, or in winter for the metropolis, is ſeldom worth the ink that muſt be employed to write its character. Such we leave altogether to the winds of the one place, or the ſmoke of the other. Of a very different character is the Life of *Agrippina, by Miſs Hamilton* *, which only claſſes with Novels as containing an imaginary narrative, but founded on hiſtorical facts, and rich in moral inſtruction. With a ſtill higher object is the *Count de Valmont* † written, a work tranſlated from the French, and intended to ſtrengthen the principles of Chriſtian duty, againſt the ſeductions of infidelity and corrupt manners.

Miscellanies.

We have endeavoured, and not unſucceſsfully, to reduce as much as poſſible this nominal claſs, but real apology for the difficulty of claſſifying. We ſhall enumerate under it only three or four books; the firſt of which, by *Mr. Twiſs*, bears the very title of *Miſcellanies* ‡, and is completely miſcellaneous. The general taſte of readers will not find it on that account the leſs amuſing. The *Coſtume of Hindoſtan* §, a book of pleaſing information, reminds us naturally of *Mr. Maurice's Vindication* of his *Hiſtory* of that country ‖; a ſpirited and well founded defence of a work, in which the author has certainly done much to deſerve the approbation he has generally received. Of a directly oppoſite caſt are *Mr. W. H. Ireland's Confeſſions* ¶; in which, however, they who are curious in literary anecdote, cannot fail to meet with much gratification.

But, of all miſcellaneous works, none are ſo completely various as the general Dictionaries of Arts and Sciences, ſo faſhionable in the preſent day; and, under the name of *Cyclopædiæ*, now becoming

* No. I. p. 26. † No. VI. p. 672. ‡ No. V. p. 557.
§ No. VI. p. 690. ‖ No. I. p. 96. ¶ No. I. p. 93.

ſo very numerous. In that of *Dr. Rees* *, if we have mentioned ſome faults, it has been with the view of improving a work, the execution of which is ſtill, to a vaſt extent, within the power of its conductors. That it is founded on the firſt good work of the kind that ever appeared; that it has been enriched by prodigious improvements; and that it will, with attention to a few important hints, be well worthy of the ſupport it has obtained, we by no means wiſh to deny. But the greater the circulation of ſuch works, the more important is it that they ſhould be conducted with all poſſible circumſpection, as to the great tendencies of their contents, in points of moral and religious moment.

Now, therefore, gentle reader, farewell; and, for dignity's ſake, in Greek:

Ταῦτα φίλοις μὲν ἐμοῖσι φέρω χάριν· ἐσὶ δὲ μύσαις
Κοινὸς ὁ τῶν Μουσέων ἡδυεπὴς στέφανος.

* No. III. p. 225.

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THE

BRITISH CRITIC

For JULY, 1805.

"Præſtaret multo literas neſcire, quam ferum, et convicia-torem fieri, dum ſcripta ejuſmodi hominum ſegimus."

CLERICUS.

It would be better to be without literature, than to become violent railers, in imitation of thoſe who uſe that ſtyle of writing.

ART. I. *Organic Remains of a former World. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed extraneous Foſſils. By James Parkinſon, Hoxton. Vol. I. containing the Vegetable Kingdom.* 4to. 471 pp. 2l. 2s. Robſon, White, &c. 1804.

THE unequivocal remains of animal and vegetable bodies, ſhells, bones, leaves, trunks, kernels, &c. that are frequently, and abundantly, found beneath the ſurface of the earth, even under very thick ſtrata of hard ſubſtances, imbedded in ſolid rocks, or on elevated mountains; evidently prove that they muſt have exiſted in a living ſtate, previouſly to the formation of the ſuperincumbent and ſurrounding maſſes. But the time in which they lived, the cataſtrophe which buried them, the time neceſſary for the formation of the ſurrounding minerals, together with the various cauſes which may have concurred towards the production of all

A thoſe

thoſe phenomena, are ſubjects which remain, and perhaps will long remain, involved in much doubt and uncertainty.

Conjectures, the experience of a few centuries, the evidence of ſacred and profane hiſtory, the arguments naturally ſuggeſted by chemiſtry, and the light afforded by other ſciences, have all lent their aſſiſtance to the inquirer into the wonders of the mineral kingdom, and of the mineralized remains of animals and vegetables. Various authors have treated occaſionally and partially of theſe organic minerals; various ideas have been entertained concerning them, and ſeveral contradictory hypotheſes have been advanced; but all thoſe particulars were ſcattered in a variety of publications, whoſe authors were generally unacquainted with other works on the ſame ſubject, as well as with the ſciences ſubſervient to it.

Mr. Parkinſon in the preſent volume has collected all thoſe uſeful facts, conjectures, hypotheſes, &c. at preſent, concerning the vegetable remains only, and has digeſted the whole into a uſeful and entertaining order.

In a ſhort preface this author mentions his eager and long-entertained curioſity for examining the foſſil remains of objects, which muſt have preceded ſome great cataſtrophe of our terraqueous globe. He briefly ſtates the difficulties which impeded the progreſs of his undertaking, acknowledges his obligations to various ſcientific gentlemen for their kind aſſiſtance, and explains the principal reaſon which induced him to write the preſent work in the epiſtolary form; namely, that by this method he might introduce ſuch portions of introductory matter, as might be deemed neceſſary for thoſe readers who had no previous knowledge of the ſubject.

The work conſiſts of 48 letters; for though the numbers reach to 49, yet a letter, numbered 30, is not to be found, owing evidently to an overſight in the numeration.

The titles of theſe letters are as follows:—

Letter I. Rational application of wealth and leiſure—Snake-ſtones—Fairies changed to ſnakes—Fairies nightcaps—Bones of giants—Thunderbolts.

Letter II. Veſtiges of the inhabitants of a former world—Lime-ſtone and marble—Medals of creation—Pleaſures afforded by this ſcience—Animals in the former world, different from thoſe of the preſent.

Letter III. Early exiſtence of theſe ſubſtances—Noticed by Xenophanes, Herodotus, Eratoſthenes, Strabo, Pliny, Ovid, &c.—Sketch of the hiſtory of the ſcience.

Letter IV. Opinions reſpecting the origin of theſe bodies—Plaſtic power—Tranſlation of ſeminal principles—Growth of

ſtones

ſtones—Terms—Figured ſtones—Diluvian ſtones—Foſſils, extraneous or adventitious—New terms propoſed—Secondary foſſils, vegetable or animal—*Foſſilia* vulgo *dicta*—Impreſſions—Caſts—Figured ſtones.

Letter v. Form of the earth's ſurface—Mountains—Strata—Wiſdom manifeſted in their diſpoſition—Different kinds of earths—Alumine; forming clay, lithomarga, ſlate, &c.—Silica; forming rock cryſtals, calcedony, flint, &c.—Lime; forming lime-ſtone, chalk, tufa, marble, &c.—Magneſia; forming ſteatites, aſbeſtos, ſerpentine, &c.—Sulphurets, pyrites, or marcaſites.

Letter vi. Pleaſures of travelling—Wood-ſtone—Inquiries reſpecting vegetable foſſils.

Letter vii. Vegetable foſſils—Foſſil trees—Deſcribed by the ancients—By the moderns—Found in almoſt every part of the world.

Letter viii. Conſtituents of vegetables—Germination—Growth of vegetables—Food of vegetables.

Letter ix. Reſolution of vegetables into their firſt principles—Firſt ſtep in the mineralization of vegetables—Vegetable mould—Ignis fatuus.

Letter x. Peat or turf—Deſcription of—Various kinds—Length of time known—Found in various parts of the world.

Letter xi. Bituminous wood—Surturbrand of Iceland—Bovey coal of England.

Letter xii. In anſwer, from Bovey—Preſent ſtate of the coal-pit at Bovey—Strata, &c.

Letter xiii. Bitumens—Particular kinds deſcribed—Known to writers of the higheſt antiquity—Hiſtory of Naphtha, Petroleum, and Aſphaltum, from the more ancient naturaliſts.

Letter xiv. Account of Bitumens continued, from more modern authors—Ray, Dolomieu, &c.—Tar lake in the iſland of Trinidad—Petroleum Wells in the Burmha dominions—Ruſſia, &c.

Letter xv. Amber—known to the earlieſt writers in natural hiſtory—Jet—*Succinum nigrum* of the ancients—Cannel coal—Difference between it and Jet.

Letter xvi. Coal deſcribed—Different kinds of coal—Doubtful if known to the Greeks, or early Romans—Brought into common uſe, in this iſland, but in modern times—Found in various parts of the world.

Letter xvii. Particularities obſervable in different coal-pits—Cannel coal—Pyrites, &c.

Letter xviii. Bituminous fermentation—Compared with the other ſpecies of fermentation—Bitumens, the reſult of this proceſs—Peat, a vegetable foſſil, the firſt product of this fermentation.

Letter xix. Foſſil trees, imbedded in peat, have undergone the bituminous fermentation—The changes which mow-burn-

hay undergoes, ſomewhat ſimilar to that produced by the bituminous fermentation.

Letter xx. Examination of opinions reſpecting the origin of peat—Aboriginal formation—A marine depoſit—Mineral origin—Floating iſlands—A recent vegetable ſubſtance.

Letter xxi. The purer bitumens, the reſult of the ſame fermentation by which peat has been formed—Bituminous fermentation imitates, in its reſult, the operation of ſecretion—Mineral tallow, perhaps of animal origin—Other arguments in favour of bituminous fermentation.

Letter xxii. Of the origin of the purer bitumens—Naphtha—Petroleum—Mineral tar—Mineral pitch—Aſphaltum—Amber—Mellite—Jet and Cannel coal.

Letter xxiii. Opinions reſpecting the formation of coal—Earth impregnated with petroleum, the opinion of Buffon and Genſanne—Opinion of Sign. Arduino—Of Dr. Hutton and Profeſſor Playfair—Of Mr. Williams—Of Monſ. Tingry—Of Dr. Darwin—Of Mr. Kirwan—Of Mr. Hatchett—Of Monſ. Patrin—Of Monſ. Fourcroy.

Letter xxiv. Inquiry reſpecting the origin of coal continued—Hypotheſis propoſed—Moſaic account of the Deluge—Objections againſt—Univerſality of the Deluge—Changes thus effected—Vegetable matter diſpoſed in ſituations in which coal now exiſts.

Letter xxv. Inquiry whether the vegetable matter was depoſited at the Deluge under circumſtances favourable to its converſion into coal—Bitumen alone not fitted for fuel—Other matters neceſſary to be added—Peculiar arrangement of the particles.

Letter xxvi. Recapitulation—Apparent agreement of the hypotheſis with the œconomy of nature.

Letter xxvii. Mineral charcoal—Opinions reſpecting—Subterranean combuſtion of pit-coal—Combuſtion of pyrites—Mineral charcoal.

Letter xxviii. Pyritous woods—Opinions of Dr. Hutton and Mr. Playfair—Igneous origin—Aqueous origin examined.

Letter xxix. Petrifaction—Theories reſpecting—Subſtitution—Adopted by Walch, Kirwan, Daubenton, Fourcroy, &c.—Theory of Dr. Hutton and Mr. Playfair.

Letter xxxi. Theory of the petrifaction of wood propoſed—Petrified wood, ſiliceous, calcareous, and aluminous.

Letter xxxii. Siliceous pebbles—Conjectures as to the time, and mode of their formation—Cryſtalline fluid of Reaumur—Agatine nodules—Theory of their formation—Opinions of Dr. Hutton and Mr. Playfair—Aqueous origin ſupported.

Letter xxxiii. Siliceous waters of Carlſbad—Of Iceland—Of Bath—Siliceous tufa of the Geyſer—Vegetable calculi—Flint in the epidermis of plants.

Letter xxxiv. Petrified wood—Divided into ſiliceous, calcareous, aluminous, &c.—Siliceous divided into ſilicized wood

and

and ſilicized bituminous wood—The latter, into calcedonic, agatine, jaſperine, and opaline.

Letter XXXV. Calcedonic wood—agatine—jaſperized.

Letter XXXVI. Opaline wood—The reſult of the union of ſiliceous and ſoft bituminous matter.

Letter XXXVII. Evident affinity between ſilicized, bituminous, or opaline wood and pitch-ſtone—Analyſis of opaline wood—Of pitch-ſtone—Similarity inferred.

Letter XXXVIII. Semi-opal—Experiment on ſemi-opal of Telkebanya—Opal—Its wonderful properties—Analyſis by Klaproth—Horn-ſtone and flint.

Letter XXXIX. Calcareous wood—Lime frequently held in ſolution, in water—Various forms of depoſition—*Confetto di Tivoli*—Quarries of tufaceous ſtone—Stalactitic caverns.

Letter XL. Calcareous foſſil wood—Where found—Calcareous wood of Oxfordſhire—Dorſetſhire—Somerſetſhire—Analyſis—Mixture of ſpar and bitumen—Calcareous wood of New South-Wales—Aluminous wood, &c.

Letter XLI. Metallic foſſil wood—Bog iron ore—Foſſil wood, impregnated with iron—With copper, &c.

Letter XLII. Variety of petrified woods—Proceeding from original natural difference—From the labours of man.

Letter XLIII. Varieties of petrified woods continued—Thoſe proceeding from the operations of inſects—Starry ſtone of Chemnitz—*Teredo marina.*

Letter XLIV. Secondary vegetable foſſils—In ſchiſti—In ſand-ſtone—In calcareous ſtrata—In argillaceous nodules.

Letter XLV. Great difficulty of aſcertaining even the genera of the plants which are thus preſerved—Dorſiferous plants and cacti moſt common.

Letter XLVI. Foſſil ſtems of plants—Of the reed, &c.—Foſſilium incognitum.

Letter XLVII. Remarks on leaves contained in nodules—Impreſſions of the ſame ſide of the leaf on each nodule—Accounted for by Juſſieu, Schultz, &c.—Explanation propoſed.

Letter XLVIII. Foſſil flowers—Their exiſtence doubtful—Foſſil ſeeds and ſeed-veſſels—Foſſil fruits—Foſſil loaves.

Letter XLIX. Concluſion.

Mr. P. has rendered theſe letters much more pleaſing and inſtructive than the nature of the ſubject might perhaps give reaſon to expect; and he has embelliſhed his work by the delineations of the principal foſſils of a vegetable origin, on nine elegant coloured plates, beſides an engraved frontiſpiece, and a vignette cut in wood.

It is not our intention to follow him, ſtep by ſtep, through the whole ſeries of theſe letters; we ſhall only take notice of ſuch parts of the work, and ſhall tranſcribe ſuch paſſages

as may ſeem likely to give our readers an adequate idea of the author's ſtyle, as well as of the nature of the ſubject, and his mode of treating it.

In the letter, number 4, Mr. P. ſpeaking of the nomenclature generally adopted by the mineralogical writers, mentions his objections to the term *Petrifaction*; for as this means only the converſion into ſtone, it cannot of courſe be generally applied to denote the objects of his examination, ſince theſe are found in various other ſtates of exiſtence, ſuch as the pyritous, and the bituminous.

The epithets, *extraneous* or *adventitious*, are ſtill more objectionable, for they convey opinions reſpecting thoſe ſubſtances, which a cloſe examination of the facts will ſhow to be ill founded.

"The term foſſil," he ſays, "ſo often vaguely employed, is, in fact, the term, deſcribing all thoſe mineral ſubſtances, which have been dug out of the earth. Theſe I divide into primary and ſecondary, agreeable to the generally accepted diviſion of mountains. Under the PRIMARY FOSSILS, I place all thoſe ſubſtances, which may be ſuppoſed to be natives of, and to have exiſted primitively in, the ſubterranean regions: ſuch are the metals, ſtones of the granitic claſs, and moſt of the various ſubſtances, of which the primitive mountains are formed. Under the SECONDARY FOSSILS *, I place thoſe ſubſtances, which bear indiſputable teſtimony, in their ſtructure and form, of their having exiſted in an organized ſtate; and which are therefore known to have had an animal or vegetable origin; but which have afterwards entered into, and become ſubjects of, the mineral kingdom.

"SECONDARY FOSSILS, which are alone intended to be the ſubjects of our inveſtigation, may, according to their origin, be divided into two claſſes, VEGETABLE OR ANIMAL FOSSILS. Each claſs will be found alſo capable of a further diviſion, into orders, genera, and ſpecies; which claſſification, although impoſſible to be made correſpondent with that of their recent analogues, will certainly, however, yield ſome degree of perſpicuity to the obſervations offered in this work. The varieties of the ſpecies can ſeldom be expected to be diſcoverable in our ſpecimens; this term, therefore, may be adopted for thoſe varieties dependent on compoſition; and which may be diſtinguiſhed by the epithets, appropriated to the ſeveral kinds of matter of which they are formed: ſuch as ſiliceous, calcareous, aluminous, bituminous, &c. Thus, I hope, without adopting any harſh or offenſive change, all confuſion of terms may be avoided, and an intelligible mode of expreſſion ſecured.

* Tranſubſtantiata, Linnæi.

"It

"It is proper to obſerve here, that I ſhall conſider as foſſil bodies, ſome ſubſtances, which, by writers of conſiderable authority, have been deemed unfit to come under that denomination. The ſubſtances which I here allude to, are thoſe which, having loſt, by the decompoſing powers of certain ſubterranean proceſſes, not only all the ſofter parts, but almoſt the whole of thoſe principles which are peculiar to animal or vegetable ſubſtances, ſeem to retain only the earth of the bony lamellæ, or of the ligneous fibre. Theſe are the *foſſilia, vulgo dicta*, of Linnæus. But, ſince it is indubitable, that the remaining principles have not only entered into intirely new combinations; but that new matter, as carbonic acid, &c. is ſuper-added, it muſt be allowed, that a degree of change, in the nature of the ſubſtance, muſt have taken place. Other bodies have been conſidered as ſecondary foſſils, which, a ſlight examination will ſuffice to ſhew, ought not to be thus claſſed. Theſe are—1ſt. IMPRESSIONS *. Theſe are certain hard, but once ſoft, mineral ſubſtances; which retain the figure which has been impreſſed on them, by ſome ſecondary foſſil. 2dly. CASTS †. Theſe are formed by the depoſition of mineral matter in the cavities, left by the decay of organized bodies, involved in ſome ſolid *matrix*. 3dly. INCRUSTATIONS ‡. Theſe are formed by ſuch an appoſition of mineral matter, generally by precipitation or depoſition, as effects the envelopement of ſome vegetable or animal body, in a mineral cruſt." P. 36.

The fifth letter contains the following elegant epitome of Geology:—

"Mountains are, with propriety, divided into primitive, or primeval; and ſecondary, or epizootic. The primitive and ſecondary mountains differ, not only in their compoſition, but even their form.

"The primitive mountains are compoſed of granites, and of ſtones of the granitic claſs; of porphyry, jaſper, ſerpentine, ſandſtone, trap, and ſometimes, but more rarely, of lime-ſtone, fluors, gypſum, &c. Theſe ſubſtances, ſometimes, lay [lie] in ſtrata; but, moſt frequently, they are found in huge blocks; thus a granite mountain, about thirty miles from the Cape of Good Hope, called the PEARL DIAMOND, riſes out of the ground, to the height of about 400 feet, being half a mile in circumference; and formed of a ſingle block of granite. Theſe mountains never cover ſecondary mountains, but are often covered by them. They are commonly the higheſt ridges in any chain, and terminate, generally, more narrow and ſharp, than the ſecondary.

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* Impreſſa, Linnæi; Typolithi, Walleriі; Type and Ectype, Breynii; Figuratorum Lapidum Matrices, of others.

† Redintegrata, Linnæi; Petrificata ſpoliata, Luidii; Noyau, Gallorum.

‡ Incruſtata, Linnæi.

" The moſt diſtinguiſhing character of theſe mountains, according to Mr. Kirwan, is a circumſtance which particularly demands your attention—no organic remains, he ſays, are to be found, in the interior part of the ſubſtance of the ſtones of which they are compoſed.

" Secondary mountains are, generally, marked by a ſofter outline: and poſſeſs the diſtinctive character, of being compoſed of, or at leaſt, of containing within them, the foſſil remains of organized ſubſtances. They always reſt on, and cover primary mountains: and very commonly, alſo, they lean on their ſides, or inveſt them. The ſecondary mountains are formed, like the primitive; of either one ſpecies of ſtone, or of ſtrata of different ſpecies. Some are ſaid to be derivative, being ſuppoſed to have originated from the diſintegration of primitive mountains.

" The ſubſtances, of which the ſecondary mountains are chiefly compoſed, are lime-ſtone, ſwine-ſtone, marlite, chalk, and gypſum. They are alſo, ſometimes, formed of indurated clay and lithomarga, jaſper, porphyry, trap, ſiliceous ſand-ſtone, and other ſubſtances, which belong alſo to the primitive mountains.

" The various ſtrata of which the earth is compoſed, as deep as the curioſity, and the neceſſities of man, have induced him to explore them, manifeſt, in a moſt ſtriking manner, the wiſdom diſplayed in the arrangement of the materials which compoſe the preſent world. The firſt layer, generally conſiſting of a rich black mould, is formed almoſt entirely of the remains of innumerable animals and vegetables, which, having lived through their deſtined periods, have been reſolved into their firſt principles. This ſubſtance, laying [lying] at the ſurface, where alone it would be of utility, yields ſuſtenance to the vegetable kingdom; and, thereby, becomes the actual, though not the immediate, ſupport of man, and of the reſt of the animal creation. Beneath this, is moſt commonly found, a thick bed of clay, which furniſhes the matter of which bricks and tiles, with the various ſpecies of pottery, and innumerable other articles, adapted to promote the comforts of ſocial life, are formed. Next to this, in general, vaſt beds of gravel appear, compoſed of pebbles; varying much in their ſize and form: and with this is alſo commonly found the finer gravel; which likewiſe varies, in different parts, in its degree of fineneſs, and in its colour. Underneath theſe are the infinitely varying ſtrata of ſand-ſtone, lime-ſtone, &c. which ſerve, with the trunks of trees, which have grown in, and which have been nouriſhed by, the firſt layer; and with the bricks and tiles, made from the ſecond layer, to ſupply the materials, of which the dwellings of man may be compoſed. They alſo ſerve, with the ſand and gravel of the third ſtratum, to ſupply that kind of ſurface to the earth, in thoſe parts which are moſt inhabited by the civilized part of mankind, as may beſt contribute to the comfort and expedition of the intercourſe, which muſt, neceſſarily, take place between the inhabitants of diſtant parts. Theſe ſtrata

of

of ſtone, varying perpetually in their colour, ſolidity, and texture, form, in ſome places, the ceilings and floors of the vaſt ſubterranean caverns, which are found in various parts of the world; and which often contain, as do thoſe, particularly, in the principality of Bayreuth, and in the Hercynian foreſts, very intereſting ſpecimens of thoſe remains, which are the objects of our particular reſearch. They alſo form the ſurrounding parts of thoſe mines, which contain the valuable metals, which civilized man forms into innumerable articles of utility, and of ornament. Beneath ſchiſtoſe or ſlaty ſtrata, are, generally, found the immenſe beds of coal, ſo neceſſary to the comfort, and, in ſome ſituations, even to the exiſtence of man. Theſe ſtrata do not always follow each other in regular order; ſince ſand and gravel are, ſometimes, found at a conſiderable depth, and trap, or ragſtone, is often interpoſed between them, in various directions.

"In almoſt all theſe ſtrata, even to a very conſiderable depth, the remains of vegetables and animals, which have exiſted in former remote periods, are frequently found: and, in general, poſſeſs the ſame phyſical and chemical properties, and are compoſed of ſimilar conſtituent parts, with the ſtrata themſelves. What theſe conſtituent parts are, becomes, therefore, an object of neceſſary examination." P. 40.

Among the various objects of mineralogical inveſtigation, the nature, origin, and formation of coals, or of bituminous ſubſtances in general, have long exerciſed the induſtry of ſcientific perſons. Their extenſive uſe in civil œconomy, beſides other obvious and weighty conſiderations, renders that ſpecies of bodies an article not of mere curioſity, but of the utmoſt importance to the human ſpecies; and, therefore, no pains ought to be ſpared in the inveſtigation of whatever relates to them.

It has been a queſtion long diſcuſſed, whether coals were, or were not of a vegetable origin; for though evident parts of vegetables have often been found imbedded in coal, yet their general appearance, as every body knows, is far from exhibiting the forms of vegetable bodies. However, the preſent ſtate of knowledge ſeems to admit that coals truly have a vegetable origin; as ſuch therefore they come within the limits of Mr. Parkinſon's plan, and accordingly the nature of coals and of bituminous ſubſtances in general occupies a great part of his work.

After the preliminary illuſtration of the firſt transformation of vegetable matter, Mr. P. begins by giving the hiſtory of the diſcovery of coals; he then ſtates the principal facts, that have been recorded, concerning their ſituation, extent, and variety; their different ingredients, as determined

mined by chemical analysis; their use, and other particulars.

In the 18th letter he enters on the most difficult part of the subject; namely, the transformation of vegetable matter into coal. This he endeavours to explain in a modest and ingenious manner; and we must acknowledge that his explanation seems, at least for the present, to be quite satisfactory. For the information of our readers we shall subjoin it in his own words.

"The resolution," he says, "of vegetable matter into mould, fit for the future growth of vegetables, is the result of a design, the end of which is evident. But when vegetable matter is deposited at depths lower than the roots of vegetables ever reach, a conversion into a substance of this kind would be useless; and nature, it must be remembered, does nothing in vain. Another process is therefore instituted; and instead of a substance being produced, calculated to promote vegetation, where vegetation never takes place, a substance is formed, differing in its nature, and varying in its properties, from all others.

"The process by which this substance is formed I shall take the liberty to consider as of the fermentative kind, and shall distinguish it by the name of BITUMINOUS FERMENTATION; defining it—*A fermentation peculiar to vegetable matter placed in such situations, as not only exclude the external air, and secure the presence of moisture, but prevent the escape of the more volatile principles; and which terminates in the formation of those substances termed bitumens.*

Soon after, he says, "Almost all vegetable matters manifest a strong disposition to decomposition, when the separation of their integrant molecules is aided by the interposition of the particles of water; and particularly if, with this, is combined the powerful energy of caloric. If this latter agent be employed, only in a low degree, an intestine motion among the integrant molecules takes place, the equilibrium by which that particular mode of composition was preserved is broken, a separation of the constituent principles takes place, they become influenced by new attractions, and then enter into new combinations and modes of existence. Thus a resolution of the original compound is effected, and new substances are formed, differing much in their physical, as well as their chemical properties, from the substance from which they have proceeded. One particular point in which they almost always differ may be here very properly noticed. The combinations resulting from these spontaneous changes, occasioned by the intestine motions of the constituent principles, regularly produce substances less compounded than those which these principles previously formed. Before the final change, however, is completed, certain regular periods in the process must be passed through;

through; and the ſubſtance expoſed to the operation muſt neceſſarily exiſt in ſeveral intermediate ſtates. In paſſing through theſe different ſtates it neceſſarily acquires new and peculiar characters; and may be arreſted in any one of theſe ſtages of transformation, and ſo fixed, that it ſhall paſs on to no farther change.

"Between the phenomena of fermentation in general, and thoſe which reſult from that which I term the bituminous fermentation, I truſt you will perceive a total agreement, when the latter are more particularly examined. But that this may more clearly appear, I will proceed to take a more particular view of the effects of this proceſs, with thoſe proceeding from the other ſpecies of vegetable fermentation.

"Vegetable matter, then, I conſider as ſubject to five different ſpecies of fermentation, each of which appears to be, in a great meaſure, dependent on the degree to which the acceſs of air and water is admitted." P. 183.

Omitting the deſcriptions of the other ſpecies of fermentation, viz. thoſe which produce wine, yeaſt, vinegar, &c. we ſhall only tranſcribe the explanation of the bituminous fermentation.

"But if, inſtead," this author ſays, "of being thus expoſed to the influence of the air, a maſs of dead vegetable matter be accumulated in ſuch ſituations as allow of the admiſſion of water; but in which, by the compactneſs of the ſuperincumbent ſtratum of earth, not only the external air is ſhut out, but the diſengaged gaſeous matters are prevented from eſcaping, the *bituminous fermentation* takes place; and bituminous matters are formed in various degrees of maturity and pureneſs, according to the ſtage at which the proceſs may have arrived, or the extraneous matters which may have been admitted.—But I do not, however, wiſh you to forget, that, of the taking place of the proceſs I have here deſcribed; I am not able, for the reaſons already given, to adduce direct proof; the proofs of its exiſtence muſt be obtained by inference, and from analogy.

"This I ſhall now attempt; and ſhall hope that, by comparing it with the other ſpecies of fermentation, and by examining the reſults of this proceſs, we ſhall be able to form more reaſonable conjectures as to the nature of the new combinations into which the principles have entered.

"The ſubſtance, then, which I conceive to be entirely dependent on, and actually the product of this proceſs, is bitumen; a ſubſtance which manifeſts, upon examination, all thoſe properties which might, *à priori*, be expected to be found in a body conſtituted under the particular circumſtances which I have preſumed to have directed its formation.

"In the firſt ſtage of the vinous fermentation, we perceive that a conſiderable portion of the more volatile parts of the mixture is

diſſipated; and that it is only by the careful preſervation of the remainder that the accompliſhment of this proceſs is effected. In the acetous fermentation, this eſcape of the volatile parts is continued through the whole of the proceſs, and occaſions the great difference which exiſts between the two products. In the firſt of theſe ſpecies of fermentation, carbon, that principle which always ſeems to affect that mode of combuſtion, obſervable in ignited charcoal, where flame is not preſent, is, we have remarked, diſſipated in very large quantities, by which its doſe in the mixture muſt be conſiderably diminiſhed; whilſt, ſhould hydrogen even be ſuppoſed to eſcape in a ſimilar proportion, ſtill, from the decompoſition of the water, ſufficient of this principle, which I will call the principle of inflammability, will be yielded, to give the ſpirituous and very inflammable product which we find to be the reſult of this proceſs. In the latter of theſe ſpecies of fermentations, in which the diſſipation of the volatile matters are [is] carried to the utmoſt extent which the degree of temperature will admit, the mixture appears to be deprived of almoſt the whole of its hydrogen; except, perhaps, juſt ſo much as is left in combination with the colouring principle, and the water, whilſt the oxygen is attracted, nearly in the ſame proportion, by the carbon from the atmoſphere, and from the very conſiderable doſe of this acidifying principle; and, from ſome peculiar modification of their union, the product, *vinegar*, reſults, poſſeſſing a high degree of acidity, but not the leaſt degree of inflammability.

"We will now examine the changes which may be expected to reſult from the decompoſition of vegetable matters placed in ſubterranean ſituations, and conſidering theſe, with the properties which are poſſeſſed by the ſuppoſed product of the bituminous fermentation, ſhall be enabled, eſpecially by recollecting what has been juſt ſaid of the other ſpecies of fermentation, to determine whether it is right to admit of the exiſtence of ſuch a ſpecies of fermentation or not.

"Secured on every ſide by the ſurrounding earth, the maſs of vegetable matter is preſerved, as it were, in a well cloſed veſſel; hardly any eſcape being permitted to any of its more volatile particles, nor any admiſſion of extraneous matters allowed, except of ſuch as are introduced with the water which may inſinuate itſelf by ſoaking through the interſtices of the earthy particles, compoſing the ſeveral ſtrata which incloſe it. It is decreed that a ſtrong diſpoſition to ſeparate, and to unite in another order, ſhall ſecure the neceſſary decompoſition of dead organiſed matter, which, according to the economy of nature, is but to poſſeſs a ſhort and tranſient coheſion. Agreeable to this law, this maſs of vegetable matter, now deprived of the energy of vegetable life, muſt undergo ſome change; but, from the cloſeneſs of its preſervation, it cannot admit that eſcape of the gaſeous matters on which the commencement of the vinous, acetous, or putrid fermentation depends; another proceſs is therefore inſtituted. The hydrogen,

carbon,

carbon, and oxygen are diſengaged from their former attachments, but, being prevented from flying off in a gaſeous ſtate, are obliged again to unite, and to enter into new combinations. Under theſe particular circumſtances, a ſubſtance may be expected to be formed containing a conſiderable portion of theſe principles ſo abundant in vegetable matter. In this reſpect, there undoubtedly may be diſcovered a remarkable agreement between the ſuppoſed product of this fermentation, and the hypotheſis by which its formation is attempted to be explained; ſince, in all bituminous ſubſtances, the abundant exiſtence of theſe three principles has been ſufficiently proved by analyſis.

"In this, as in every other ſpecies of fermentation, a conſiderable difference may exiſt, as to the degree of perfection to which the proceſs may proceed, and, of courſe, as to the degree of perfection which the product may poſſeſs. Thus I expect to ſhew, that, according to length of time, excluſion from the air, and the exiſtence of other favourable circumſtances, will theſe bituminous ſubſtances be found, in their ſeveral approaches to that ſtate to which the laws of nature ſeem to have particularly deſtined them.

"Peat, that combuſtible and inflammable ſubſtance, generally found in conſiderable maſſes at a little depth beneath the ſurface of the earth, poſſeſſing chemical properties eſſentially different from every other ſubſtance which has not derived its exiſtence from the ſame origin, appears to be the firſt product of this kind of fermentation, and to have been formed in ſituations not favourable to the rapid completion of this proceſs. The celerity with which this proceſs is accompliſhed muſt depend on the cloſeneſs with which the gaſeous principles are ſecured; but it ſhould be conſidered, that ſuch peat-bogs, as are comparatively but of modern formation, are covered by a coat of vegetable mould, in an humid ſtate, of no conſiderable degree of thickneſs, and therefore the eſcape of the more volatile principles, and the admiſſion of atmoſpheric air, is only partially prevented; the proceſs muſt therefore be carried on with much leſs effect than in thoſe caſes which will be hereafter mentioned, where vaſt maſſes of vegetable matters have been ſuddenly buried under a conſiderable thickneſs of earthy depoſition.

"The abundance of hydrogen, carbon, and oxygen, in peat, is demonſtrated by its analyſis. By the early analyſis of Schoockius we learn that it yields an oil much reſembling the oil of amber, with an acid liquor. Monſ. Fourcroy relates, that, on expoſing peat to the action of heat in a diſtillatory apparatus, a yellow or reddiſh fœtid water is obtained, an oil of a moſt diſagreeable odour, with carbonate of ammonia, and carbonated hydrogen gas, alſo ſmelling moſt diſagreeably; a coal being left which is frequently pyrophoric, and which yields, after incineration, muriate and ſulphate of ſoda and of pot-aſh, mixed with

with the phosphate and sulphate of lime, and with the oxides of iron and of manganese *.

" The prevalence of hydrogen in this substance is fully displayed by the foregoing analysis, since not only enough exists for the formation of this peculiar oil, but a considerable quantity of this principle is also disengaged in a gaseous form: the agreement, therefore, between this substance, and what might, *à priori*, have been supposed would be the product of vegetable matters placed under these particular circumstances, appears to be evident. The original mode of existence which belonged to this substance is sufficiently marked, by the great quantity of vegetable substances which are found in it, which have not suffered such an alteration as to hinder the immediately tracing of them to their true origin. That this substance has been subjected to the influence of the two circumstances which seem essential to this peculiar fermentation, the presence of moisture and subterranean situation, must appear so plain from the descriptions you have already had laid before you, of the state in which peat-mosses are found, that, on this point, not a word need be added. Peat, therefore, I presume, we may regard as a vegetable secondary fossil; having been formed from vegetable matter, changed in its nature and properties by a certain fermentation, which has been carried on in the mineral regions." P. 187.

In the 19th, and some of the following letters, Mr. P. continues to illustrate the above-mentioned theory, in the course of which he principally describes various vegetable substances found in an intermediate state between that of sound vegetables, and of the bituminous or coaly form. We have a most remarkable instance of this sort in the trunks of trees that are found imbedded in peat, which, when first discovered, generally are spungy, soft, and of a dark brown colour; but retaining their original shape so exactly as to manifest even their species. The well known changes which mow-burnt hay undergoes, are likewise adduced as instances tending to illustrate the same theory; and for the same purpose Mr. P. mentions the various attempts, partly or entirely successful, that have been made with a view of converting vegetable into bituminous, or tallow-like, matter.

" One more instance," he says, " remains to be adduced of the formation of oily matter from substances possessing nothing of an oily nature, merely by the aid of a chemical process. In referring to this, I trust a fair opportunity will offer itself of determining whether the formation of naphtha, petroleum, amber, or, in a word, the bitumens, may be attributed to a change induced in vegetable matter by a peculiar species of fermentation. The

* Syst. des Connois. Chem. tom. viii. p. 233.

change,

change, to which I allude, is one which takes place in the product of the vinous fermentation; and which ſeems to point out a ſtrong analogy between that ſpecies of fermentation and the proceſs of bituminization.

"In the vinous fermentation, during the ſtage of ſenſible effervescence, as has been already obſerved, a conſiderable quantity of oxygen is diſſipated, in a gaſeous form, in combination with a portion of carbon, ſufficient to form with it carbonic acid gas: this eſcape of theſe two principles, leaving, we may ſuppoſe, an increaſed proportion of hydrogen in the remaining mixture. In the next ſtage of the proceſs, that which is accompliſhed in the cloſed veſſels, part of the remaining oxygen, which is denied the opportunity of thus liberating itſelf, with carbon, in a gaſeous form, enters into another kind of combination with the ſame principle, and forms the *acid of the wine*; which, according to the opinion of Fourcroy, is the malic acid: whilſt the hydrogen, uniting with another part of the oxygen, and holding a portion of carbon in ſolution, forms with it the *ſpirituous* or *intoxicating* part; the whole forming WINE. This vinous fluid being ſubjected to the diſtillatory proceſs, a new arrangement of theſe principles enſues: and a combination of them, in which hydrogen is highly predominant, comes over in the form of ALCOHOL.

"If to this alcohol an acid, but particularly the ſulphuric, be added, then a ſubſtance will be ſeparated, by diſtillation, the moſt light and inflammable of all fluids, termed ETHER; and which, in conſequence of its poſſeſſing theſe properties of the pureſt fluid bitumen, is often deſcribed by the ſame name, *naphtha*. But if the diſtillation be continued beyond this, a heavier and leſs volatile fluid comes over, containing a larger doſe of carbon; and is called, from its oily appearance, the *oil of wine*; a gas being alſo at the ſame time ſeparated, which, on being mixed with the oxygenized muriatic acid gas, actually produces an *oil* poſſeſſing peculiar properties. Should the oxygenized muriatic be the acid which is employed from the firſt, an oily matter is generally the reſult of the diſtillation; and if the acid be employed in a large proportion, a white, opaque *greaſy ſubſtance*, of the conſiſtence of half-melted tallow, will be formed." P. 216.

The nature of the mineral charcoal is deſcribed in the 27th letter. This ſubſtance differs from common coal in its not containing bitumen. The *Kilkenny coal* is of this ſort. Various hypotheſes have been offered, in explanation of the origin of this ſubſtance; but they are all liable to conſiderable difficulties; yet, upon the whole, after a mature conſideration of the facts, and opinions, which Mr. P. ſtates, the moſt probable conjecture is, that this mineral charcoal, or natural coke, is nothing more than common coal, deprived of its bituminous matter by the action of heat.

The

The very remarkable converſion of wood to a ſplendid metallic matter, commonly called *pyritous* wood, is examined in the 28th letter; wherein this author ſketches the various appearances of thoſe bodies, deſcribes the places in which they are more frequently found, and ſtates the various opinions or conjectures that have been offered in explanation of the wonderful metamorphoſis which they have undergone.

The 29th and 31ſt letters treat of petrifaction, or of the converſion of vegetable bodies into ſtone; and this alſo is examined in a manner ſimilar to the preceding ſubjects; namely, by ſtating the principal facts, and then adding an examination of the opinions, conjectures, &c. Among all thoſe particulars, we ſhall only ſelect and tranſcribe the author's opinion concerning petrifaction.

"Whilſt," ſays he, "endeavouring to aſcertain the nature of the proceſſes, by which the ſeveral bituminous ſubſtances have been formed, it was ſuggeſted, that the ligneous parts of vegetables, in detached pieces, as well as in large maſſes, when placed in ſubterranean ſituations, and pervaded by moiſture, paſs through certain ſpontaneous changes, from the inteſtine motion of their particles, and the new arrangement of their principles, by which they gradually acquire a bituminous nature. In this manner is formed bituminous wood; which, if the proceſs is not interrupted, it is preſumed, paſſes into the ſtate of pure bitumen; or if expoſed to the influence of certain circumſtances, already particulariſed, a different modification of its particles enſues; and jet, or ſome of the different varieties of coal, are produced. But if the ſuperincumbent ſtrata be not ſufficiently compact, to confine the more volatile matters; if the water be in too large, or in too ſmall a quantity, or not ſufficiently ſtagnant; or if any other circumſtance prevent the farther progreſs of the bituminous fermentation—the bituminous wood, being now rendered unfit for the food of inſects, and having acquired a conſiderable degree of durability, may remain without any farther change for ages. This fact is rendered evident in many parts of this kingdom, where trees have been thus preſerved from a period beyond the tradition of man.

"In this bituminized wood, two circumſtances are obſervable, which are particularly deſerving notice. The firſt is, that, although rendered eſſentially different in its nature, it frequently happens, that its form has undergone no change, and that the diſpoſition of its fibres has ſuffered hardly any alteration. The ſecond is, that, when found in wet ſituations, its ſubſtance is ſo thoroughly pervaded by water, that it may be diſcharged from it as from a ſponge.

"Reflection on theſe circumſtances muſt ſhew, that this wood is in the exact ſtate which fits it, for becoming a ſimilar ſubſtance, with

with that which moſt ſpecimens of foſſil wood preſent to our view. The form and ſtructure of the wood, with even ſome of its ſmaller fibres, are curiouſly preſerved; water pervades every part of it; and its durability is ſuch, as to enſure its preſervation until that event happens, on which its conſolidation appears to depend—the ſaturation of the water, with which it is in every part imbued, with earthy particles, chiefly in a ſtate of ſolution. Theſe conſolidating, by the formation of extremely minute cryſtallizations, through the whole ſoftened maſs of bituminized wood, gives it an aluminous, a calcareous, or a ſiliceous ſubſtance, without diſturbing the exiſting arrangement of its fibres. Thus appear to be formed all thoſe foſſils, which really deſerve the name of petrifactions: and thus, perhaps, can, alone, be explained that curious phenomenon—the exact preſervation of even the minute fibres of the wood; ſtill retaining their continuity, and their original characteriſtic diſpoſition, whilſt their ſubſtance has undergone a converſion into ſtone." P. 314.

The ſame ſubject of the converſion of vegetable bodies to ſtone, but of other genera; ſuch as the ſiliceous, the calcareous, &c. occupies the remaining letters of the work; and all thoſe converſions are treated in the ſame judicious and uniform manner. The facts and the opinions are clearly ſtated: they are impartially examined, and from that examination very fair concluſions are derived, to which ſeveral original obſervations, conjectures, &c. are added.

From theſe letters we might now proceed to tranſcribe a variety of pleaſing and inſtructive paſſages; if we thought, that by ſuch means we could convey a better idea of this author's merit and ſtyle, or of his mode of treating the ſubject. But as thoſe objects, we hope, are ſufficiently manifeſted by what we have already mentioned, it would be uſeleſs to detain the attention of our readers by a farther extenſion of this article. We ſhall, therefore, conclude by obſerving, that a work on the ſame ſubject, equally elegant, comprehenſive, and impartial, does not exiſt in Engliſh; nor, as far as we know, in any other language. It is written in a plain, intelligible, and equal ſtyle; ſuch as may, with pleaſure, be peruſed by all claſſes of readers, and is often enlivened by deſcriptions and topics of conſiderable entertainment. We can only expreſs a wiſh, that Mr. P. may be equally ſucceſsful in the ſecond volume of his work, in which he propoſes to treat of what is ſtill more intereſting, namely, the foſſil remains of animal bodies.

ART. II. *The Inferno of Dante Alighieri: Canto* I.—XVII. *With a Tranſlation in Engliſh Blank Verſe, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A. M.* 8vo. 266 pp. Carpenter. 1805.

WE have no complete tranſlation in the Engliſh language of the Divina Commedia of Dante, except by Mr. Boyd, which, though it may be ſubject to the imputation of being ſomewhat too diffuſe, is certainly a work of great merit. The object, and indeed the great excellence of this by Mr. Cary, is that of being faithful and literal. But this is not all; Mr. C. ſhows, in a great many paſſages, a fine and cultivated taſte, and very great poetical ability. His undertaking was certainly of the moſt difficult kind, for it is objected to Dante himſelf, by ſome of the moſt poliſhed of his countrymen, that he is often deficient in elegance, and not unfrequently very harſh and rugged. To exhibit, therefore, a pleaſing verſion of this, the harſheſt of Dante's compoſitions, and particularly in Engliſh blank verſe, could be no eaſy taſk. The reader will, however, find this in general ſucceſsfully accompliſhed, and the Italian ſtudent who wiſhes to be familiarly acquainted with the original poet, will find in this tranſlation a very agreeable and eaſy introduction.

It is with great ſatisfaction we perceive a taſte for Italian literature reviving and extending among us. We aſcribe this, in no mean degree, to the elegant exertions of Mr. Mathias, whoſe different publications in that language have neceſſarily a place in every well-choſen collection, and muſt have had conſiderable influence in directing the public attention to theſe ſtudies.

The Inferno of Dante has been tranſlated into Latin, by the Patre d'Aguino. It has alſo appeared in French and Spaniſh. The French tranſlation does not enjoy the higheſt reputation; that in Spaniſh is one of the ſcarceſt books in the circle of literature. But it is time to give ſpecimens of Mr. Cary's merit. We preſume it is hardly neceſſary to detail the ſubject of this poem, as there are few readers who do not know that it deſcribes the progreſs of the poet through the various departments of the inviſible world, under the guidance and protection of the poet Virgil, and that ſeventeen Cantos are employed in repreſenting the terrifying ſcenes of hell. The poet's entrance to theſe regions, and his firſt interview with Virgil, are thus deſcribed:

"The hour was morning's prime, and on his way
Aloft the ſun aſcended with thoſe ſtars,
That with him roſe, when love divine firſt mov'd

Thoſe

Thoſe its fair works: ſo that with joyous hope
All things conſpir'd to fill me, the gay ſkin
Of that ſwift animal*, the matin dawn,
And the ſweet ſeaſon. Soon that joy was chas'd,
And by new dread ſucceeded, when in view
A lion came, 'gainſt me as it appear'd,
With his head held aloft and hunger-mad,
That e'en the air was fear-ſtruck. A she-wolf
Was at his heels, who in her leanneſs ſeem'd
Full of all wants, and many a land hath made
Diſconſolate ere now. She with ſuch fear
O'erwhelm'd me, at the ſight of her appall'd,
That of the height all hope I loſt. As one,
Who with his gain elated, ſees the time
When all unwares is gone, he inwardly
Mourns with heart-griping anguiſh; ſuch was I,
Haunted by that fell beaſt, never at peace,
Who coming o'er againſt me, by degrees
Drove me to where the ſun in ſilence reſts.
While to the lower ſpace with backward ſtep
I fell, my ken diſcern'd the form of one,
Whoſe voice ſeem'd faint through long diſuſe of ſpeech.
When him in that great deſert I eſpied,
"Have mercy on me!" cried I out aloud,
Spirit! or living man! whate'er thou be!"
He anſwer'd: "Now not man, man once I was,
And born of Lombard parents, Mantuans both
By country, when the power of Julius yet
Was ſcarcely firm. At Rome my life was paſt
Beneath the mild Auguſtus, in the time
Of fabled deities and falſe. A bard
Was I, and made Anchiſes' upright ſon
The ſubject of my ſong, who came from Troy,
When the flames prey'd on Ilium's haughty towers.
But thou, ſay wherefore to ſuch perils paſt
Return'ſt thou? wherefore not this pleaſant mount
Aſcendeſt, cauſe and ſource of all delight?"
"And art thou then that Virgil, that well-ſpring,
From which ſuch copious floods of eloquence
Have iſſued?" I with front abaſh'd replied.
"Glory and light of all the tuneful train!
May it avail me, that I long with zeal
Have ſought thy volume, and with love immenſe
Have conn'd it o'er. My maſter thou and guide!
Thou he from whom alone I have deriv'd
That ſtyle, which for its beauty into fame
Exalts me. See the beaſt, from whom I fled.
O ſave me from her, thou illuſtrious ſage!

* The panther.

For every vein and pulſe throughout my frame
She hath made tremble." He ſoon as he ſaw
That I was weeping, anſwer'd, "Thou muſt needs
Another way purſue, if thou wouldſt 'ſcape
From out that ſavage wilderneſs. This beaſt,
At whom thou crieſt, her way will ſuffer none
To paſs, and no leſs hindrance gives than death:
So bad and ſo accurſed in her kind,
That never fated is her ravenous will,
Still after food more craving than before.
To many an animal in wedlock vile
She faſtens, and ſhall yet to many more,
Until that greyhound come, who ſhall deſtroy
Her with ſharp pain. He will not life ſupport
By earth nor its baſe metals, but by love,
Wiſdom, and virtue, and his land ſhall be
The land twixt either Feltro. In his might
Shall ſafety to Italia's plains ariſe,
For whoſe fair realm, Camilla, virgin pure,
Niſus, Euryalus, and Turnus fell.
He with inceſſant chaſe through every town
Shall worry, until he to hell at length
Reſtore her, thence by envy firſt let looſe.
I for thy profit pond'ring now deviſe,
That thou mayſt follow me, and I thy guide
Will lead thee hence through an eternal ſpace,
Where thou ſhalt hear deſpairing ſhrieks, and ſee
Spirits of old tormented, who invoke
A ſecond death; and thoſe next view, who dwell
Content in fire, for that they hope to come,
Whene'er the time may be, among the bleſt,
Into whoſe regions if thou then deſire
T' aſcend, a ſpirit worthier than I
Muſt lead thee, in whoſe charge, when I depart,
Thou ſhalt be left: for that Almighty King,
Who reigns above, a rebel to his law
Adjudges me, and therefore hath decreed,
That to his city none through me ſhould come.
He in all parts hath ſway; there rules, there holds
His citadel and throne. O happy thoſe,
Whom there he chooſes!" I to him in few:
"Bard! by that God, whom thou didſt not adore,
I do beſeech thee (that this ill and worſe
I may eſcape) to lead me, where thou ſaidſt,
That I ſaint Peter's gate may view, and thoſe
Who, as thou tell'ſt, are in ſuch diſmal plight."
Onward he mov'd, I cloſe his ſteps purſu'd." P. 7.

To each Canto Mr. Cary has added explanatory notes, which demonſtrate very extenſive reading, and a moſt intimate

mate underſtanding of his author. By the lion, in the above extract, the author intended to denote Ambition; by the wolf, Avarice, and by the panther, Pleaſure.

One of the moſt pathetic and beautiful parts of the Divina Commedia, is the tale of Franciſca, in the fifth Canto, which Mr. Cary has thus rendered:

"O Bard! willingly
I would addreſs thoſe two together coming,
Which ſeem ſo light before the wind." He thus:
"Note thou, when nearer they to us approach.
Then by that love which carries them along
Entreat; and they will come." Soon as the wind
Sway'd them towards us, I thus fram'd my ſpeech:
"O wearied ſpirits! come, and hold diſcourſe
With us, if by none elſe reſtrain'd." As doves
By fond deſire invited, on wide wings
And firm, to their ſweet neſt returning home,
Cleave the air, wafted by their will along;
Thus iſſu'd from that troop, where Dido ranks,
They through the ill air ſpeeding; with ſuch force
My cry prevail'd by ſtrong affection urg'd.
"O gracious creature and benign! who go'ſt
Viſiting, through this element obſcure,
Us, who the world with bloody ſtain imbru'd;
If for a friend the King of all we own'd,
Our pray'r to him ſhould for thy peace ariſe,
Since thou haſt pity on our evil plight.
Of whatſoe'er to hear or to diſcourſe
It pleaſes thee, that will we hear, of that
Freely with thee diſcourſe, while e'er the wind,
As now, is mute. The land, that gave me birth,
Is ſituate on the coaſt, where Po deſcends
To reſt in ocean with his ſequent ſtreams.
Love, that in gentle heart is quickly learn'd,
Entangled him by that fair form, from me
Ta'en in ſuch cruel ſort, as grieves me ſtill:
Love, that denial takes from none belov'd,
Caught me with pleaſing him ſo paſſing well,
That, as thou ſee'ſt, he yet deſerts me not.
Love brought us to one death: Caina waits
The ſoul, who ſpilt our life." Such were their words;
At hearing which downward I bent my looks,
And held them there ſo long, that the bard cried:
"What art thou pond'ring?" I in anſwer thus:
"Alas! by what ſweet thoughts, what fond deſire
Muſt they at length to that ill paſs have reach'd!"
Then turning I to them my ſpeech addreſs'd,
And thus began: "Franceſca! your ſad fate

Even to tears my grief and pity moves.
But tell me; in the time of your ſweet ſighs,
By what, and how love granted, that ye knew
Your yet uncertain wiſhes?" She replied:
"No greater grief than to remember days
Of joy, when mis'ry is at hand! That kens
Thy learn'd inſtructor. Yet ſo eagerly
If thou art bent to know the primal root,
From whence our love gat being, I will do,
As one who weeps and tells his tale. One day
For our delight we read of Lancelot,
How him love thrall'd. Alone we were, and no
Suſpicion near us. Oftimes by that reading
Our eyes were drawn together, and the hue
Fled from our alter'd cheek. But at one point
Alone we fell. When of that ſmile we read,
The wiſhed ſmile, ſo rapturouſly kiſs'd
By one ſo deep in love, then he, who ne'er
From me ſhall ſeparate, at once my lips
All trembling kiſs'd. The book and writer both
Were love's purveyors. In its leaves that day
We read no more." While thus one ſpirit ſpake,
The other wail'd ſo forely, that heart-ſtruck
I through compaſſion fainting, ſeem'd not far
From death, and like a corpſe fell to the ground." P. 77.

Brunetto, of Florence, was Dante's maſter, and the account of the poet's interview with him, is among the beſt imagined poetry of this work, and furniſhes Mr. Cary with an opportunity of exhibiting his extenſive acquaintance with Italian literature.

"But I remember'd him; and towards his face
My hand inclining, anſwer'd: "Sir! Brunetto!
And art thou here?" He thus to me: "My ſon!
Oh let it not diſpleaſe thee, if Brunetto
Latini but a little ſpace with thee
Turn back, and leave his fellows to proceed."
I thus to him replied: "Much as I can,
I thereto pray thee; and if thou be willing,
That I here ſeat me with thee, I conſent;
His leave, with whom I journey, firſt obtain'd."
"O ſon!" ſaid he, "whoever of this throng
One inſtant ſtops, lies then a hundred years,
No fan to ventilate him, when the fire
Smites foreſt. Paſs thou therefore on. I cloſe
Will at thy garments walk, and then rejoin
My troop, who go mourning their endleſs doom."
I dar'd not from the path deſcend to tread
On equal ground with him, but held my head

Bent

Bent down, as one who walks in reverent guiſe.
" What chance or deſtiny," thus he began,
" Ere the laſt day conducts thee here below?
And who is this, that ſhows to thee the way?"
" There up aloft," I anſwer'd, " in the life
Serene, I wander'd in a valley loſt,
Before mine age had to its fulneſs reach'd.
But yeſter-morn I left it: then once more
Into that vale returning, him I met;
And by this path homeward he leads me back."
" If thou," he anſwer'd, " follow but thy ſtar,
Thou canſt not miſs at laſt a glorious haven;
Unleſs in fairer days my judgment err'd.
And if my fate ſo early had not chanc'd,
Seeing the heav'ns thus bounteous to thee, I
Had gladly giv'n thee comfort in thy work.
But that ungrateful and malignant race,
Who in old times came down from Feſole,
Ay and ſtill * ſmack of their rough mountain-flint,
Will for thy good deeds ſhow thee enmity.
Nor wonder; for amongſt ill-ſavour'd crabs
It ſuits not the ſweet fig-tree lay her fruit.
Old fame reports them in the world for blind,
Covetous, envious, proud. Look to it well:
Take heed thou cleanſe thee of their ways. For thee
Thy fortune hath ſuch honour in reſerve,
That thou by either party ſhall be crav'd
With hunger keen: but be the freſh herb far
From the goat's tooth. The herd of Feſole
May of themſelves make litter, not touch the plant,
If any ſuch yet ſpring on their rank bed,
In which the holy ſeed revives, tranſmitted
From thoſe true Romans, who ſtill there remain'd,
When it was made the neſt of ſo much ill."
" Were all my wiſh fulfill'd," I ſtraight replied,
Thou from the confines of man's nature yet
Hadſt not been driven forth; for in my mind
Is fix'd, and now ſtrikes full upon my heart
The dear, benign, paternal image, ſuch
As thine was, when ſo lately thou didſt teach me
The way for man to win eternity:
And how I priz'd the leſſon, it behoves,
That, long as life endures, my tongue ſhould ſpeak." P. 239.

When Brunetto takes leave of his friend and pupil, he recommends his " Treaſure" to him, which would to moſt

* So well thy words become thee as thy wounds.
They *ſmack* of honour both. Shakeſpeare, Mackbeth, A. 1. S. ii.

readers be unintelligible, but for the following note by Mr. Cary.

" Ser Brunetto, a Florentine, the ſecretary or chancellor of the city, and Dante's preceptor, hath left us a work ſo little read, that both the ſubject of it and the language of it have been miſtaken. It is in the French ſpoken in the reign of St. Louis, under the title of *Treſor*, and contains a ſpecies of philoſophical courſe of lectures divided into theory and practice, or, as he expreſſes it, ' un enchauſſement des choſes divines et humaines,' &c. Sir R. Clayton's Tranſlation of Tenhove's Memoirs of the Medici, v. i. ch. ii. p. 104. The TRESOR has never, I believe, been printed. There is a fine manuſcript of it in the Britiſh Muſeum, with an illuminated portrait of Brunetto in his ſtudy prefixed. Mus. Brit. M.S.S. 7. E. 1. Teſor. It is divided into four books; the firſt on Coſmogony and Theology; the ſecond, a tranſlation of Ariſtotle's Ethics; the third on Virtues and Vices; the fourth on Rhetoric. For an intereſting memoir relating to this work by M. Falconet, ſee Hiſt. de l'Acad. des Inſcriptions, tom. vii. 296.

" His *Teſoretto*, one of the earlieſt productions of Italian poetry, is a curious work, not unlike the writings of Chaucer in ſtyle and numbers. As it is but little known, I will add a ſlight ſketch of it. He deſcribes himſelf as returning from an embaſſy to the king of Spain, on which he had been ſent by the Guelph party from Florence. On the plain of Roncivalle he meets a ſcholar on a bay mule,

un ſcholaio
Sur un muletto baio,

who tells him that the Guelfi are driven out of the city with great loſs. Struck with grief at theſe mournful tidings, and muſing with his head bent downwards, he loſes his road, and wanders into a wood. Here Nature, whoſe figure is deſcribed with ſublimity, appears, and diſcloſes to him the ſecrets of her operations. After this he wanders into a deſert.

Deh che paeſe fiero
Trovai in quella parte.
Che ſ'io ſapeſſi d' arte
Quivi mi biſognava.
Che quanto piu mirava
Piu mi parea ſelvaggio.
Quivi non a viaggio,
Quivi non a perſone,
Quivi non a magione,
Non beſtia non uccello,
Non fiume non ruſcello,
Non formica, non moſca,
Non coſa ch' io conoſca.
Ed io penſando forte

Dottai

Dottai ben della morte.
E non é maraviglia,
Che ben trecento miglia
Durava d' ogni lato
Quel paeſe ſmagato.

He proceeds protected by a banner, with which Nature had furniſhed him, till on the third day he finds himſelf in a large pleaſant plain,

Un gran piano giocondo,
Lo più gajo del mondo,
E lo più degnitoſo.

On this plain there are aſſembled many emperors, kings, and ſages. It is the habitation of Virtue and her daughters, the four Cardinal Virtues. Here Brunetto ſees alſo Courteſy, Bounty, Loyalty, and Proweſs, and hears the inſtructions they give to a knight, which occupy about a fourth part of the poem. Leaving this territory, he paſſes over vallies, mountains, woods, foreſts, and bridges, till he arrives in a beautiful valley covered with flowers on all ſides, and the richeſt in the world; but which was continually ſhifting its appearance from a round figure to a ſquare, from obſcurity to light, and from populouſneſs to ſolitude. This is the region of Pleaſure, or Cupid, who is accompanied by four ladies, Love, Hope, Fear, and Deſire. In one part of it he meets with Ovid, and is inſtructed by him how to conquer the paſſion of love, and to eſcape from that place. After his eſcape he makes his confeſſion to a friar, and then returns to the foreſt of viſions; and aſcending a mountain, meets with Ptolemy, a venerable old man. Here the narrative breaks off. The poem ends as it began, with an addreſs to Ruſtico di Filippo, on whom he laviſhes every ſort of praiſe.

"It has been obſerved, that Dante derived the idea of opening his poem, by deſcribing himſelf as loſt in a wood, from the Teſoretto of Brunetto, which opens in the ſame manner. I know not whether it has been remarked, that the crime of uſury is branded by both theſe poets as offenſive to God and Nature:

"Un altro, che non cura
Di Dio ne di Natura,
Si diventa uſuriere.

The ſin for which Brunetto is condemned to the Inferno by his pupil, is mentioned in the Teſoretto with great horror. He died in 1295." P. 250.

When we remind the reader that Mr. Cary's profeſſed object was to exhibit a literal tranſlation of his author, and when it is remembered that Dante himſelf is frequently coarſe, and rugged, and inelegant, it ſeems very uncandid to point out a few incorrect words, faulty lines, or unpoetical expreſſions. As a whole, it is an able comment on

on a difficult original, a curious and valuable addition to Englisſh literature, and is evidently the production of very cultivated talents, of a mind well ſtored with various acceſſions of learning, and perfectly equal to what has been undertaken. A life of Dante is prefixed, which is very neat and ſatisfactory, and we ſincerely wiſh that the author may be encouraged again to turn his thoughts, and exerciſe his leiſure, in the fragrant and beautiful field which the genius of Italy muſt have unfolded to his view.

ART. III. *Memoirs of the Life of Agrippina, the wife of Germanicus. By Elizabeth Hamilton, author of "Letters on the Elementary Principles of Education," &c. &c. Three Volumes.* 8vo. 18s. Robinſons. 1804.

THE elegant and ingenious author of this work has frequently afforded us both amuſement and inſtruction; but her talents have never, perhaps, appeared ſo conſpicuous as in the Memoirs of Agrippina. In the *Letters of a Hindoo Rajah*, and in *Memoirs of Modern Philoſophers*, we were indeed amuſed by much keen and well-timed ſatire; while her *Letters on the Elementary Principles of Education* muſt at all times be read with pleaſure and advantage, on account of the importance of the ſubject, and the good ſenſe with which it is treated. In conſtructing the work before us, ſhe had nothing of that aid which, in her former, ſhe derived from ſubjects "that came home to every reader's buſineſs and boſom;" for no one is now naturally intereſted in the fate of Agrippina or her huſband Germanicus; nor is it eaſy to enter into principles of conduct ſo different in many reſpects as were thoſe of the ancient Romans from the principles by which mankind in the preſent age are generally influenced. Yet has Miſs Hamilton contrived, through the whole three volumes, to fix the reader's attention completely, and occaſionally to carry him back to Rome, when under the government of Auguſtus and his ſavage ſucceſſor; to inſpire him with contempt or abhorrence of the tyrant and his creatures; and to make him ſhare with Germanicus and Agrippina in every reverſe of their checquered fortunes.

As a piece of biography, therefore, the memoirs of Agrippina have not often been ſurpaſſed; but we cannot ſay that in our opinion they are altogether calculated to ſerve the purpoſe which the author had in view when ſhe wrote them. That purpoſe was to illuſtrate the principles unfolded in her *Letters on Education;* to ſhew the pernicious conſequences of improper aſſociations early formed, and the neceſſity of curbing the exorbitance of every paſſion. Miſs Hamilton ſoon perceived,

ceived, she says, that this purpose could not be accomplished by fiction.

"A work of imagination, in which the characters are of the author's own creation, and in which every event is at his disposal, may be so managed, as to be admirably calculated to promote the reception of a favourite theory, but can never be considered as a confirmation of its truth. Nor will the theory built upon such a basis be of long duration; for though the brilliant illusions of fancy may affect the sensibilities of the heart, and so far captivate the understanding as to render it unwilling to exert itself in detecting the fallacy of arguments, which have spoken so powerfully to the feelings, the charm will at length be broken, and then the system which had been supported by its influence, will inevitably sink into disgrace.

"The characters in a work of imagination may, it is true, be drawn in exact conformity to nature, and placed in such situations as to afford a striking illustration of certain truths; but how are those who are little accustomed to make observations on human life to judge of the genuineness of the representation? They cannot appeal to experience, and if they refer to the feelings, it is but too probable that the decision will be erroneous. Should it even be otherwise, there is still reason to doubt whether the emotions produced by the narration of fictitious events will awaken those reflections upon the progress of the passions, for which the work may have been principally intended." P. xi.

Without controverting these observations, which, if they refer to the greater part of novels, are indeed incontrovertible, we must observe that almost every thing in the narrative under review, which is in any degree applicable to private life, is just as much the work of imagination as the memoirs of *Cecilia*, or of *Clarissa Harlow*; and that even the *princes* of modern Europe are placed in circumstances so very different from those of Germanicus and Agrippina, that they can derive but few lessons from the *facts* recorded in the memoirs before us. Of Agrippina and her husband nothing can now be known which is not related by a few ancient authors, who give little information concerning the occurrences of their domestic day; and the modern biographer of such personages can supply the deficiency only by inferring their private from their public conduct, according to some favourite theory of human nature. These objections to the choice of her subject did not escape the attention of Miss Hamilton, who thus replies to that which is derived from the elevated rank of her heroine.

"The actions of a person of exalted rank may not, it is true, afford us any direct example, capable of application to the transactions

actions of our limited sphere; but are we hence to infer, that an examination of the passions and opinions in which those actions originated, is without its use? To know how this man rose to power, and that atchieved greatness, may be a fruitless speculation to the private citizen. But to know how far the attainment of the object of ambition tended to happiness; to ascertain the consequences of indulging the love of wealth, or power, or distinction, and all the passions with which they are connected; are objects in which all have an equal degree of interest. When the sphere of action is circumscribed, the passions must of necessity be subject to controul. It is in the rank soil of unlimited power that we are to look for these giant productions of the active principle: but let it be remembered, that though situation may lop some of the most luxuriant shoots, the root is still the same; and that human pride operates in the production of human misery as certainly in the bosom of the peasant as in that of the prince." P. xxiv.

This reasoning is perfectly conclusive, with respect to those passions of which the seeds are sown in the human mind; but there are certainly passions to which human nature is liable, that are wholly factitious and derive their *origin*, as well as their *growth*, from the circumstances in which men are placed. This has been proved with the force of demonstration by the sobereft philosophers of the school of Hartley *; and it is indeed acknowledged by Miss Hamilton herself, when she says, in this very preface, that "in order to the government of the passions, it is necessary to be acquainted with their *origin* and progress." But many of the passions which were the source of much misery to Agrippina and her family, had their origin in circumstances to which there is nothing similar in Christian Europe, and in the genius of heathen superstition as it prevailed in antient Rome; and it is obvious that the reflecting reader will perceive very little in the developement of those passions which he can convert into a lesson of moral conduct to himself. To the other objection arising from our absolute ignorance of Agrippina's domestic employment and manners our ingenious author is more successful in her reply.

"In the life of Agrippina, she has never departed from her authorities; though where they were silent, she has endeavoured to fill the chasm in the manner that appeared most consonant to probability. The employment of Agrippina's leisure hours, her domestic avocations, society, &c. were circumstances which it suited not the dignity of history to record. But circumstances too trivial for history are essentially necessary to the biographer, who

* See particularly *Disquisitions Metaphysical and Literary*, by F. Sayers, M.D. printed for Johnson, 1793.

aims at exciting an interest for the subject of his memoirs in the reader's breast. General descriptions possess not a sufficient influence over the imagination or the feelings, to answer his purpose. 'Where we do not conceive distinctly, we do not sympathize deeply in any human affection.' *

"If Agrippina may sometimes be found in scenes into which she was not followed by the historian,—the scenes themselves, every object with which they are filled, and every ornament by which they are decorated, are faithfully copied from the most authentic describers of ancient manners." P. xxxii.

But as they are modern manners, with which, in a course of education, parents and tutors, and those who educate themselves, are principally concerned, we cannot help still wishing that Miss Hamilton had employed her eminent talents on more modern biography; and written the life of some conspicuous christian, who, without being grosly criminal, had been rendered miserable by some exorbitant passion not duly checked at its first appearance. Pride was the ruling passion of Agrippina; but it was *Roman* pride, which false religion had converted into a virtue, and which in her was therefore what it can never be in a christian, a principle of conduct not only excusable but praise-worthy. This difference indeed between the principles of christianity and those of heathen philosophy, the author points out distinctly, while she inculcates with great force on the minds of her readers the infinite superiority of the former over the latter. But would it not have been more judicious to have chosen as the hero or heroine of her story some personage whose professed principles, as well as whose manners, she might have more easily assimilated to those of her readers. We respect the sensibility which prevented her from attempting to give the genuine likeness of any well known character lately removed from this state of existence, though we think that she carries that sensibility too far; but there are many characters, which, without wounding the feelings of any person, she might have drawn with the utmost exactness, that would have afforded lessons much more useful to the present inhabitants of the British Empire, than any that can be derived *immediately* from the heroes and heroines of antient Rome.

She has, however, unquestionably made the most of the subject which she has chosen. The first chapter in particular, which treats of the history and character of the antient Romans, contains many judicious reflections on the education, civil institutions, religion, and amusements of that people,

* Currie.

from

from which lessons of practical wisdom may be derived by Britons of every rank and every age. We extract the following passage, which does equal honour to the head and heart of the author, and flows with peculiar propriety from a female pen:

"In enumerating the causes which contributed to the vigour and elevation of the Roman character, we must not omit to mention the influence of female manners as one of the most important. Had the minds of the Roman youth received their first impressions from ignorance and folly, we may with some confidence pronounce, that the republic would not have produced many examples of manly virtue. In the passage quoted from Tacitus, we have seen the manner in which the Roman ladies performed one of the most essential duties of the matron character. Taught to place her glory in the faithful discharge of the domestic and maternal duties, a Roman matron imperceptibly acquired an elevation of sentiment, a dignity of manners, which rendered her equally the object of esteem and of respect. Her country was no less dear to her than to her husband; but the same spirit of patriotism which impelled him to exert his valour in the field, or his wisdom in the senate, animated her mind in the instruction of her children, and the regulation of her family. Superior to every puerile pursuit, the only object of her ambition was an increase of the fame and glory of her race. The strength of mind inspired by this principle does not accord with our ideas of female amiability; but when we recollect that the views of a Roman matron extended not beyond the present scene, we shall rather applaud than condemn the heroism which taught her to impress upon the minds of her sons, that it was better to die with glory, than to live without renown.

"While the matrons of ancient Rome preserved this elevation of sentiment, they were no less remarkable for modesty and decorum. They had wisdom to know their proper sphere, and were not impelled by vanity to quit it. But though they did not think it necessary to roam abroad in quest of admiration, it does not appear that their influence on public manners was the less salutary or extensive. Never, indeed, does the female character appear to have been more esteemed or venerated: the respect in which it was held, by softening all the sterner passions, facilitated the progress of civilization, and gave to the Roman mind, perhaps, as great a degree of polish as is consistent with any degree of strength." P. 18.

As the purity of female manners contributed so powerfully to the patriotism and other virtues of the Romans under the republic, so did their dissoluteness, on the introduction of luxury into Imperial Rome, contribute, with no less energy, to that selfishness and cruelty, and profligacy, which disgraced all ranks under the reigns of Augustus and his worthless successor. Of this we have many striking examples in the

the work before us, which however we ſhall not extract; but we cannot refuſe ourſelves the pleaſure of quoting the following reflections, which will be admitted to be juſt by all who have attentively peruſed what precedes them.

"Eight years did Tiberius ſpend in the gloom of ſolitude, a prey to chagrin, and all the paſſions allied to impotent ambition. His temper was not, perhaps, by nature prone either to wrath or cruelty. Had his mother periſhed in the hour of his birth, the ſon of Claudius Nero might have been virtuous and happy. By early aſſociating in his mind the idea of glory with abſolute power, ſhe gave the ſelfiſh paſſions an aſcendancy over the ſocial; and by teaching him that diſſimulation was the firſt attribute of wiſdom, ſhe extinguiſhed the generous principles of truth and honour, and rendered him perpetually liable to the torture of ſuſpicion. The malevolent paſſions that were thus introduced into the heart, were augmented by the very effort of concealment. Let us not however believe, that they at once conquered every feeling, and extirpated all the ſympathetic affections. Their progreſs was gradual; but like the ſlow diſeaſe which attacks the vital organs of the human frame, they imperceptibly increaſed in malignity, till at length they corrupted the whole maſs." P. 146.

Even the virtuous Agrippina contributed to the ruin of her own family, by encouraging in her ſons ſentiments of revenge for the wrongs which had been ſuſtained by their father; and by ſhowing too plainly her partial fondneſs for her elder ſon. Nero was indeed worthy of all the regard that could be ſhown to him by the fondeſt mother, whilſt Druſus, who was naturally impetuous, had been greatly careſſed by a licentious court, and was in many reſpects the reverſe of his gentle and virtuous brother. But

"Seldom will it be found that any parent has indulged an impulſe of partiality for any favourite child, ſo as to create a ſuſpicion that one engroſſes the affection which is due to all, without having ample cauſe to repent of the apparent injuſtice. The puniſhment of Agrippina was, however, uncommonly ſevere. That too evident preference for her elder ſon, which excited the jealouſy of Druſus, increaſed the influence of the paſſions which it had been her aim to check, and rendered him liable to be miſled by the flattery of pretended friends. Perſuaded that he had no ſhare in his mother's affections, he gloried in avenging the injuſtice ſhe had done to his ſuperior merit by her partiality for his leſs-deſerving brother. With a view of vexing his unhappy parent, he broke off a match that had been made for him in his childhood with the daughter of Otho,* and married Æmilia Lepida, niece of the

* Afterwards emperor.

lady

lady whoſe trial and baniſhment has been formerly noticed. As the marriage was made under the auſpices of Sejanus, it could not fail to prove diſagreeable to Agrippina, though ſhe was not yet ſufficiently acquainted with the character of her daughter-in-law, to be aware of the ſtill more formidable objections which a knowledge of its profligacy would have produced. After this event, Druſus openly arranged himſelf under the banners of her mortal foe; and ſuch of the family of the Æmilii as had hitherto adhered to her, now dropped off, and under pretence of following their new ally, paid their court to the ſame power." P. 171.

This is indeed an eminent illuſtration of one of the principles of education, which Miſs Hamilton moſt earneſtly recommends to parents, and which is certainly a principle of the very higheſt importance. The following reflections on the education of the daughters of Agrippina, who was mother to the Emperor Nero, are likewiſe worthy of attention.

" Endowed with all that quickneſs of perception, and vivacity of fancy, which ſo often paſſes for ſuperiority of talent, ſhe made an early progreſs in every branch of literature, and is ſaid to have compoſed both in proſe and verſe with facility and elegance. Her taſte was improved by an early acquaintance with the beſt authors, and all the ſtores of Grecian and Roman literature enriched her mind. Were knowledge and taſte all that is neceſſary to direct the conduct in the path of rectitude, the younger Agrippina would have been a model of virtue. But alas! while her underſtanding was cultivated with aſſiduous care, her mind was expoſed to a ſeries of impreſſions which tended to counteract its influence. That moſt important part of education which ariſes from the circumſtances in which the individual is placed, was all againſt her. Pride of birth, indignation at injuſtice, reſentment of injuries, were the firſt impreſſions received by her young mind. Hatred and revenge were never taught by precept, but they were excited by example; while pride, which coaleſces with every malignant paſſion, and augments its fury, was enforced as the prerogative of high deſcent. When we add to this the flattery of the ſervile train by which ſhe was ſurrounded; the early leſſons of diſſimulation, rendered indiſpenſable by the neceſſity of concealing from ſo many of her neareſt relations the reſentment that their conduct inſpired; and the approbation which was frequently in her hearing given to ſplendid vice; we ſhall not wonder at the inefficacy of thoſe precepts of philoſophy, which ſhe was rather taught to admire than to practiſe. If ſhe had been ſo fortunate as to have been united to a man of virtue, ſhe might ſtill have been virtuous; but with ſuch a huſband as Domitius, there was little room to hope that Agrippina would eſcape the contagion of vice." P. 191.

Whether the faſhionable education which is at preſent given to females of rank in the Britiſh Empire have any reſemblance

semblance to this, it is surely worth the while of parents and guardians to consider. *French* and *Italian* now supply the place of *Greek*; *German* is studied by those who are ambitious of the character of *philosophers* and *rational* christians; while the time that was employed by the preceding generations in acquiring some knowledge of the duties of wives and mothers, is devoted to the acquisition of a superficial skill in music, and to copying by the pencil productions of Grecian art, of which some at least are calculated only to pollute the imagination.

From the copious extracts which we have given, and we might have given many more of equal value, the reader will perceive what kind of moral instruction is to be derived from the Memoirs of Agrippina, the wife of Germanicus. Instruction, however, respecting the education of youth is not the only thing of importance which these volumes contain; for in perspicuous and elegant language they exhibit such a connected view of the politics and parties of the courts of Augustus and Tiberius, as will not perhaps elsewhere be readily found. In the course of our reading we detected a few typographical errors, which, however, we neglected to mark, as well as one or two references to notes, which have not been added. To these trifling defects the ingenious author will pay attention when preparing her work for a second edition; but, for the reasons already assigned, we should be pleased rather to hear that she is employing her time and talents in writing the memoirs of some more modern heroine.

ART. IV. *A short Statement of some important Facts, relative to the late Election of a Mathematical Professor in the University of Edinburgh; accompanied with Original Papers, and critical Remarks. The second Edition.* 8vo. 127 pp. 2s. 6d. Creech, &c. Edinburgh. 1805.

WHEN this pamphlet was first put into our hands, we were induced to suppose, that it related entirely to one of those contests for preferment, which occasionally happen in every seminary of learning; and we should not have given it an immediate perusal, if our attention had not been attracted by the name of the author, Mr. Dugald Stewart. The great reputation of that gentleman, both as a writer and as a teacher, naturally led us to look for amusement and instruction in a pamphlet published by him, though a

production of this nature was not preciſely that which we expected from his pen. An attentive examination, however, of the contents of this little tract has convinced us, that the reaſons, which engaged Mr. Stewart to undertake it, have been ſuch as can only tend to reflect new luſtre upon his character. The cauſe, which he has defended, is not that of a ſingle individual; and the intereſt excited by the ſubject in diſpute, cannot be limited to the Univerſity, or city of Edinburgh. When innovations in doctrine are attempted to be introduced by a powerful party in the eccleſiaſtical eſtabliſhment of any Chriſtian country, and when thoſe innovations are ſought to be enforced by the terrors of perſecution, every perſon, who wiſhes well to the true intereſts of religion, who feels for the common rights, or who acknowledges the common ſympathies of men, muſt take part in the queſtion. Mr. Stewart declares, that he ſtands at the bar of the public, the accuſer of men, who appear to us to have, indeed, both innovated, and perſecuted. We ſhall be happy, if, after ſtating the facts, we ſhall be able to attribute their conduct only to their exceſs of zeal, and their want of knowledge.

Upon the death of Dr. Robiſon, late Profeſſor of Natural Philoſophy at Edinburgh, the celebrated Mr. Playfair, Profeſſor of Mathematics in the ſame univerſity, was appointed to ſucceed him. Several perſons entered the liſts as candidates for the chair left vacant by Mr. Playfair. Among theſe, Mr. Macknight, and Mr. Leſlie, appear to have been the moſt diſtinguiſhed. The former is a miniſter of Edinburgh: the latter had obtained conſiderable reputation as a mathematician; and had lately publiſhed a paper *on the nature of heat*, for which he had received the thanks of the Council of the Royal Society of London. Several Profeſſors objected to the nomination of Mr. Macknight, unleſs he ſhould be willing to reſign his gown as a miniſter of the church. Meſſrs. Stewart and Playfair addreſſed Letters to the Lord Provoſt of Edinburgh, in which they ſtated their reaſons for adviſing the magiſtrates, who are the patrons, not to appoint any perſon to the vacant Profeſſorſhip, who could not devote his whole time and attention to the duties of his ſituation. Their reaſoning appears to have been thought ſatisfactory by the Magiſtrates, who ſhortly after appointed Mr. Leſlie to be the ſucceſſor of Mr. Playfair. In the mean time, however, a very extraordinary circumſtance took place. The miniſters preſented an addreſs to the Magiſtrates, in which they pretended, upon the authority of an old charter, that the Town-Council could not proceed to the election of a Pro-

a Professor, without their consent; and they further protested against the appointment of Mr. Leslie, as a person, who had supported opinions subversive of all religion, whether natural, or revealed. We shall extract that part of their address which relates to Mr. Leslie, and shall afterwards proceed to make a few comments upon it.

"Showeth, that owing to the ministers being at present denied the exercise of their legal privilege, they are not regularly and officially informed respecting the candidates for the vacant chair in the University; but trusting, as for this reason they must, to common uncontradicted report, they have learned from it, and from many of the Town-Council individually, that one of these candidates is Mr. John Leslie, author of *An Experimental Enquiry into the Nature and Propagation of Heat;* and they do hereby more particularly remonstrate and protest, in the most solemn manner, against *his* being elected to the said vacant Professorship, because the said Mr. Leslie has avouched to the world, and has endeavoured to support by argument, an opinion calculated to undermine the foundation of all religion, both natural and revealed: That the ministers, in bringing forward this most serious charge, refer to a note, which Mr. Leslie has subjoined to his foresaid *Enquiry*, commencing with these words: *Mr. Hume is the first, as far as I know, who has treated of causation in a truly philosophic manner. His Essay on Necessary Connection, seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery, which had so long darkened that important subject. The unsophisticated sentiments of mankind, are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a constant and invariable sequence.* From which words it is evident, that Mr. Leslie, having, along with Mr. Hume, denied all such necessary connection between cause and effect, as implies an operating principle in the cause, has, of course, laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being or attributes, &c."

Upon reading Mr. Leslie's words, as they stand reported in the extract which we have just given, we should have been slow, we confess, to bring forward against him the charge of supporting an opinion subversive of all religion. It is impossible for us to differ more widely from any author, than we do from Mr. Hume, in the conclusions, which it seems to have been his intention to draw from his doctrine concerning causation; but in showing, that the connection between cause and effect may be constant, though it cannot be demonstrated to be necessary, he has, we think, reasoned with equal truth and accuracy. We are of opinion with Mr. Leslie, that human reason can never discover more

in the relation of cauſe and effect, than a conſtant and invariable ſequence, and experience proves to us, that there is that ſequence, and reaſon convinces us, that it muſt have had its origin in an intelligent principle. But here we ſay, the chain of cauſes muſt have proceeded from a primary intelligent cauſe, not becauſe we are acquainted with a principle in any cauſe, which neceſſarily connects it with its effect, but becauſe we are capable of perceiving fitneſs, order, harmony, and deſign, in the ſucceſſion of natural phenomena. We know of nothing in the efficient cauſe, which renders it neceſſarily efficient; while we continually ſee the reaſon of things happening, as they do, in the cauſes, which we obſerve to be final. We cannot diſcover any inevitable deſtiny in the courſe of events; we cannot diſtinguiſh any neceſſarily operating principle in any cauſe; we cannot underſtand the nature of power, nor know how it produces change: but we perceive diſtinctly, that the univerſe has been formed with beauty, and that it is governed in wiſdom, and, therefore, we trace it to that divine origin, which all mankind adore, if not from common inſtinct, at leaſt from common reaſon.

Our readers muſt have undoubtedly obſerved, that the miniſters of Edinburgh accuſe Mr. Leſlie of Atheiſm, for "having denied all ſuch NECESSARY connexion between cauſe and effect, as implies an operating principle in the cauſe." It is this charge, which renders Mr. Leſlie's caſe ſo generally intereſting. Every man, who makes the ſame denial with him, (and, we believe, every man, who underſtands the ſubject, will do ſo,) ſtands accuſed by the miniſters of Edinburgh of the ſame guilt. Now when the ſacred office of theſe gentlemen is conſidered; when their authority in the church to which they belong, and their influence over the people among whom they live, are recollected; no perſon will pretend, that a decree ſo ſolemnly pronounced by them, upon a queſtion of faith, is to be paſſed lightly over, and without animadverſion. Mr. Stewart probably felt, that he himſelf had taught and publiſhed opinions, which might expoſe him, not leſs than Mr. Leſlie, to the charge, "of having denied all ſuch neceſſary connexion between cauſe and effect, as implies an operating principle in the cauſe." The great object, therefore, of his publication appears to have been, to vindicate his own ſentiments and thoſe of his friend. He has proved, that ſimilar ſentiments have been maintained, not only by the moſt eminent philoſophers of modern times, but by the ſoundeſt divines, who have adorned the Church of England. What Bacon, Price, and Reid, thought to be true

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in philosophy; and what Barrow, Butler, Clarke, and Berkeley, held to be orthodox in divinity; Mr. Stewart did not expect to have heard condemned as irreligious, and anathematized as atheistical.

We must acknowledge, we never read any sentence with more astonishment, than this *excluding* decree of the ministers of Edinburgh. It peremptorily shuts out every person from the pale of the Christian church, who does not implicitly subscribe to one of the most extraordinary metaphysical enunciations, which was ever advanced by the rashness of speculative philosophy. We shall give this dogma a short examination; nor do we mean to withhold that chastisement from its authors, which we think their temerity deserves.

If there be a necessary connexion between cause and effect, implying an operating principle in the cause, then every thing happens as it does, without the possibility of its being otherwise. This is a doctrine, which we can never allow, because we believe, that the order of events has been at all times dependent on the will of God. We say, that God, who was the Creator, was the cause of the existence of the universe; but we will not say, that the connexion was necessary between the cause and the effect, because we hold, that the act of creation was not an act of necessity, but of choice. Neither can we admit, that there is an operating principle in the cause, to be implied from the necessary connection between the cause and the effect. We ascribe the being of man to God, as the cause; but we recognise no operating principle in the cause, which is distinct from it, and which necessarily connects it with the effect. We believe all the actions of the Deity to be spontaneous: we hold God to be the primary cause, or principle, of all existence: we, therefore, neither allow, that there is any principle in God, operating of necessity, and necessarily connecting him as a cause with the effects, which in his infinite wisdom he has produced; nor do we choose, while we consider the Deity as the primordial principle of all existence, to shock common sense, and to offend against common language, by talking of a principle in a principle.

There is another objection, which we take against the dogma under consideration. If it be true, that there is an operating, that is an active, principle, in every material cause; and this principle operates of necessity; how shall we trace the active and operating principle beyond the physical cause, in which you say it is? The cause, the principle, and the effect, are necessarily bound together. The

principle *must* be in the cause, and the effect *must* result from the operation of the principle; for the connexion is necessary, and no power can break a connexion, which is necessary. Active principles are thus attributed to material causes; and physical effects are represented as being necessarily produced by the operation of these active principles. Now this appears to us to be the very pith and marrow of Spinosism. It is a doctrine, which has been spread over thousands of shallow pages by modern materialists; and which we must, therefore, admire to see compressed into the size of an apophthegm, and adopted as an article of faith, by the orthodox denouncers of Mr. Leslie's atheism.

The enemies of revealed religion have always strenuously insisted upon the necessary connexion between physical causes and effects, and one of their reasons for so doing, was to destroy all belief in miracles. It must, indeed, be confessed, that if every effect be necessarily produced by an operating principle in the cause, it would be difficult to understand what could be meant by a miracle. For, if there be a *necessary* connexion between physical causes and effects, it is impossible that that connexion could in any instance have been broken. What Mr. Leslie calls a constant sequence, would be an unalterable succession. No power could change that succession; and there could be no miracle to alter the course, or disturb the reign of Nature.

It is said, that there is such necessary connexion between cause and effect, as implies an operating principle in the cause. Now we cannot conceive, how any physical effect can be said to be necessarily connected with any thing else than a physical cause; and since there is an operating principle in the cause, the physical cause is sufficient to produce the physical effect. All physical effects then must be, and must have been, produced by operating principles in physical causes. We can never conceive, how they could have been necessarily produced otherwise. We, who deny the dogma, contend that the primary cause of all things is an intelligent Being, and that the effects produced by him resulted from his power, guided by his will; but if we admit, that all effects are necessarily connected with their causes, then we must acknowledge, that we can never conceive, how physical effects could be produced by any thing else than physical causes.

Such being the light, in which we have found ourselves compelled to view the doctrine of these metaphysical ministers, we cannot hesitate to pronounce it to be contrary, not only to the clearest principles in philosophy, but to the

truths

truths of religion itself. We have always been, and shall ever continue, the firm defenders of those truths. Still, however, we think it our duty to resist error and intolerance upon one side, while we repel infidelity on the other. We are very far from entertaining any suspicion of wrong motives, or of irreligious opinions, having dictated the sentence, which we have been considering; though we think we can scarcely enough blame the temerity, which has so hastily adopted it. We cannot approve of metaphysical dogmas, and of scholastic subtleties, being introduced into the pure and simple creed of the Christian believer. We object to all decrees and anathemas, which are not authorised by the plain meaning of the Scriptures. This doctrine of necessary connexion, is no where taught in the inspired writings, and is in no manner to be deduced from any thing contained in them. If, therefore, we even thought it less objectionable than we do, we should not consent to receive it as an article of faith. But when we reflect upon the nature and consequences of this doctrine, when we consider that it has been the stalking horse of every materialist since the days of Spinosa, we cannot but express our surprise at the accusation, which has been brought forward by the ministers of Edinburgh against Mr. Leslie. How came they to assert, that in denying such a doctrine, he had laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being, or his attributes? What can be said in extenuation of their intemperate conduct, when it is known, that Mr. Leslie has incurred this terrible censure, only because he denied, what must appear unintelligible to many; false and unfounded to some; and pernicious and even atheistical to others? We sincerely believe, that the ministers were not aware of the meaning of their dogma, and were ignorant of the mischievous use that has been made of it; but they ought to have reflected well, before they rashly branded any man with the guilt, which they have indiscriminately flung upon every author, who may think differently from themselves concerning causation. We have heard of similar language held concerning other works. We know not how to appreciate such language. But if these ministers really thought Mr. Leslie an atheist, what shall be said for their consenting to cease their proceedings against him, provided he would only cancel a few leaves in his book? What! These honest defenders of religion—these spirits warmed with apostolic zeal—these theological fabricators of metaphysical creeds—could they be satisfied, that an Atheist should pass without further reproof,

that he ſhould fill a diſtinguiſhed place in the univerſity, that he ſhould become a public inſtructor of youth, and that he ſhould be put in the way of advancing to the higheſt academical honours, provided only a few pages were expunged from his book! In what ſpirit this compromiſe was offered, we ſhall leave to our readers to judge. Was it propoſed in the meekneſs of Chriſtian charity; or was it made by defeated pride, ſtill graſping at the ſhadow of victory?

When the miniſters of religion abide by the truths of revelation, they have nothing to fear from the attacks of the infidel. It is, therefore, to be deeply regretted, when they quit the authority of the ſacred writings, to wrangle about ſpeculative queſtions in metaphyſics. They, who would hazard the very exiſtence of religion on the iſſue of a metaphyſical diſpute, neither conſult its true intereſts, nor know the firm baſis on which it ſtands. It is not becoming in thoſe, who preach the word of God, to ſound the alarm, as if it were in danger of being ſet aſide, every time a ſceptic perplexes himſelf with a doubt, or a dialectician chooſes to amuſe himſelf with playing at his game of puzzles. It is ſtill more improper to ſet up obſcure dogmas as articles of faith which are unauthorized either by the words of our Saviour, or by the writings of his apoſtles. It is yet more blameable to perſecute as criminals, and to ſtigmatiſe as atheiſts, thoſe men, who controvert, or deny, theſe obſcure dogmas. In concluding this article, we feel ourſelves again obliged to expreſs our regret, that the miniſters of Edinburgh ſhould have acted with ſo little caution. We wiſh they had left the philoſophical doctrine of neceſſity untouched, and had not attempted to eſtabliſh the belief in it, as a teſt of religious faith. Since, however, they choſe to give ſuch publicity to ignorance, and ſuch notoriety to their intemperance, we cannot but thank Mr. Stewart for having expoſed the one, and reproved the other.

ART. V. *Sermons preached on particular Occaſions, to which are added three original Diſcourſes, taken in Short-hand, and a Funeral Oration delivered at the Interment of Mrs. S. Birley. By Robert Robinſon.* 8vo. 286 pp. 6s. Edwards. 1808.

THE Preface of the Editor ſtates, that "theſe Sermons are of ſufficient worth to entitle them to the attention of all lovers of religious truth;" and that "the writings of Robinſon

Robinſon are ſo well known, and their merits ſo juſtly appreciated by all ſenſible men, who have any acquaintance with them, (poſſeſſing ſimplicity of ſtyle, energy of thought, and ſublimity of ſentiment) that an attempt to paſs any encomiums on the compoſition of the preſent volume would betray a want of ſenſe." What then are we to do? Praiſe or blame will equally expoſe us to the charge of folly. But be the riſk to ourſelves; we ſhall ſay what we think: and in the firſt place the diſcourſes are certainly very unequal; if ſome are of acknowledged importance, others are aſſuredly very trifling; if ſome parts are juſtly to be admired for "*ſimplicity of ſtyle*," "*energy of thought*," and "*ſublimity of ſentiment*," there are many undoubtedly equally noticeable for the oppoſite faults: rhapſody and declamation; quaint conceit; low and very trifling wit. The titles of the ten firſt diſcourſes, with the occaſions on which they were preached, and a few occaſional remarks, may ſerve to give our readers an idea of the contents of the volume in point of *matter*.

The three original diſcourſes at the end, printed from ſhort-hand notes, and expreſsly intended to afford us a ſpecimen of Mr. Robinſon's *manner*, might we think with more judgment have been omitted; they will, however, afford us an opportunity of drawing a compariſon of no ſmall importance.

The firſt Sermon on John viii. 36. "The kingdom of Chriſt, not of this world," was preached on the anniverſary of the Education Society, at Broadmead, Briſtol, Auguſt 28, 1781.

In this diſcourſe Mr. R. diſclaims all alliance between Church and State; "Let us deteſt," ſays he, p. 11. "that dangerous doctrine of a late Prelate, a Prelate of great name too, that there is an alliance between Church and State." His attack is chiefly directed againſt the Church of Rome; he does not omit, however, to cenſure "the trumpery imitations" of the Proteſtant hierarchies, concluding with what we ſhould call rather a trumpery apoſtrophe.

"Our Lord ſaid truly to Pilate, *If my kingdom were of this world, then would my ſervants fight.* Yes! moſt adorable Redeemer! If thy kingdom required ſplendour, thy ſervants have ſuch a high veneration for thee, they would expend all, they would *ſpend and be ſpent* in thy ſervice! Nature and art in rich profuſion, the architecture of *Greece*, and the muſic of *Italy*, ſtatues, vaſes, pictures, habits, the treaſures of the *Eaſt*, and the refinements of the *Weſt*, the ſpices of *Arabia*, the cabinets of antiquaries, the jewels of Princes, the luxurious pomp of the moſt magnificent Monarchs ſhould adorn thy palace, and enrich thy throne—but—*thy kingdom is not of this world.*"

Sermon

Sermon II. On "Christian Submission to civil Government," was preached at the Meeting-house, St. Andrew's, Cambridge, January 30, 1780.

Mr. R. strongly recommends submission to a *good* government, and well enough defines a *good* civil government, in regard to many important particulars. He certainly, however, leaves the duty of submission very precarious, and the *prophetic* view he takes of the *Fall* of *the Bourbons*, considering what has passed since, makes him appear of a party to which we cannot think he belonged, though his Editor has not done him the justice to qualify the expressions he uses.

Sermon III. "On Sacramental Tests," was delivered at Cambridge, Anno 1788, at a general meeting of Deputies of the congregations of Protestant Dissenters in the county of Cambridge.

Mr. R. begins this discourse with some historical remarks on Infant Baptism, which he represents as a gradual corruption of Christianity. This question it would far exceed our limits to enter into. Our learned countrymen, Dr. Hammond, Mr. Wall, and Mr. Bingham, supply every authority that may be opposed to Mr. R.'s reasoning. At p. 44 we are entertained with the history of Didymus, of the School of Alexandria, which must have been introduced for the mere sake of telling a marvellous story.

Mr. R. sometimes speaks with great respect of our government, but in this discourse we find a heavy charge against it, viz. that of acting in direct opposition to our Saviour's injunctions contained in the text. "The Princes of the Gentiles exercise authority over them, but it shall NOT be so among you." "Imperial power over the religion of the people," Mr. R. tells us, "fell with the empire into the hands of various civil governors, and in this country it resides in ours. The legislative power have adopted a plan of faith and practice, prepared by the clergy of one party; and the executive power hath the prerogative of supporting it! The Princes of the Gentiles exercise authority over them, and it SHALL be so with YOU!" p. 47. Such is Mr. R.'s comment on our laws; consistently with which the Test act is denominated "iniquitous;" though, not content with this reprobation of it, Mr. R. endeavours to prove it to be inimical to the Royal Prerogative, the dignity of Parliament, and the security of the established Clergy; and by way of making its repeal a matter of the most indisputable propriety, he particularly insists upon the interest that all *bad* men have in its abrogation.

Sermon IV. "On the Chriſtian Doctrine of Ceremonies," is chiefly directed againſt thoſe of the Church of Rome, though our own is certainly one of thoſe Proteſtant churches, which in Mr. R.'s opinion has retained far too much of ſuch trumpery. Mr. R. gives a very different reading of 2 Cor. iv. 3, 4, (which he makes his text,) from the common verſion, and has added a critical Appendix to juſtify his amendment. He reads it, "If our Goſpel be vailed, it is vailed among the things that are aboliſhed, by which the God of this world hath blinded the minds of them which believe not, &c."

Sermon V. "On the ſufficiency of the Holy Scriptures," preached at Salters Hall, London, 1782, in behalf of the *Bible* Society, is in many parts admirable, and very affecting.

Sermon VI. "Chriſtianity, a Syſtem of Humanity," was preached at Salters Hall, 1779, in behalf of a Proteſtant Diſſenting Charity School. In this diſcourſe the character of the old Puritans is defended, and in the compariſon between them and modern Non-conformiſts, he thus encourages his congregation, "*You* are freed from expenſive fines, impriſonments, and perſecutions, by which the property of the old Non-conformiſts was waſted. *Your* trades have flouriſhed, ſome of you have acquired fortunes, and others are in the way of doing ſo—*you* have mercies without end."

Sermon VII. "On the Nature and Neceſſity of early Piety," was preached at Willingham, Cambridgeſhire, on New Year's Day, 1772, to a ſociety of young people. This Sermon abounds with claſſical references, and ſeems to have been drawn up with great care and attention.

In Sermon VIII. "Slavery inconſiſtent with the Spirit of Chriſtianity," preached at Cambridge, 1788, there are no doubt many juſt remarks, and the Appendix is very good. Mr. R. argues very forcibly, and with great animation, againſt the notion that there is no *neceſſary* connection between ſlavery and cruelty; "What, except corporal puniſhment," ſays he, "can be inflicted on a *ſlave?* Would you impriſon him? he *is* in confinement. Would you baniſh him? he *is* baniſhed. Would you fine him? he hath no property, his rags are not his own! Would you ſeparate him from his wife and children? They are not *his*; they are his maſter's! What remains? only one thing: corporal puniſhment, which muſt be increaſed in proportion to his offences: cut off his ears for the firſt. Cut the tendons of his hams for the ſecond; for the *third kill* him. And if there be a God and a future ſtate, let him complain to him, and

and get redreſs if he can; but *perhaps* there will be no future ſtate; *perhaps* a negro hath no ſoul; *perhaps* there is no God!"

Sermon IX. "On a becoming behaviour in religious aſſemblies," preached at the Meeting Houſe, Cambridge, 1773, is a ſtrange compoſition. Mr. R. is made to ſay himſelf in an advertiſement prefixed, "I call the latter part nonſenſe, for ſuch it muſt appear to thoſe who do not know the truth, the whole truth, and nothing but the truth."—Why then publiſh it, when it muſt appear nonſenſe to a very large majority indeed? However, merely as a pulpit compoſition, we muſt pronounce it to be in many parts very declamatory, in ſome too familiar, and in one place at leaſt too *witty*. We would defy any young Cantab. (even perhaps in a religious aſſembly) to avoid ſmiling at the wit, the coarſe wit of the following paſſage: "Should that queſtion, ſometimes put up in the ſchools, be put up in a circle of ladies, *Detur Vacuum?*" They would be provoked to anſwer *Datur*. It is in the brain of him who behaves ill at divine worſhip."

Sermon X. "On the Ordination of Mr. George Birley, preached at St. Ives's, contains much of eccleſiaſtical hiſtory, and much of courſe excluſively applicable to thoſe of Mr. R.'s perſuaſion. We are thus arrived at the end of the *written* diſcourſes, to which two are added which were preached extempore, and publiſhed from ſhort-hand notes. Though this circumſtance muſt have ſome tendency to diſarm criticiſm, yet we cannot avoid making a compariſon, which we think important, nor can it be doing Mr. R. any great injuſtice to compare him with himſelf. Objecting, as we do, to the extemporaneous mode of preaching, we cannot but be glad to have an opportunity of exemplifying its defects and extravagancies, from the Sermons before us, a few extracts from which will amply ſerve to ſhow, if we are not much miſtaken, that even a wiſe and learned man cannot avoid, when he preaches extempore, falling into thoſe ſtrange repetitions, and dwelling upon words, exclamations, and even downright nonſenſe, ſo common among itinerant and uneducated teachers."

The ſecond Sermon begins as follows: John xiv. 15. "If ye love me, keep my commandments."

"If *ye love me!*—If *ye love me!* O cruel "if." Why is this? Is it poſſible that this can be a doubt? Love Thee, *the brightneſs of the Father's glory, and the expreſs image of his perſon?* All my hope—all my joy—life of my life—ſoul of my ſoul. If I love Thee! Why it would be better for me to have my love to

my

my wife, my children, my parents, my friends, my deareſt enjoyments, doubtful, than to have this ſo; and is it poſſible thou ſhouldeſt be in earneſt to preface ſuch an expreſſion as this with an "*if?*" Ah! my brethren, however deplorable the caſe, let us to-night enter into our own heart; let us do Jeſus Chriſt juſtice, and let us acknowledge, that if, on the one hand, there be the higheſt excellency in him, which is the greateſt reaſon of man's love to him; on the other, there is the deepeſt depravity in us; and it is matter of fact, that though this ſhould be the cleareſt of all things, it is the moſt of all things that, with relation to man, may, and ought to be, doubted of. Oh this word "*if!*" O that I could tear it out of my heart! O thou poiſon of all my pleaſures! Thou cold, icy hand, that toucheſt me ſo often, and freezeſt me with the touch! "*If!*"—"*If!*" Would to God we might all to-night be deſirous with the whole ſoul, and determined, by grace, to get rid of it. Hear your divine Maſter, Chriſtians; he does not mean to put your ſouls to ſhame; he is the ſkilful Phyſician, telling you the worſt of the caſe, but with the kind intention of reſtoring you to health. If *ye love me!* If you would put your love to me out of all doubt, *keep my commandments.* May God write this word upon our hearts in all its ſacred import! P. 249.

"Again, *thirdly.*—As his perſon is lovely, and his doctrine lays one obligation, ſo his infinite merit lays another. I ſhall not enter to-night into this doctrine; I thank God it is no news in our churches; it is taught every day. As Moſes of old [was] read in the ſynagogue every ſabbath, ſo is Chriſt, bleſſed be the good providence of God, preached in our churches; and preached how? Preached as a Mediator, an only and ſufficient Mediator between God and you guilty men. The merit of his blood, the excellency of his righteouſneſs, the power of his interceſſion, the glory of his prieſthood, all this ſummed up in one word, "*A Day's Man,*" that can lay his hand upon both parties, great enough and pure enough to ſpeak to God, kind and meek enough to ſpeak to men; and, by the merit of his life and death, able to bring both together. This is Chriſt that is daily preached among you; and if any of you have received by faith the teſtimony that God hath given of his Son in this reſpect; O! if the load of guilt has gone off your minds! O! if you have gone to a throne of grace, and ſeen the face of a tender parent; O! if you have ever taſted matchleſs mercy, and redeeming love, love that ſhuts hell, love that opens heaven, love that calms a reproaching conſcience, love that ſets all the ſoul at eaſe, and ſays, *Peace, be of good cheer, thy ſins are forgiven.*—O God, ſhall we, after this, riſe up and ſay, we are not obliged to love Chriſt! Who loved us in the garden? Who loved us upon the croſs? And who ſaid there—who ſaid there, *It is finiſhed?* Shall we, after all this profuſion of goodneſs, ſhall we ſay, "We are not obliged to love him?"—I add,

"*Fourthly,*

" *Fourthly*, We are obliged to love Jeſus Chriſt for his laws. It is wonderful to ſee the perverſeneſs of the human mind; we avoid Chriſt, leſt to ourſelves, as we would a tyrant, and we are as much afraid of his ſervice as we are of ſickneſs or a misfortune; and when any of us are preſſed into it (I ſpeak of unconverted people,) we are very uneaſy under it, and glad when it is over; while we are held to it, we are birds kept in the unnatural heated place of a human hand, and when we are let go, and the ſervice is over, we are birds in the natural expanſe—hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jeſus, is it true that thy yoke is ſlavery? Haſt thou indeed brought a body of laws that diſtract people to obey? And doſt thou need rack my ſoul to bring it right? Ah! my brethren, let us own it as a great truth that ſin was not made for man; or, what is the ſame, that man's ſoul was not made for ſin; and when he practices ſin, he diſtorts himſelf, and does that which his nature is not fitted to: he is a kind of large complicated machine, all the wheels go placid and eaſy, and ſmooth, when he works righteouſneſs and holineſs, and the wheel is racked and torn, ſpoiled and diſtorted, when he works the works of ſin for which he was never conſtructed. I appeal to you, you know what it is to be angry; that's the Devil's law: fire at him—revile him—revenge yourſelf on him—hate him—hate him when you go to bed—hate him when you riſe—keep it rankling in your ſoul all your life, and don't forgive him when you die—purſue him with your laſt will and teſtament, and haraſs him, if it be poſſible, many years after your death; that's the Devil's law. Is that like the law of Chriſt, which ſays, forgive him—forgive him and be happy—forgive him, do as I do—be ſettled and ſteady, ſo that ſin itſelf cannot diſturb your pleaſure; I aſk in which caſe is a man eaſieſt and ſafeſt? Yes, you are infinitely obliged to Chriſt for bringing you under his laws, ſome of you." P. 256.

The third Sermon begins as oddly as the former.

" By putting this language into the lips of different people, which would be proper in the mouth of every one of us, I conceive that proper anſwers might be given, not only pointing to a duty, but to the degree in which that duty ſhould be performed. *What ſhall I render unto the Lord for all his benefits towards me?* Why, who are you? Relate to us your hiſtory, and ſay what it is that lies upon your mind. Can you ſpeak of Jehovah's benefits to you? Probably you will ſay, we have nothing great in the eyes of the world to talk of; but we have received benefits from Almighty God, which appeared great in our eyes—they are really great, becauſe they are for our good, for the good of our families, for the good of our neighbours, for the good of thoſe that are afflicted; in a word, for the good of ſociety at large. What is that? Why, ſay you, I can write, I can read; I can

I can work, and I can never enough admire that God who put it into the hearts of my parents, my good parents, to bring me up to live in this present world; by this means they have confirmed and established my health, which I should have lost in idleness; by this means they have put it in my power to support the partner whom I esteem; by this means they have enabled me to train up a small, some may say a large family, and to bless those with my industry whom I am bound by every tie to support, and to teach to support themselves; by this means they have enabled me to do good to my neighbours: I have been enabled to say, through mine honest industry—My cup is full; yea, my cup runs over; hold my neighbour's cup to take the overplus, and let me bless those that have nothing to comfort themselves with, the sick and the old, who cannot work, and who are dependent wholly upon charity; by this means, I thank God, I can consider myself, as all politicians who treat upon government do—an useful member of society." P. 267.

The following expressions, p. 270, however affecting and well intended, are surely very puerile. "There is a sight, a very simple sight, that always stops me short, and fixes me to feast on a kind of heavenly joy, and that is when I see a charity child, a poor charity child, with his little bible under his little arm, &c."

We here take our leave of Mr. Robinson; lamenting that we must withhold that unqualified praise, which the Editor insists upon as the indispensable test of true wisdom, and sound judgment. And we must add, in our own defence, that in regard to the discipline of the church we belong to, its rites and ceremonies, laws and statutes, we are not moved by any thing Mr. R. has advanced upon the subject, though we have paid the utmost attention to all his arguments, and all his assertions.

ART. VI. *Amadis de Gaul, a Poem in three Books; freely translated from the first part of the French Version of Nicolas de Heberay, Sieur des Essars; with notes by William Stewart Rose, Esq.* 8vo. 198 pp. 8s. Cadell, 1803.

WITH the name of Amadis de Gaul, we have all been familiar from childhood, but few persons are acquainted with more than the name; indeed, the origin of Amadis, like that of some other celebrated productions, appears to be veiled in deep and impenetrable obscurity: Mr. Warton, in one of his dissertations on Romantic fictions

fictions in Europe, confidently aſcribes it to Vaſco de Lobeyra, a Portugueſe, who flouriſhed in the reign of Don Denys: and Mr. Southey argues with great force to confirm that opinion. French Authors, on the contrary, contend that it was tranſlated from the Romance Tongue, into the Spaniſh, and conſequently claim its honors for their own nation; the queſtion itſelf may perhaps be of no greater importance, than to ſhow the intereſt which Amadis de Gaul has every where excited, and hence the expediency of a popular tranſlation into our own language.

The original work conſiſted of twenty-four books; ſix only of which, before the late publication by Mr. Southey *, had ever appeared in Engliſh; and theſe ſix, which were tranſlated in the 16th century, by a perſon of the name of *Anthony Munday*, are now only to be met with in public libraries, or the more ſelect collections of literary Antiquaries.

Mr. Roſe has contented himſelf with the publication of three books only, which are freely tranſlated from the firſt part of Herberay's French Verſion, and compriſe a ſufficient number of the exploits of Amadis, to prove the propriety of his claim to all the honors of Chivalry. This ſelection, as it could only have been intended to gratify curioſity, or amuſe an idle hour, we conceive to be fully adequate to the Author's deſign; the following ſummary of its contents, will give the reader a general idea of the whole.

The firſt Book records the parentage, birth, and education of Amadis, his expoſure to the ſea, from whence he is providentially reſcued, and his reception at the Court of Scotland; here he falls in love with Oriana, daughter of the king of Britain, at whoſe requeſt he is dubbed a Knight Errant, by Perion, king of France, his own father, but unknown to him at that period.

In Book 2d, he ſallies forth as uſual in queſt of adventures; diſtinguiſhes himſelf on all occaſions in the true ſpirit of his order; is made the inſtrument of deliverance to king Perion, and diſcovers, by means of Oriana, the ſecret of his birth.

Book 3d, and laſt, continues the hiſtory, ſhowing how Amadis conferred the honors of Knighthood on a ſtranger, whom he afterwards diſcovers to be his brother; how he

* From the Spaniſh verſion of Garciordonnez de Montalvo. See Brit. Crit. xxiv. 471.

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fell into the ſnare of an enchanter, and of his deliverance by a friendly fairy; how he engaged in deſperate combat with a powerful Knight, which would have proved fatal, had not the diſcovery been miraculouſly made that they were brothers. Amadis finally reſcues Oriane from Arcelaus, a powerful magician, which leads to the conſummation of his happineſs, and the concluſion of the poem.

Theſe particulars Mr. Roſe has given in an eaſy ſtrain of verſe, with a proper admiſſion of old words, as we ſuppoſe to give a degree of antiquity to the ſtyle. If Mr. R. can boaſt of few pretenſions to excellence, as a poet, he ſeldom ſinks below mediocrity; but there is a great want of ſpirit and variety, and frequently a tedious recurrence of the ſame rhymes. Towards the cloſe of the firſt book, for inſtance, p. 32, 33, 34, 35, &c. the chimes are played upon "Oriane," without meaſure, and without mercy, and the following is among one of the lameſt lines that ever diſgraced the pages of poetry. P. 76.

——————"Whoe'er ſaid he,
Thou art, that know'ſt me, better than I know thee."

For an awkward uſe of an obſolete word, ſee page 21.

"*Gulnor the boy was* CLEPT!"—Paſſages indeed are not wanting, that need not "thank the Gods," but which are ſolely indebted to the rhymes for making them *poetical*. Mr. R., in his introduction, had occaſion to complain of the licentiouſneſs of his original; in one or two inſtances we conſider the tranſlator as not entirely free from the ſame error.

After theſe free, but we truſt candid obſervations, we ſubjoin the following paſſage, as a fair ſpecimen of the general character of this work; which, notwithſtanding the exceptions we have found it neceſſary to make, we conceive will be read with intereſt and amuſement.

The author is ſpeaking of the early proweſs of Amadis, in the court of Scotland, and of his ſuperiority over his competitors.

"Revolving years had wing'd their rapid flight,
Since ſage Hyanda met the Scottiſh knight;
And time, with ſtill increaſing beauties, grac'd
Brave Perion's ſon, and early vigor trac'd
His pliant limbs. Rear'd with the baron's heir,
Strict friendſhip grew between the infant pair,
Nor, that his play-mate's early courage drew,
A general homage from the infant crew;

Who in the barons bow'rs, with foſtering care
Were train'd to knightly feats and deeds of war,
He leſs young Gandalin his friend careſs'd,
But rather held him nearer to his breaſt.
Each day the knight their generous warmth inflamed,
By bold contention in heroic games:
But ſtill the princely infant bore away
The prize of every ſport and martial play,
With matchleſs vigor and unerring art,
He twangs the bow and wings the feather'd dart;
And when the trumpet for the foot-race brays,
And fires the eager boys with thirſt of praiſe,
He hopes the honors of the rapid race,
In fancy ſwallows up the middle ſpace;
Springs from the barrier, and elate of ſoul,
Foots foremoſt in the throng, and parts the goal."

B. 1. P. 29.

One more inſtance will not be thought ſuperfluous. Oriane, in preparing for her departure from the court of Scotland, accidentally diſcovers the ſecret of the birth of Amadis.

"Who now but Oriane inceſſant weeps;
And with fond tears her midnight pillow ſteeps?
With many a wile ſhe ſtill protracts her ſtay,
But when her art can forge no new delay,
Ah, woe begone, and drown'd in floods of tears,
To quit the Scottiſh court the maid prepares.
When ſtrait the waxen cake attracts her ſight,
Late reft in playful fondneſs from her knight,
Between her hands the cheriſh'd prize ſhe wrung,
While from her eyes the tears inceſſant ſprung;
The warmth and preſſure forced the wax to yield,
And to the wondering maid the ſcroll reveal'd.
O'erjoy'd ſhe reads, yet ſcarce can truſt her eyes,
Then breathleſs to the Daniſh damſel flies,
Reveals the tablets, cries, "My griefs are o'er!
"Heav'n grants my fondeſt wiſh, I aſk no more;
"Since worthy of my love, my Knight can trace
"His noble lineage from a royal race.
"But ſwift, lov'd damſel, to the woods repair,
"And to the child the joyous tidings bear!"
With eager haſte the damſel mounts her ſteed,
And drives him reſtleſs over hill and mead.
But heal'd his wounds, again, the youthful Knight
Had preſs'd his ſteed in ſhining armour bright;
And join'd the bold Apage's puiſſant band,
Late camp'd upon the ocean's winding ſtrand,

The

The boiſterous winds were huſh'd, and ſtill the main,
The hollow ſhips receive the gallant train:
The merry mariners their anchors weigh,
And daſh from bending oars the ſcattered ſpray.
Swift was the paſſage of the Scottiſh fleet,
And ſoon with ſhouts the Gallic ſhores they greet;
The crooked keels divide the yellow ſand,
Forth ſwarm the troops, and muſter on the ſtrand,
Then to Baldera's towers bend their way,
In cloſe compacted files and fair array.
Two days they march'd o'er hill and level plain,
Till with the third declining ſun they gain
The leaguered walls; while night propitious ſhrouds
Their ſilent entry in a veil of clouds.
Who now exults but Gallia's valiant king?
New hopes within his ardent boſom ſpring;
With eager joy he greets his royal gueſt,
And claſps the child with tranſport to his breaſt.
With welcome as ſincere, with fond delight,
The grateful queen receives the youthful Knight;
But ſoon a ſickening gloom her face o'erſpread,
Her eyes o'erflowed with tears, her color fled.
" Liv'd my abandon'd child," bethought the dame,
" Like his perchance, had far reſounding fame,
" Spread wide the glories of his deathleſs name."
The child who ween'd the inſults of the foe,
Forc'd from the lovely queen this burſt of woe;
Knelt at her feet, and kiſs'd her trembling hand,
And vow'd ſwift vengeance on the hoſtile band.

Book 2. P. 92.

At the concluſion of each book, Mr. Roſe has added a judicious ſelection of notes, explanatory, critical, and hiſtorical, which certainly confer very material value on the work; they are compiled principally from the old romances, and from the few writers on the manners of the middle ages; and, as they diſplay a conſiderable ſhare of reading, will be found highly intereſting and entertaining. To the whole is ſubjoined, a compendious abſtract in proſe, of the remainder of the hiſtory of Amadis, for the ſatisfaction of thoſe readers, who are not intimate, or are totally unacquainted with the original.

ART. VII. *Wiſdom better than Weapons of War. A Sermon preached in the Epiſcopal Chapel of Forfar, on Thurſday, the 21ſt of February,* 1805. *Being the Day appointed by His Majeſty for a General Faſt in North Britain. With an Appendix, containing a Diſſertation on the Hebrew, Greek, and Latin Terms for Wiſdom; a Letter to the Editor of the Anti-Jacobin Review; and ſome Strictures on the Review of Biſhop Skinner's Convocation Sermon, given in the Anti-Jacobin and Britiſh Critic, for February laſt. By the Reverend John Skinner, A. M. Epiſcopal Clergyman at Forfar.* 8vo. 56 pp. 1s. Rivingtons. 1805.

IMAGINING that we had given, as we certainly intended, a fair report of Biſhop Skinner's Convocation Sermon, we were ſomewhat ſurpriſed by the clauſe in this long title page, which mentions *ſtrictures* on a review, which by many of our friends had been termed unduly honourable. We ſat down, therefore, with ſome degree of eagerneſs, to ſtudy Mr. Skinner's publication, in order to learn, if poſſible, what grounds we had furniſhed for complaint; but we had no ſooner turned the title page, than the deſire of Job, "that his adverſary had written a book," preſented itſelf to our imagination, and led us to ſuppoſe, that our intended inquiry would be ſuperfluous. To give the *introduction* to a ſermon before the *text*, is ſo contrary to the eſtabliſhed practice, that we inſtantly concluded Mr. Skinner to be a lover of novelty and paradox, with whom it is impoſſible that the Britiſh Critics ſhould agree in opinion; but this concluſion was precipitate, and without foundation. The word INTRODUCTION is certainly a typographical error; for that which is ſo intitled, has a very ſlight relation to the ſubject or ſtyle of the ſermon, and none at all to the matter diſputed in the appendix; and the author, we doubt not, wrote PREFACE or ADVERTISEMENT. It is indeed an ADVERTISEMENT ſo intereſting, that we make no apology for laying it, without abbreviation, before our readers.

"In giving the following Diſcourſe to the public, the author feels himſelf actuated by motives, which he is not aſhamed to own. He hopes, by the bleſſing of God, the peruſal of it may ſerve, in ſome degree, the intereſts of religion in the populous diſtrict where he reſides: or, at any rate, evince the anxiety, natural to the breaſt of every conſcientious paſtor, to comply with the apoſtolic precept—"As we have opportunity, let us do good unto all men, eſpecially to them that are of the houſehold of faith." But, becoming as this object may appear, it is not all,

all, that the author has in view. He hopes to be pardoned by a generous public, for avowing, that another urgent motive with him, for claiming their notice as an author is, that he may be enabled to contribute to the neceſſities of a Brother Clergyman, who has, for ſeveral years, been bereaved of his reaſon, and been an inmate of the Lunatic Aſylum of this county. The caſe of this worthy man, without money, and without friends, is ſuch as muſt intereſt every feeling heart! Hitherto his maintenance in the hoſpital, has chiefly depended on the exertions of his brethren of the clergy, aided by the liberality of other benevolent perſons. But precarious as this dependence muſt be, it is wiſhed that ſome ſmall fund could be raiſed for his permanent ſupport. By the profits ariſing from the ſale of this diſcourſe, the author has not the preſumption to ſuppoſe that ſuch a fund can be much benefited. But to the generoſity of his readers, and their friends, he thinks he may confidently look for ſomething in aid of one, who was and is a "brother beloved." The ſmalleſt donation will be thankfully received by any Scotch Epiſcopal Clergyman, and tranſmitted by him to the author at Forfar, or to Biſhop Skinner at Aberdeen: and be aſſured, "God is not unrighteous to forget the work and labour of love, which they ſhew to his name, who have miniſtered to the ſaints, and do miniſter."

Such a ſtatement as this diſarms criticiſm; for who that has the feelings of a man, could object to the ſtyle or the reaſoning of *any thing* publiſhed for the benevolent purpoſe of alleviating the moſt deplorable diſtreſs to which human nature is liable? We ſhall, therefore, barely ſay, that Mr. Skinner's text is Eccleſ. ix. 18. that his doctrine is patriotic and orthodox; and that we believe his ſtyle and mode of reaſoning to be excluſively his own.

But we muſt not, even from motives of charity, ſuffer ourſelves to paſs over, without notice, his unjuſt ſtrictures on the Britiſh Critic. Theſe accuſe us of having treated Biſhop Skinner diſreſpectfully; of having, without foundation, ſuppoſed that author guilty of anachroniſm; of having made "invidious compariſons as to the literary merits of the epiſcopal clergymen of Scotland;" and of having miſtaken the purpoſe for which Mr. Skinner quoted Fiſher's *thoughts on the Calviniſtic and Arminian controverſy*.

1. "To both Critics," (ſays Mr. Skinner) "I readily admit, is the Scotch Epiſcopal Church largely indebted, for the very honourable mention which they make of her, and for the intereſts which they individually take, and have taken, in her proſperity. Not ſo her ſenior biſhop." P. 49.

The Anti-Jacobin reviewer, the other critic here mentioned, will vindicate himſelf, or confeſs his faults, as

he may judge the one meaſure or the other moſt expedient; but we object to *the whole* of this paſſage as applied to ourſelves. The Scotch Epiſcopal Church is *not* indebted to us for any thing that we have ſaid of her, becauſe we have ſaid of her nothing but what truth and juſtice compelled us to ſay; and we ſhall never look for acknowledgements of this kind, by barely diſcharging our duty as critics, to our readers and to ourſelves.

But if we have not laviſhed undue praiſe on that church, we have certainly been as far from paſſing harſh or unjuſt cenſures on her ſenior biſhop. That prelate has now appeared ſeveral times before us; and as an author, the only character in which he can ever come under our review, he has, to the beſt of our judgment, been treated invariably with juſtice and with candour. On one occaſion * we ſaid, that in point of compoſition, two ſermons then publiſhed by him, were ſuch as would do credit to any biſhop in any age or country; and that the ſtyle of them, though leſs laboured and leſs poliſhed than that of many contemporary ſermons, had much of that dignified plainneſs, which is well ſuited to diſcourſes from the pulpit." In the review objected to, we have ſaid of Biſhop Skinner, that "in various erudition, and in acuteneſs to detect the ſophiſtry of errour, he, as well as ſome other miniſters of his church, yielded not to the clergy of any church whatever;" and what more could we have ſaid of a Horſley, a Hurd, or a Warburton? In a ſubſequent review †, we have ſaid that Biſhop Skinner "has fairly confuted Dr. Campbell's reaſoning, and ſatisfactorily expoſed his ridicule, his ſophiſtry, and, though it may ſound harſhly to ſome ears, his illiberality; and that he is a man whom any church in Chriſtendom may be proud to own!" This is an extent of praiſe, which we are perſuaded the moſt learned Engliſh dignitary would deem fully adequate to his own merits; and great as our reſpect is for the venerable *Primus* of the Scotch Epiſcopal College, we muſt confeſs that it is not greater than our reſpect for thoſe who preſide in our own church. But we have likewiſe ſaid that the Biſhop's "ſtyle is confuſed, not always intelligible, often inaccurate, and occaſionally even ungrammatical; and that he is certainly not a fine writer." We have indeed ſaid all this; and ſhould have ſaid it of Biſhop Warburton and Biſhop Wilſon, had the writings of theſe prelates come under our review; for it would be as true of their ſtyle, as

* Brit. Crit. vol. vii. p. 554.
† March, 1805.

it certainly is of the ſtyle of Biſhop Skinner. Does this author imagine, that critics are bound to make no remarks on the ſtyle of *Biſhops* when they appear before the public as authors? Does he imagine that any remarks on *ſtyle* would leſſen, in the public eſtimation, ſuch Biſhops as Warburton or Wilſon? Or does he dream that his father ſurpaſſes the former of theſe prelates in learning and genius, or the latter in zeal "to approve himſelf unto God, by rightly dividing the word of truth?" We have ever been ready to allow to Biſhops, and we hope to all men, their real merits as they appear to us; but were we to call the learned Biſhop of Glouceſter, the apoſtolical Biſhop of Sodor and Man, or the *Primus* of the Scotch Epiſcopal College, a fine writer, we ſhould belye our own judgements, and neither obtain, nor indeed deſerve credit from the public, when praiſing thoſe prelates for the various merits which they reſpectively poſſeſſed.

2. That the author of the note on Biſhop Jolly's diſcourſe, to which we objected in the review which has provoked Mr. S., fell into a groſs anachroniſm, is as evident and as certain, as that two and two make four; and we wonder at the courage of him who denies ſo plain a matter of fact. We did not, however, ſay, nor do we now think, that the blunder proceeded from *conſummate ignorance*; but it certainly proceeded from inattention, to which all men are occaſionally liable, eſpecially when they quote at ſecond hand, or truſt implicitly to their own memories. Biſhop Skinner, if he meant not to quote, probably had in his view the following paſſage of Mr. Daubeny's *Vindiciæ Eccleſiæ Anglicanæ*, when he ſaid, "we are informed by a *contemporary* writer, that Calvin's offer of aſſiſtance in conducting the reformation in England, was rejected by Cranmer; *for*, ſays Heylin, *the archbiſhop knew the man.*"

Mr. Daubeny having mentioned a deciſive proof, which in his Letters to Sir Richard Hill, he had given of Cranmer's ſentiments, adds—"To this was ſubjoined in evidence, drawn from the known confidential communication that paſſed between CRANMER and MELANCTHON, previous to the compoſition of the Engliſh articles, and the as well known rejection of CALVIN's proffered aſſiſtance in the work of our reformation. *The archbiſhop*, ſays HEYLIN, *knew the man, and therefore refuſed his offer.*"

The queſtion at iſſue between Mr. Daubeny and his antagoniſt was not here about the *facts regarding the royal declaration*, which Mr. Skinner ſays were the only facts referred to in the note where we found the anachroniſm, but

about the genuine ſenſe of our articles, as it may be collected from the known ſentiments and conduct of thoſe by whom they were compiled. In the evidence on which alone this queſtion can be decided, the rejection of Calvin's offered aſſiſtance, *becauſe the archbiſhop knew the man*, is indeed a circumſtance of the utmoſt importance; but would it not be ridiculous to conclude, either that Heylin *muſt* have known the truth of this circumſtance, *becauſe* "he was contemporary with facts," which took place a hundred years after it; as that the *rejection of Calvin's propoſed aſſiſtance*, in the reign of Edward the Sixth, can "add any thing to facts regarding the royal declaration," iſſued by Charles the Firſt? Yet one or other of theſe concluſions is neceſſarily involved in the reaſoning by which Mr. Skinner attempts to vindicate from anachroniſm the ſentence which we have quoted, as he ſays, from his father!

3. On what grounds Mr. Skinner accuſes us of "making invidious compariſons as to the literary merits of the epiſcopal clergymen of Scotland," it is not eaſy to conceive. The writer of the review which has given him ſo much diſtreſs, envies the literary merits of none of them, while he has no inclination whatever to concern himſelf with their mutual envy of each other. We were willing to oppoſe to the flimſy arguments of our *true churchman*, the deliberate deciſion of the epiſcopal church in Scotland; but we were aware that the clergy of that church are not numerous, and that Mr. Overton, or ſome of his pupils, might object that they are not all learned, and that the deciſion of which we boaſted, was the deciſion of but a few. As we have no pleaſure in uſeleſs controverſy, we choſe to intimate this objection; while we enumerated as many men of ſound learning, whom we *knew* to be clergymen of that church, as we believe are to be found in the *ſect of true churchmen*. In all this we are not aware of any thing which this author can conceive as invidious or diſreſpectful to any clergyman in Scotland; unleſs, indeed, it was his opinion that we ſhould have claſſed himſelf with his father, biſhop Jolly, and the other clergymen, whom by a natural miſtake we denominated a prieſt. This we ſhould certainly have been glad to do, had not the ſpecimen which he had juſt given us of his talents for diſcrimination, rendered it impoſſible; and we muſt now take the liberty to tell him plainly, that if an inference may be drawn from the publication before us, he will never rival his father in literary merit.

4. When a man's purpoſes are not expreſſed by his language and conduct, interpreted as ſuch language and conduct

duct are commonly understood, he has surely no cause to be offended if they be mistaken. We could not suppose that any clergyman would have recourse to Mr. Faber merely for *words* by which to express his *own ideas*, which all men, who think with precision, express, or endeavour to express, in their *own words*; and as we did not know that it is Mr. Skinner's practice to quote from works into which he has never looked, we supposed that he had inconsistently recommended to his brethren, Mr. Faber's *Thoughts on the Calvinistic and Arminian Controversy*, as a tract likely to remove any doubts which they might have of the anti-Calvinism of the Church of England.

As we have really a regard for Mr. Skinner, because he is the son of a very respectable Bishop, and himself a clergyman in a church which has long exhibited an edifying example to the Christian world, we beg leave to advise him never to go to the press again, especially in controversy, without previously submitting his manuscripts to the animadversions of his father. Had he done so on the present occasion, much of his appendix would probably have been suppressed; whilst there cannot be a doubt that the style and reasoning of the sermon would both have been greatly improved. Should he unfortunately have conceived such a prejudice against us as to make him despise our advice, we trust that his love of ancient literature, so fully displayed in the dissertation, may induce him to ponder on the following truth:

Πολλοῖς ἀνθιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως·
Ὀρθῶς δ' ἀνθιλέγειν, οὐκέθ' τοῦτ' ἐν ἔθει.

ART. VIII. *Historical Outlines of the Rise and Establishment of the Papal Power; addressed to the Roman Catholic Priests of Ireland. By Henry Card, of Pembroke College, Oxford.* 8vo. 3s. Longman and Rees. 1804.

ONE of those accidents which unavoidably arise in a concern complicated in itself, and the execution of which is divided among many, has delayed, beyond our wishes and intention, our notice of this spirited pamphlet. We are at length happy in pointing it out to the attention of our readers, who will find an important subject ably and temperately discussed, as well as much historical information communicated, with considerable vigour of style and argument. It is addressed to the Roman Catholic Priests of Ireland,

Ireland, with the idea, that if they will but seriously and candidly weigh the circumstances of the rise and progress of the Papal Power, how little disposed the first Bishops of Rome were to arrogate to themselves the distinctions which in later times have been conferred on their successors, they will be more sensible of the good offices of protestants, and cultivate with more earnestness than they have hitherto done, the virtues of peace, moderation, and loyalty. Such hopes we doubt are vain; the undertaking is however laudable, and the arguments adduced in this publication will make a suitable impression upon every candid mind. Mr. Card begins by remarking, that few princes have risen to greater plenitude of power by means more unjustifiable, or from beginnings more humble, than the Bishops of Rome. It was not till the fourth, probably the fifth century, that they began to claim superiority over other bishops. The forged donation of the whole of Italy by Constantine the Great to Pope Sylvester, laid the first foundation of their temporal power. Mr. Card traces and describes the progressive increase of Papal authority and influence from this period to the time of the celebrated Hildebrand, afterwards Pope Gregory the Seventh. The history of this extraordinary man, from his first accession to the Papal Throne, to the time when the whole of Europe trembled at his mandate, is detailed with great spirit, and much circumstantial anecdote. This narrative occupies the largest portion of the work before us, and indeed with this it terminates, the reader being left to form his own conclusion, that to this restless, enterprizing, and ambitious Pontiff, his successors owe the confirmation of their temporal authority.

We give one short extract to enable the reader to judge of the author's style and manner.

"It might perhaps have been expected that Gregory, especially in the opening of his great and difficult undertakings, would have listened to some suggestions of prudence and caution; but his violent and imperious temper, and the eagerness with which he panted for celebrity of name, were insuperable obstacles to his chusing these for his confidential counsellors. The very first step which he took, after he was mounted upon his throne, fully reveals his determination to signalize his undaunted spirit and abilities in humbling the power of princes, and exalting the state of the church. In the year preceding his pontifical reign, the death of Drogon occasioned a vacancy in the bishopric of Macon. By the unanimous consent of the clergy and people of that city, Landri, archdeacon of Autun, was elected to fill his place, and Philip, king of France, had approved their choice, but his consecration

secration had been deferred, because the French monarch, with a wise regard to his privileges, had refused him the investiture of his benefice upon gratuitous conditions. In two letters, addressed upon this subject to Roclen, bishop of Chalons *, and Humbert, archbishop of Lyons †, we behold Gregory, with an air of uncommon boldness, commencing his spiritual exploits. "We have received intelligence," observes the Pontiff, in his first epistle, "that among the other princes of our times, whose wicked avarice has committed depredations upon the church of God, and reduced to the ignominous condition of a slave their mother, to whom the precepts of God enjoin honour and respect, Philip, king of France, has applied himself with such unwearied assiduity to oppress the church of France, that he may be considered to have pursued this detestable crime to the highest point it can reach. And our affliction is the greater, because we know the wisdom, religion, and strength of his kingdom, and its attachment to the Roman church." In the same angry tone he observes, that he has been only moved to suspend his spiritual decrees, which may be stiled the canons, by the strong assurance of the chamberlain Alberic, that his royal master would correct his abuses, and dispose of no more churches but by the advice of the pope. This promise is then required to be performed by his allowing Landri, without recompence, to exercise the functions of bishop of Macon; and that it should become his duty, as well as interest, to obey this pretender to universal dominion, declares, that the king should either renounce his shameful commerce of simoniac heresy, and permit that persons should be intrusted with the sacred offices of proper qualifications, or that his subjects, struck with the sword of a general anathema, should withdraw their allegiance, if they were not willing to be expelled from the bosom of the christian faith ‡. Gregory concluded, as he began, in the language of insolent command; and the Bishop Roclen was ordered to profit by his familiar access to Philip for the purpose of effecting the moderate desires of the pope. But his furious zeal, for the extension of papal sway, transported him beyond all

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* See Greg. Epist. lib. i. epist. xxxv. apud Baronium. Annales Eccles. tom. ix. p. 431, 432.

† Greg. Epist. lib. i. epist. xxxvi. The good sense and candour of Fleury cannot refrain from observing upon this letter, in spite of all his papal prejudices, "Nous n'avons point encore vû, que je sache, de telles menaces contre un Souverain." Hist. Eccles. tom. xiii. liv. lxii. p. 161.

‡ "Nam aut Rex ipse repudiato turpi simoniacæ hæresis mercimonio, idoneas ad sacrum regimen personas promoveri permittet; aut Franci pro certo, nisi Fidem Christianum abjicere maluerint, generalis anathematis mucrone percussi illi ulterius obtemperare recusabunt."

bounds

bounds of policy, when he armed the archbiſhop of Lyons with the authority of a ſecular judge to procure the conſecration of Landri; and in caſe this deciſive oppoſition to the king ſhould be productive of no ſalutary advantage, he pronounced his determination of inveſting him at Rome with his ſacred charge. This laſt remedy Gregory was obliged to embrace *, as the biſhops of France were leſs diſpoſed to incur the diſpleaſure of their ſovereign, than to become inſtruments of papal ambition." P. 57.

Nothing can be more certain than that Pope Gregory the Seventh bequeathed his ſucceſſors a ſyſtem of univerſal dominion, if this had not been counteracted by princes who had the courage to reſiſt the uſurpations of the papal ſee. If, therefore, the biſhops or popes who preceded Gregory would never have dared to aſſert any pretenſions to infallibility, or univerſal power, and if the temporal authority of this throne was aimed at, and eſtabliſhed by individual ambition, as in the caſe of this Gregory, it muſt indeed ſeem prepoſterous and extravagant that the prieſts of the ſee of Rome ſhould preſume to hold up to their flocks, that they who do not yield obedience to that ſee are guilty of rebellion againſt it; that they are not to be conſidered as members of the church of Chriſt, nor entitled to the protection of the Deity. We recommend this pamphlet to the ſerious attention of all who wiſh to comprehend the queſtion which is ſo clearly and with ſuch ability diſcuſſed.

ART. IX. *Diſſertations, Eſſays, and Sermons, by the late Reverend and Learned George Bingham, B. D. Rector of Pimpern and Crotchill, [Critchill,] Dorſet; and many Years Fellow of All Souls College, Oxford. To which are prefixed Memoirs of his Life, &c. By his Son, Peregrine Bingham, LL.B. late Fellow of New College, Oxford; Rector of Radclive, Bucks; and late Chaplain of his Majeſty's Ship Agincourt* †. *In two Volumes*, 8vo. Rivingtons, &c. 1804.

THE Rev. George Bingham, though like his nameſake, a profound ſcholar, and an able divine, muſt by no means be confounded with the Rev. Joſeph Bingham, author of the "Eccleſiaſtical Antiquities," who died ſo

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* See Hiſt. des Papes, tom. ii. p. 430.

† This book, or rather a particular paſſage in it, has given riſe to two pamphlets, of which ſee an account in our catalogue under *Miſcellanies*.

long

long ago as in 1723. The preſent author, whoſe relationſhip to the other is uncertain, was born in 1715, and died in 1800. As a writer he was chiefly known in his lifetime by his "Vindication of the Doctrine and Liturgy of the Church of England," againſt Mr. Lindſey, and his work, entitled Τα Χιλιαδ ετη, on the ſubject of the Millennium. Both of theſe are here reprinted; the former in the ſecond of theſe volumes; the latter, as the eighth diſſertation in the ſecond part of the *Diſſertationes Apocalypticæ*, which entirely occupy the firſt and larger volume. The remaining articles, in the ſecond, are an eſſay, entitled "Paul at Athens;" a commentary on Solomon's Song; a Sermon preached before the Univerſity of Oxford. Two other Sermons, which may be conſidered as a diſſertation on "Eternal Judgment;" and a Sermon, intended to have been preached at Bath, in alluſion to the virtues of the waters at that place.

The memoirs of Mr. Bingham, prefixed to the firſt volume, are written by his ſon, Mr. Peregrine Bingham, who ſeems to have been much perplexed (as he has ſince taken occaſion to confeſs) to make out the quantity requiſite for the purpoſe; nor has he ſucceeded like a very ſkilful compiler. By the aid of ſome account of the anceſtors of the family, ſome epitaphs, and ſome characters of other perſons, he has extended the life in the firſt inſtance to 55 pages, in which there is hardly any thing which perſonally relates to the ſubject of the memoirs. Then when he has told the death of his father, and inſerted his epitaph, written by himſelf, he proceeds to introduce circumſtances reſpecting his father's life and works, which would more fitly have preceded. But though we do not admire the method, we do not materially object, in general, to the ſubſtance of the memoirs. They are calculated to convey, what certainly ought to be conveyed, a very high opinion of the learning and merits of Mr. G. Bingham; and employed with more ſkill, or perhaps put together with leſs haſte, might have made a tolerable ſpecimen of biography. Mr. Bingham has placed the character of his father at the beginning of his memoirs, which is perhaps judicious, for as his publications were few, and not known in the entire proportion of their merit, it was right to inform the reader at once what kind of an author was now to claim his attention. This character, as we believe it to be accurate, we ſhall here inſert.

"The writer of theſe Diſſertations has frequently differed in his interpretations of Scripture from the moſt learned and enlightened authors;

authors; but the opinions he adduces are expreſſed in ſo modeſt yet perſuaſive a manner, the quotations he brings forward in ſupport of his own explications are ſo appoſite and copious, that the reader is immediately convinced of the depth of his reſearches and ſoundneſs of his argument. Thoſe men have in a peculiar degree contributed to the eſteem of the clerical character, who, though not poſſeſſed of extraordinary endowments, have been pious and exemplary in their lives, whoſe morals have correſponded with their doctrine, and who as they had opportunity have done good to all: but when we ſee theſe virtues added to thoſe of a nobler deſcription, the profoundeſt erudition joined to the moſt conſummate piety, a perfect knowledge of the Hebrew tongue, an intimate acquaintance with the earlieſt Fathers of the Church, an accurate ſkill in all claſſic literature, in all hiſtory, antient and modern, ſacred and profane; when we ſee theſe accompliſhments ſupported by a retentive memory, and at the ſame time admire the milder virtues of benevolence and charity, a friendſhip unſhaken in adverſity, but increaſed by diſtreſs; we look up with gratitude to the Giver of all good things, who has concentred ſo many excellent qualities in the heart of one man, and allotted him to enjoy an enviable old age, for the pattern and imitation of the reſt of mankind.

"Such, and not leſs than ſuch, was the author of theſe tracts; and let no one think this character too highly drawn, becauſe it ſeldom appears amongſt us, or that the portrait is therefore unlike, becauſe the lineaments are uncommon." P. iii.

In peruſing the Diſſertations on the Apocalypſe we ſee, with regret, that the learned author differed from the higheſt Proteſtant authorities, in his ſentiments reſpecting the application of the prophecies of Daniel and St. John to Papal Rome. He contends that Mahomet and his religion are the ſole objects of theſe predictions; and, however we may differ from him in that opinion, it is impoſſible not to reſpect the ſoundneſs of his learning, and the candour of his reaſonings. Holding theſe opinions, it was impoſſible for him to accept the appointment of preaching the Warburtonian Lectures, which was offered to him in 1781, by Dr. Bagot, at the deſire of the truſtees. The anſwer which he wrote, declining that appointment, affords ſo pleaſing a picture of his modeſty and ſincerity that we ſhall with pleaſure inſert it.

"Mr. Dean,

"I think myſelf highly honoured by the favour of your letter, and wiſh it were in my power in any reſpect to contribute to the cauſe of Chriſtianity: but I too well know the difference between oppoſing the poiſon of an unguarded Socinian, and ſtanding on the ſame ground with Biſhop Hurd, Dr. Hallifax, and Dr. Bagot. The courſe is for four years; and I am too far advanced

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in life not to conſider this circumſtance as ſome objection. Yet I have a greater difficulty behind, and which I ſcarce know how to mention, and yet it ought not to be concealed.

"I ſome years ago applied myſelf to the ſtudy of the Apocalypſe, and peruſed with ſome attention the moſt approved authors on that ſubject. I find the Lecture is to prove the truth of the Chriſtian religion from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian Church, *eſpecially the apoſtacy of Papal Rome*. And without adopting the opinions of Grotius, much leſs the bold impiety of an *Evanſon*, it is my misfortune not to be yet ſatisfied, that the prophecies either of Daniel or St. John relate to the Church of Rome, which is a part, though a corrupt part, of the Chriſtian Church, and which, agreeing with us in fundamentals, may be ſtill capable of reformation. Thus, were I to undertake this office, I muſt either run counter to my own opinions, or betray the cauſe I am engaged in. After this candid confeſſion, I muſt intreat you to interpoſe, and procure me Lord Mansfield's pardon for declining (but with all the deference and reſpect which is due to a gentleman of his diſtinguiſhed rank and character) a charge for which I am wholly unqualified.

"I am, Sir,
"your moſt reſpectful,
"obedient ſervant,
Pimpern, Feb. 24, 1781. "GEORGE BINGHAM." P. lxxx.

It is certainly to be deſired that every ſide of an important queſtion ſhould be fully examined and diſcuſſed; and, for that reaſon, it may eventually be a benefit to the cauſe of truth, that this argument ſhould have been taken up by a ſincere Proteſtant, a ſound and learned divine. If it ſhall appear, on careful examination, that even the arguments of ſuch a man are inadequate to the eſtabliſhment of this point, which we firmly believe will be the caſe, there will be little left for thoſe to reſt upon who have more intereſted motives for holding the ſame doctrine. Still, that ſuch a diſſentient voice ſhould have been found among ourſelves is a conſideration rather unpleaſing. This diſcuſſion of Mr. B.'s argument, as a matter much too operoſe and extenſive for a Review, we leave to other hands.

It will be more pleaſing to us to bring forward a ſpecimen from a part in which we do agree with the author, and this is particularly the caſe with his republiſhed Diſſertation on the Millennium. He argues very ſtrongly againſt thoſe who conſider the period as already paſt, being to be computed from the time of Conſtantine's eſtabliſhment; and he argues equally againſt thoſe who hold an actual reſurrection of the Saints to come, and a literal reigning with Chriſt on earth,

previous

previous to the general reſurrection. The former of theſe opinions, though held by Dr. Hammond, and a few more, is ſurely too ill-founded to be, in any degree, tenable; the latter has ſome great authorities on its ſide, and requires more force to ſhake it; but we think it is ſhaken, or rather overthrown, by the preſent author. His concluſion on the ſubject is this.

"It may now perhaps be expected that I give my own ſentiments at large, and ſhew not only what is not, but what is ſuppoſed to be contained in the place before us. What I contend for is, that the firſt reſurrection is not to be underſtood literally; and that here nothing more is expreſſed, than that the enemies of Chriſt being deſtroyed, and the power of Satan reſtrained, the church ſhall enjoy for a determined time an uninterrupted peace *. Were I to indulge my own ſpeculations, I might ſeem to ſee Mahometaniſm extirpated, Popery reformed, and the whole church in general, both in manners and diſcipline, enjoying a more than primitive purity. I could hope that our daily prayers would at length be anſwered, and that "all who profeſs and call themſelves Chriſtians would be led into the way of truth, and hold "the faith in unity of ſpirit in the bond of peace, and righteouſneſs of life," unmoleſted by enemies without, unhurt by internal diviſions. More than this is not from hence to be gathered; but as I take this to relate to that period, ch. xi. 15. in which the angels proclaim the kingdoms of this world to be our Lord's and his Chriſt's, the ſcene is enlarged, and all the antient prophecies receive their completion by the reſtoration of the Jews, and call of the Gentiles. The many excellent things which are ſpoken of the city of God, ſhall be accompliſhed; and, in a more literal ſenſe, Chriſt ſhall have "the heathen for his inheritance, and be anointed king on his holy hill of Sion." (Pſalm ii. 6, 8.)

"Our Saviour in his laſt conference with his apoſtles told them, it was not for them to know the times and the ſeaſons which the Father had put in his own power; yet he by no means affirmed that he would not reſtore the kingdom unto Iſrael (Acts i. 6, 7.) but in what manner and ſenſe it is to be reſtored, it is no more for us to know, than the times and the ſeaſons was for them. Mr. Mede † is for bringing about the converſion of the Jews by a voice from heaven, by ſome new miracle in their favour: but methinks the Apocalypſe ſuggeſts to us another inducement. The fifteenth chapter introduces thoſe into the ſcene who had gotten

* Mede himſelf allows, p. 656, that the Septuagint uſeth thoſe numbers indefinitely; which the uſe of ſpeech has made ſuch, as 7. 10. 1000.

† Book iv. Epiſ. 17.

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the victory over the beast singing the song of Moses, that is one in imitation of that which he sang, when after the passage of the Red Sea, the children of Israel were miraculously delivered from the Egyptians; which thus concludes—"All nations shall come and worship before thee for thy judgments are made manifest." The δικαιωματα here meant is the fall of Antichrist, as that word is used to express the little horn in Daniel, and the beast in the Revelations. This therefore is the period for the conversion of the nations; and why not the call of the Jews? It is the doctrine of Isaiah, that when God's judgments are in the earth the inhabitants of the world will learn righteousness. (xxvi. 9.) Here the same proposition is advanced: and how great must those judgments be, which can produce so great an effect! That there is a close connection between one and the other, is, I think, to be collected from many passages in the Prophets. Ezechiel, in that part of his prophecy before considered, in the xxxviith and following chapters (for there seems to be a relation between the prophecies which there follow in their order) has many expressions to this purpose: "The Heathen shall know that I the Lord do sanctify Israel:" and again, "I will be known in the eyes of many nations;" and more to the same purpose; that is, when the dry bones shall live; when Israel and Judah shall be reunited under David their king, and the armies of Gog shall be destroyed; (not Gog and Magog of the Apocalyps, but) after the supper of the great God described both by Ezechiel and St. John. It is clear that this sublime passage is taken from Ezechiel, which is an imitation of another in Isaiah, ch. xxxiv. And may it not be that they all ultimately relate to the same event, even the full establishment of Christ's kingdom? And on farther consideration I will be bold to affirm, that the former quotation from the xxvith of Isaiah, v. 9. belongs to this very scene; so that we may consider his words not merely as a general rule, applicable to similar cases, but as the mode which shall be then observed. See chap. xxv. 7, 8.

"If we with all humility may be permitted to enquire into the secret counsels of God, which he has no where expressly revealed unto us, and which we rather collect from doubtful grounds than assert with confidence; I would propose this to be considered, whether it would be contradictory to any passage in Scripture, that this method should be observed.—That the deliverance of the Church from her distress shall open the eyes of the Jews; and that the restoration of the Jews shall be instrumental in converting the nations." P. 355.

There is more subjoined at the close of this Dissertation, but the above is sufficient to point out the opinion of the learned author. With the exception of all those parts, which are tainted with the opinion respecting Mahomet, we

are highly pleaſed with theſe Diſſertations, in which the author manifeſts much original thought, and very extenſive learning.

The contents of the ſecond of theſe volumes are alſo extremely valuable. The Vindication of our Church againſt Lindſay, though inferior in point of reſearch to the "Scriptural Confutation," and the "Inquiry" of Dr. Burgh *, cannot on that account be lightly eſteemed. To yield to tranſcendent excellence is no kind of reproach; and the conciſeneſs of Mr. Bingham's reply will make it more uſeful to many readers. Mr. Bingham has given ſound and often invincible reaſons againſt his adverſary: Dr. Burgh has drawn out a regular demonſtration, particularly in reply to that moſt daring aſſertion, that "all the Fathers of the Church of the three firſt centuries were what we now call Arians or Socinians." If their own words may ſtand as authority, Dr. Burgh has fully ſhown that they were all Trinitarians. We ſee with pleaſure, in this tract of Mr. Bingham's, that this able divine interpreted the latter clauſe of Jude 4, nearly as Mr. Gr. Sharp has ſince ſhown to be demanded by the idiom of the Greek language. Τὸν μόνον δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνεμένοι, namely, "denying our only maſter Jeſus Chriſt, our God, and Lord." We muſt here, however, notice an erratum in p. 85, where "oppoſition" is printed for "appoſition," the proper term required. Mr. B. refers for authority to Hardy's Greek Teſtament †, where is this note on the place. "Hoc ad Chriſtum unicum refertur, ut oſtendit unicus articulus omnibus iſtis epithetis communis. Nec verborum eodem recidentium accumulatio indecoram tautologiam infert, ſed intendit ſignificationis vim, ideoque et ſacris et profanis auctoribus uſitatiſſima eſt." Even Grotius quotes a MS. which reads, Τὸν μ. δ. καὶ Κ. ἡμῶν Ἰησοῦν Χρ. ἀρν.

The eſſay, entitled Παυλος εν Αθηναις, gives a very clear and ſatisfactory view of the ſpeech of St. Paul before the Areopagus; explaining the propriety of it with reſpect to the auditors, and its probable effects upon them. Mr. B. argues, and we think ſucceſsfully, that δεισιδαιμονεστέρους in the beginning of his ſpeech ſhould be taken in a good ſenſe; and he paraphraſes the exordium in this manner:—"From the time I have ſojourned among you, O ye men of Athens;

* He received a Doctor's degree by diploma at Oxford for theſe works.

† Not by name, but in fact,

and

and obſerved your manner, with that attention which the reputation of this city ſeemed to require, I had ſufficient proofs before me, that a religious reverence for the Gods, beyond what I have found in other cities, was a principal and ſhining part of your character."

Cudworth and ſome other learned men have thus interpreted this addreſs, and it has always ſeemed to us more probable that St. Paul, who had the talents and knowledge of an orator, ſhould begin by conciliating, rather than by affronting his auditors. Mr. B. alſo defends the Athenians upon their love of novelty, and thinks that our tranſlation expreſſes it too harſhly.

The Song of Solomon is ſtrictly analyſed by this author, as being, according to the opinion of Biſhop Lowth, a dramatic compoſition; and its parts are here both clearly diſtinguiſhed and well illuſtrated. The Sermons, though few, are valuable. The firſt in particular gives a ſatisfactory view of the divine diſpenſations, and particularly endeavours to prove that a new promiſe of the Redeemer was opened to the Patriarch Noah. There cannot be a doubt that this collection of Diſſertations and other works will be acceptable to ſtudious divines, and will eſtabliſh the character of the author as an able ſcholar, a diligent enquirer, and an original thinker.

ART. X. *Tranſactions of the Royal Iriſh Academy, &c.*

(*Concluded from* Vol. xxv. p. 482.)

WE reſume our account of this Volume, which accident only has interrupted: and proceed to give an account, with ſome ſpecimens, of the remaining articles in it.

VIII. *Inquiry into the Conſiſtency of Dr. Hutton's Theory of the Earth, with the Arrangement of the Strata and other Phænomena on the Baſaltic Coaſt of Antrim.* By the Rev. Wm. Richardſon, D. D.

Various opinions, or theories, have been publiſhed with reſpect to the original formation of the earth, and to the preſent configuration of its internal as well as external parts. But almoſt every one of thoſe theories has been vigorouſly oppoſed, or ſatisfactorily refuted, by ſubſequent writers. If the ſcientific world were acquainted with all the peculiarities of internal and external conformation throughout the terra-

queous globe, a general and satisfactory theory might in that case be expected, with great appearance of probability; but while the knowledge of facts remain partial and imperfect, the nature of the theories, which are built upon that knowledge, must always be involved in doubt and perplexity.

Among the framers of those theories, no one has, perhaps, met with more vigorous opponents than the late Dr. Hutton, whose name is familiar to geologists. To the list of those opponents we must now add the author of the present paper, who, having attentively examined the strata on the coast of Antrim, finds that they cannot be reconciled with the Huttonian theory.

He briefly mentions Dr. Hutton's principal propositions; then states the facts which appear to contradict those propositions. In the course of this examination Mr. R. occasionally introduces a variety of collateral observations, and likewise the opinions of other writers, who have distinguished themselves in this branch of knowledge.

POLITE LITERATURE.

I. *Essay on the Rise and Progress of Rhime.* By Theophilus Swift, Esq. *To which was adjudged the gold Prize Medal, proposed by the Royal Irish Academy, for the best Essay on that subject.*

After a few preliminary observations, which are intended to give a more dignified character to the subject of this paper; this author says, "It has long been my opinion, and the more I have lately considered the subject, the less I have found reason to change it, that rhime hath its origin in no exclusive language, but is original in all those, where it hath at any time prevailed. To find, therefore, the origin of rhyme, we must seek it in the origin of language itself."

Mr. S. then proceeds to examine, at considerable length, a variety of ancient and modern languages, even those of savage nations. He examines the Hebrew language, the Greek, the Latin, the English, the Italian, the Spanish, the Otaheitean, &c. And in every one of them he finds the use of rhyme in a more or less apparent degree. In this examination we cannot say, that he is always perspicuous. With respect to style, he is sometimes low or very plain, and at others high and poetical. Yet it must be allowed that he displays a good deal of erudition, and collects a variety of curious particulars respecting the subject, which, as far as we recollect, seem to have escaped the notice of other writers.

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This pretty long eſſay terminates with the following concluſions; viz.

" That the population of the world began in the Eaſt.

" That in whatever manner the diſperſion of mankind, and the origin of diverſe languages, at what is called the confuſion of tongues, took place, it is evident that they began from the Eaſt, and thence were ſpread over the habitable globe.

" That the firſt empires, ſtates, and governments were alſo in the Eaſt, and Aſia and Africa peopled from thence, ſpreading over Chaldea, India, Perſia, Arabia, Egypt, Tartary, China, and from thence diverging into Europe.

" That each ſucceſſive people, at their firſt migration from the parent ſource, uſed the language in which they were capable to converſe.

" That each language had great affinity with the other; and in proportion as they advanced in refinement, that their poetry was decorated with the rhyme, or correſpondent ſound.

" That the deſcendants of each people *ſtill* uſe the rhyme in the ſtructure of their poetry, as they originally had done.

" That the firſt colonization of European Greece was from Egypt.

" That under whatever names their leaders were called, their language was Egyptian, and adopted the rythmus to which it was congenial.

" That the Greeks, and afterward the Romans were the only people, who, by adding quantity and feet, pretended a melioration of their verſe, by abſtruding the rhyme, which all the other nations of the earth had found ſo natural to language.

" That when the Greek and Roman ſtates loſt the power of conquerors, by which alone their languages were either extended or ſuſtained, the different tongues into which the Greek and Latin were ſplit, each as ſoon as formed, reſumed the rhyme, that had been continued by general uſe.

" That although the language of Greece and Rome for ſome centuries denied the rhyme, by adopting quantity, yet no ſooner did invading nations deſtroy that cuſtom, than a return to the ancient rhyme, in their ſeveral poetries became univerſal, and remains in that priſtine ſtate.

" That, as poetry was primarily introduced in honour of the religion of the country, no ſooner was it reſtored, than the Greek and Latin languages alſo had their rhymes in the ſervice of the Chriſtian Church, a mode that continues in practice, as well in the hymns of the Greek as thoſe of the Roman and other churches. And, in fine,

" That from the firſt ages, rhyme ever was, and now is, and ever will be the univerſal voice of nations." P. 77.

An appendix is ſubjoined, which contains notes and further documents for the illuſtration of the ſubject.

II. *Notices*

II. *Notices relative to ſome of the Native Tribes of North America.* By John Dunne, Eſq.

The uſual occupations of the original Americans, ſuch as hunting, fighting, dancing, &c. which have been related by a great many writers, were not the principal objects of Mr. Dunne's inquiries:

"Not content with ſeeing the bark of a Wigwam, and the outſide ceremonial exhibited to ſtrangers, I wiſhed to know what paſſed in its receſſes, and in the hearts of its inhabitants. My wiſhes were, in this reſpect, fully gratified by the friendſhip of a Miami chief, who, adopting me according to their cuſtom, in the place of a deceaſed friend, by whoſe name I was diſtinguiſhed, entered warmly into my views, and gave me his confidence. I have derived from him a great deal of information relative to his countrymen, which I at leaſt think intereſting. For the preſent, I ſhall confine myſelf to notices reſpecting this friendly chief, and ſome of the works of Indian fancy, which he communicated, with the addition of a few general remarks upon Indian language. In the examples I have ſelected for the view of my friends, I have preſerved, the incidents with fidelity, as he related them, but unleſs I could repreſent them on paper with the united powers of an actor and an improviſatore, an actor too, that extends his imitations even to animals, it would be impoſſible to give an idea of the expreſſive effect of his relations. The chief I ſpeak of, is the celebrated Tchikanakoa, who commanded the united Indians at the defeat of General St. Clair; an uncommon man, for with the talents and fame of an accompliſhed warrior, he is the uniform ſupporter of peace and order, among five or ſix tribes who put their truſt in him; ſimple, wiſe, temperate, ardent in his purſuits; ſpeaking different languages eloquently; attached to the hereditary chief of his tribe, whom he ſupports though he might ſupplant; preſerving his dignity among the vulgar of every rank, by a correct reſerve; to his friends, as it were, unembodied, ſhewing all the movements of his ſoul, gay, witty, pathetic, playful by turns, as his feelings are drawn forth by natural occaſions; above all things ſincere." P. 101.

From the friendly communications of this chief, Mr. D. received various proofs of the exiſtence of genius, of reflection, and of mental enjoyment, in the perſons of the Indians, who have hitherto been repreſented as a ſavage race; an inferior ſpecies of men, whoſe pleaſures were limited to the mere gratification of animal appetite. Thoſe proofs are derived from the narration of certain inſtructive or moral fables, which Mr. D. heard from the mouth of the above-mentioned chief, and which are written at length in the preſent paper. Theſe tales diſplay a good deal of invention, of reflection,

and, in short, of mental activity; for, as this author observes, "the subjects, the texture, the manners, the images, the lessons taught, all conspire to shew that they are of native origin; and the *naïveté*, finesse, and spirit with which they are told, still more forcibly prove them to be the spontaneous production of the soil."

Some imperfect strictures on the Indian language, which are contained in the latter part of the paper, are not susceptible of a perspicuous abridgement.

III. *Some Considerations on the History of ancient amatory Writers, and the comparative Merits of the three great Roman Elegiac Poets, Ovid, Tibullus, and Propertius.* By William Preston, Esq.

The principal object of this paper is to prove, that compositions on the subject of love, are not the productions of rude times, or of the early ages of society; but that, in every country, they begin to make their appearance when an established form of government, a flourishing commerce, wealth, splendor, and security, give a degree of softness to the manners of the inhabitants, and introduce the gratification of luxury with sensual indulgence. In fact, this author observes, very little indeed on the subject of love, is to be met with amongst the early writers, such as Homer, Hesiod, the author of the Argonautics, and the three Greek tragedy writers.

Alcman, or Alcmæon, who appears to have been the first writer on love, was a native of Sardis, in Lydia, and flourished at a time when that city had attained an high degree of splendor, and considerable wealth, which flowed from a flourishing commerce. The same observation may be applied to Alcæus, the illustrious poet of Lesbos, and likewise to Mimnermus, of Smyrna, or Colophon, and to various others.

After the proofs, which this learned author adduces in support of the above-mentioned proposition, he observes that the late Sir William Jones, in his Commentaries on Asiatic Poetry, seems to consider amatory poetry as being one of the first productions of the human intellect; the offspring and delight of every stage of society from the rudest to the most polished. But Mr. P. then proceeds to shew that Sir Wm. Jones was too hasty in making his conclusions, which are not supported even by the quotations and instances, which he himself adduces. In short he does not seem to make a proper discrimination between the strains of the voluptuary, or sensualist, and the poetry of love. With respect to the three Roman amatory writers, Mr. P. expresses himself in the following manner:

"The

"The Roman language, however, and the elegant, the luxurious and gallant court of Auguſtus were deſtined to exhibit amatory poetry, in its full perfection, in the perſons of the three great poets, Ovid, Tibullus, and Propertius. Theſe celebrated and juſtly admirable cotemporaries, though they treat on a common ſubject, ſhow much originality of genius and manner, and differ, in a ſingular and ſtriking degree, from each other; while the critical reader ſtands ſuſpended, and is doubtful, on which he ſhall beſtow the preference, and at laſt beſtows it, rather according to his peculiar taſte and fancy, than from a decided conviction of the real ſuperiority of the writer, whom he thus prefers.

"Ovid, Tibullus and Propertius have this in common, that they did not merely produce light and occaſional amorous effuſions, the offſpring of careleſſneſs, chance and leiſure. They ſeem, to have given their whole ſouls and affections to the purſuits of love; to have made that paſſion the grand object of their lives; the great and favourite ſubject of their muſe. This admirable triumvirate appeared, in fact, to have looked on their amatory compoſitions, with the conſcious pride of genius; and to have conſidered them as the ſureſt foundations of their pretenſions to poetical reputation. In forming this judgment of their own pretenſions and talents, they were perfectly well founded; for, in their productions conſecrated to love, they ſhew an energy and talent, a care, a ſtudy, a correctneſs of compoſition, and a knowledge of the human heart, a feeling of all the doubts and uncertainties, the pains and pleaſures, the hopes and fears of the delightful but tormenting paſſion, which they celebrate, ſuch as ſcarcely ever has been equalled in any language, and certainly never has been ſurpaſſed.

"Ovid ſurpaſſes his rivals and contemporaries, in fancy, gaiety, ingenuity, and wit; Tibullus, in nature, pathos, real tenderneſs, ſweetneſs, eaſe and unaffected ſimplicity; Propertius, excels, in ſublimity, loftineſs of manner, dignity and refinement of ſentiment, purity of paſſion, and learning, in which laſt reſpect, he ſometimes however, runs riot, and may juſtly incur the cenſure of pedantry." P. 151.

This author then proceeds to examine their peculiar merits more in detail; to which he ſubjoins ſome obſervations on a few other poets.

ANTIQUITIES.

I. *An Inſcription on an ancient Sepulchral-Stone, or Monument, in the Church-yard of Killcummin, near Killalla, in the County of Mayo; with ſome Remarks on the ſame.* By the Rev. James Little.

In this ſhort paper, to which a delineation of the ſepulchral-ſtone is annexed, Mr. L. endeavours to interpret the diſtorted characters

characters that are engraven on the ſtone, which, as he thinks, denote the burial-place of ſome perſon of diſtinction, the initials of whoſe name are R. T. and who died on the firſt of May, in the year 1102 of the preſent era.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Sabbath, and Sabbath Walks. By James Grahame. The third Edition.* 12mo. 136 pp. Blackwood, Edinburgh. Cadell and Davies, London. 1805.

No longer ago than in October laſt (vol. xxiv. p. 436,) did we notice the firſt edition of the Sabbath, then anonymous, and already has it attained a third edition, and the name of the author is affixed. We heartily hope that theſe effects were produced in ſome important degree by our unbiaſſed praiſes. The poem, ſpirited and harmonious at firſt, is much augmented and improved; ſome imperfect lines which we remarked are removed, and the book is preſented to the reader with all the elegance of the preſs of Ballantyne. In the beautiful deſcription of the organ one imperfect line is filled up, but one ſtill remains for which we cannot account. We feel ourſelves conſtrained by the tranſcendent beauty of the paſſage to give it entire; but the line of which we ſpeak is the laſt but one. Whatever may have occaſioned this little blemiſh, it is amply compenſated by the new introduction, ſo proper from a Scottiſh poet.

> Nor would I leave unſung
> The lofty ritual of our ſiſter land:
> In veſtment white the miniſter of God
> Opens the book, and reverentially
> The ſtated portion reads. A pauſe enſues.
> The organ breathes its diſtant thunder-notes,
> Then ſwells into a diapaſon full:
> The people riſing ſing, *with harp, with harp,*
> *And voice of pſalms,* harmoniouſly attun'd
> The various voices blend; the long-drawn aile
> At every cloſe, the lingering ſtrain prolong.
> And now the tubes a ſoften'd ſtop controuls
> In ſofter harmony the people join,
> While liquid whiſpers from yon orphan band

Recal

Recal the ſoul from adoration's trance,
And fill the eye with pity's gentle tears.
Again the organ-peal, loud-rolling, meets
The hallelujahs of the choir: ſublime,
A thouſand notes ſymphoniouſly aſcend,
As if the whole were one, ſuſpended high
In air, ſoaring heavenward, afar they float,
Wafting glad tidings to the ſick man's couch. P. 17.

The Sabbath Walks, which were added in the ſecond edition, are no leſs poetical than the principal poem, and unite the inſpiration of the muſe with that of piety.

But a ſingular queſtion now ariſes: whether the author had ever ſeen the poem next to be announced, which, though now firſt publiſhed, (we believe) muſt have been written many years *. If he had, he muſt yield ſomething of the palm of originality, though we cannot pretend to ſay that we ſee direct marks of imitation. The reſemblances which exiſt appear to us to ariſe ſimply from the unavoidable coincidences of thought on the ſame ſubject †, while the differences are beyond number.

ART. 12. *The Rural Sabbath, a Poem, in four Books, and other Poems. By William Cockin.* 12mo. 183 pp. G. and W. Nicol. 1805.

We have here no young or anxious candidate for fame. The poet, whoſe productions are here given, paid the debt of nature in the year 1801, at the age of 65; and where the principal of theſe poems was found, or by whom it is now brought forward, we are not at all informed. Mr. W. Cockin was a native of Cumberland, a friend of Romney, the painter, and paſſed the greater part of his life in the unambitious occupation of a teacher of writing and arithmetic. A liſt of his works is given, in a ſhort ſketch of his life here prefixed, but we find not one of them noticed by the Review which we have conſulted, except one which was in the way of his occupation, a treatiſe on Rational and Practical Arithmetic, publiſhed in 1766. Mr. Cockin was nevertheleſs a poet of great merit, and has very happily ſucceeded in writing on the hallowed ſubject of "the Sabbath," which has juſt given celebrity alſo to a more recent bard. The following paſſage, on the ſtillneſs of the Sabbath morn, is much reſembled by the opening of Mr. Grahame's poem, and indeed much

* Part in 1792. See page 61 of that poem.

† The funeral of a beautiful young woman is deſcribed in each poem with great effect. In this, at p. 24; in Mr. Cockin's, at p. 92. Here the two poets have a ſtrong conteſt. Perhaps we ſhould give it to Mr. G. though both are fine.

exceeded

exceeded by it; but the competition is not always so unequal, and even the inferior lines are good.

A ſtillneſs reigns
Of ſolemn form, far o'er the lengthen'd vale.
For now attentive to the ſacred call
Which ſanctifies the wonted day of reſt,
Stay'd is the hand of toil, and buſy care;
The team, the ſcythe, the loom, the anvil's beat.
And all is ſeemly ſilence and repoſe. P. 7.

This is fine. But Mr. Grahame's is exquiſite.

How ſtill the morning of the hallow'd day!
Mute is the voice of rural labour, huſhed
The plough-boys whiſtle, and the milk-maid's ſong.
The ſcythe lies glittering in the dewy wreath
Of tedded graſs, mingled with fading flowers,
That yeſter-morn bloomed waving in the breeze:
Sounds the moſt faint attract the ear—the hum
Of early bee, the trickling of the dew,
The diſtant bleating, midway up the hill,
Calmneſs ſits thron'd on yon unmoving cloud.

We neither have, nor can have, many things in our language finer than this exordium, and it is particularly happy as an exordium. The "trickling of the dew" is, indeed, an hyperbole; but that may paſs among ſo many beauties, which are continued alſo for many ſubſequent lines, before the ſubject changes. Mr. Grahame is perfectly unknown to us, but his poetry we always wiſh to know. Mr. Cockin, however, was alſo a poet. Witneſs theſe lines:

The ceremony o'er, [a marriage] in part to greet
The wedded pair, but more, the Muſe would hope,
In honour of the day, a riſing peal
Of light and well-toned bells awakes the mind
To thoughts far ſever'd from low, earth-born cares;
A prime intention; and for which theſe notes
Harmonious, feſtal, and of lively cheer,
Are aptly faſhion'd. Mixing with their chime
Of louder cadence, tunefully combined,
Far up the azure vault, ſolemn and ſlow
Swings the etherial wave; fill'd with the hum
Of air-form'd echoes, ſeeming, as they roll
Along th' apparent void, the diſtant ſtrains
By fits pour'd forth, of ſome angelic choir. P. 21.

It is curious enough that of theſe two Sabbath poets, the one is of the Scottiſh, the other of the Engliſh Church; and a beautiful apoſtrophe to the latter occurs here at p. 53. Mr. Cockin's Sabbath is in four books, and he is more diffuſe on many topics

topics than his ſucceſſor, particularly on modern manners and philoſophy, which he condemns. But he has much poetry. There is alſo conſiderable merit in his Odes "to the Genius of the Lakes," "on the Death of Dr. Johnſon," and "on the Death of Dr. James," of Cumberland.

ART. 13. *Ode to Dr. Thomas Percy, Lord Biſhop of Dromore; occaſioned by reading the Reliques of ancient Engliſh Poetry.* Folio. 38 pp. 7s. 6d. Edinburgh, for Longman and Rees, London. 1804.

A book of mere ſplendour would not be a proper gift to a man of literary eminence; but in this the poetry alſo has much merit; nor ſhould we object any thing to it, except a degree of obſcurity, which many writers think proper for an Ode. We cite the following apoſtrophe in honour of Biſhop Percy:

38.

Albion! on thy unconquered ſhore
Shall Poeſy delight to dwell,
And pour her legendary lore;
While youthful bards with rapture tell
Of joys her angel voice inſpires,
When watching the immortal fires,
That in her awful altars blaze;
Of fairy viſions ever new:
Bright in the rainbow's varying hue,
That circles Fancy's throne, warm in her meteor rays.

39.

Yet when their hearts with tranſport burn;
When ſounds the harp's arouſing ſtring,
To HIM their grateful ſounds ſhall turn,
To HIM their earlieſt offerings bring,
Who ſeiz'd the torch of Genius bright,
Expiring in ſepulchral night,
And fir'd it at the ſource of day:
Its quivering flames the ſhades illume
That deepen in oblivious gloom,
And on the glorious paſt flings heaven's undying ray.

40.

O PERCY! while theſe ſplendours beam
Obedient to thy dread beheſt,
Exiſtence turns her troubled ſtream
From whelming Time's ingulphing breaſt.

It is evident that a few words might be changed here with advantage, as *pour* in the third line being of the ſame ſound with the final word: "*dread* beheſt" is alſo improper, for there was ſurely nothing dreadful in publiſhing the ancient ballads. But we

we dwell not on these points where the whole is meritorious. The author dedicates to Dr. Anderson, and signs himself J. S. We have called the book folio, but it may be quarto, for the sheets have no signatures, and the shape is equivocal.

DRAMATIC.

ART. 14. *The Venetian Outlaw. A Drama, in three Acts, as performed at the Theatre Royal, Drury Lane. Translated and adapted to the English Stage. By R. W. Elliston.* 8vo. 2s. 6d. Baldwin. 1805.

This is a translation from the German, and, as the author says, was performed at Drury Lane with unanimous applause. A novel on the same subject, by Mr. M. Lewis, was lately noticed by us.

MEDICINE.

ART. 15. *The Philosophy of Physic, or the Natural History of Diseases, and their Cure. Being an Attempt to deliver the Art Healing from the Darkness of Barbarism and Superstition, and from the Jargon and Pedantry of the Schools. Showing a more easy and certain Way of preserving and recovering Health, than any hitherto known. By the Rev. William Wilson.* 12mo. Dublin. 1804.

It is not easy to guess why this book, written professedly to recommend the author's pill and powder to the notice of the public, should be called the Philosophy of Physic. We know that nature has furnished us with some valuable drugs, which have specific power over particular diseases, as mercury over siphylis, and the Peruvian bark over intermitting fevers; and Boerhave did not despair, that in time, a remedy might be found equally efficacious in destroying the poison which produces the small pox. But no philosopher ever before imagined, that one drug, or composition, would be found potent enough to cure gout, king's evil, dropsy, asthma, consumption, stone, palsy, fevers of all kinds, with twenty other diseases, which this reverend writer assures us are all driven away at the approach of his infallible nostrum. Perhaps, however, the author only means to try the credulity of the public. He has heard of their crowding to see a man get into a quart bottle, and the feats pretended to be performed by his medicine, are not much more difficult, or incredible. If that, however, is all he intends, which we suppose is the case, we recommend to him, to leave out the title of reverend, which he assumes, but which does not accord with such mummery.

DIVINITY.

DIVINITY.

ART. 16. *The Influence of Chriſtianity on the military and moral Character of a Soldier. A Sermon, preached before a Detachment of the Second Weſt-York Militia, at Whitburn, in the County of Durham: on Sunday, November 25, 1804. By the Rev. J. Symonds, B. D. Rector.* 8vo. 43 pp. 1s. Rivingtons. 1805.

This very ſenſible preacher does not heſitate to point out the neceſſity of wars, in the preſent imperfect ſtate of mankind, but even dwells upon the moral and religious advantages belonging eſſentially to the profeſſion of a ſoldier. The following obſervations to this effect are not common, but are yet perfectly well founded.

"The profeſſion of a ſoldier requires him to bring his diſpoſition and habits under the ſtricteſt diſcipline, in all reſpects that belong to his military character: and the military character, ſo far from being at variance with the Chriſtian, or unfitting him for his religious duties, tends to bring his moral diſpoſitions and habits into like diſcipline and order.

"It is a ſubject of gratulation to the friend of religion and order, to ſee how ſoon a large body of men, before rude and diſorderly, conſiſting of all ſorts of diſpoſitions and characters, can be brought into a ſtate of the moſt perfect order, in reſpect to their outward appearance, their diſcipline, their ſubordination and obedience to authority, and every thing that belongs to their military duty. Every part of a ſoldier's duty is order and method itſelf. Now this ſhews what can be done in other reſpects. They who can do ſo much, can do more. They who can bring themſelves, or be brought, into ſo much regularity and order in one part of their character, can bring themſelves into a like regularity and orderly behaviour in other reſpects. They are already half-formed to this regularity of moral conduct, by the diſcipline into which their habits are ſo far brought. Their military habits of order and obedience, like the rudiments of one language, which are a help to the attainment of another, are a ſtep to the formation of their moral ones. Theſe which were before wild and diſorderly, are brought into ſome form and order, and the way is paved for their advancement in other reſpects. They have only to adopt the ſame method, and apply the motives which are to influence their moral conduct, and they will bring the whole into like order and obedience." P. 9.

The preacher afterwards explains the diſadvantages alſo of the ſoldier's ſituation, and points out how the genuine feelings of a Chriſtian are likely to form the beſt poſſible ſoldiers. Theſe, and ſimilar topics, are enforced throughout the diſcourſe; which is highly creditable to the author, and capable of being very extenſively uſeful.

ART.

ART. 17. *The Spiritual Teleſcope: being a ſolemn Inquiry reſpecting the World of Spirits, and the intermediate State of Man, from his Death to his Reſurrection. By J. Bentley, Author of the Divine Logos, &c.* 12mo. 64 pp. 1s. Jones. 1805.

The doctrine of Mr. Bentley is, that man conſiſts of *three component parts*, which are Spirit רוח (*Ruach*), Soul נפש (*Nephaſh*), and *Body*. By the *Nephaſh*, or *Soul*, he means only the principle of animal life, the *Spirit* being the intellectual part. Theſe different parts he endeavours to trace through all the paſſages in the Old and New Teſtament in which they are mentioned, either together, or in ſeparation. His applications and explanations go much further than a ſuperficial reader would expect; and it is impoſſible for us not to admire the ſpirit of ſincere piety which pervades every part of the tract. The hiſtory of Saul and the witch of Endor, is particularly noticed, and illuſtrated on the principles of the author, p. 36—43. When, however, he explains the phraſes of *ſleeping with its fathers*, or being *gathered to its fathers*, of the immortal ſpirit, we think him entirely in an error; thoſe phraſes being, in our opinion, intended to allude only to the ſituation of the body after death, among the bodies of thoſe who had died before. Whence a burial place has obtained the name of a κοιμητήριον, *Cæmetery*, or place of ſleep.

One accidental error pervades the book, which was indeed pointed out to us in a note from the author. Smart's tranſlation of the Pſalms is quoted throughout, inſtead of *Green's*, which he really meant to cite.

ART. 18. *The Churchman's Remembrancer: being a Collection of ſcarce and valuable Treatiſes, in Defence of the truly primitive Doctrines and Diſcipline of the Eſtabliſhed Church.*

No. 3. *A ſummary View of the Doctrine of Juſtification. By Daniel Waterland, D. D. late Chaplain in Ordinary to His Majeſty.* 8vo. 74 pp. 1s. 6d.

No. 4. *The Summe and Subſtance of the Conference which it pleaſed His Excellent Majeſtie to have with the Lords Biſhops, and others of his Clergie (at which moſt of the Lords of the Councill were preſent) in His Majeſties Privie-Chamber, at Hampton Court, Jan.* 14, 1603. *Contracted by William Barlow, Doctor of Divinity and Dean of Glouceſter. Whereunto are added ſome Copies (ſcattered abroad) unſavory and untrue.* 8vo. 87 pp. 1s. 6d. Rivington's, London. Deighton, Cambridge. Hanwell and Parker, Oxford. 1803. 1805.

It gives us ſincere pleaſure to ſee this uſeful work thus continued. The two firſt numbers were noticed by us in our 22d volume, p. 324, and an account was then given of the origin of the

the publication. The tracts then published were, 1. Dr. Waterland's sermon on Regeneration. 2. Dr. Winchester's Dissertation on the 17th article of the Church of England. Nothing can more properly follow these than Waterland's View of the Doctrine of Justification. Barlow's Account of the Conference at Hampton Court is also valuable, as pointing out, with distinctness, what were the leading objections to the doctrines or discipline of our church, which the dissenters urged at the beginning of the 17th century. This tract, after becoming scarce, was reprinted in the Phœnix, vol. i. p. 139, which book is now also growing scarce, having been published nearly a century ago.

The short prefaces affixed by the present editors, have always been valuable. On Dr. Waterland's view, indeed, there was little required to be said; but in the preface now joined to Dr. Barlow's narrative, a very candid and clear statement is given of the objections which have been thrown out against it. The conclusion is drawn in the following terms:

"When we consider that bishop Barlow's account of this famous Conference is admitted, by all parties, to be the only one set forth, and is accordingly by all parties continually quoted; that it was set forth, not upon his own authority alone, but with the assistance and allowance of several of the great men then present; that no objections to the authenticity of this account, of any consequence, were brought forward for a considerable time after it took place; and that the best of those objections were weakly and suspiciously urged, and never proved; when we see two writers on the puritan side, confessedly their best hands, one, quoting his author to make him speak what he never intended, another confidently denying what a writer of their own affirms to have happened, and then proceeding to give a probable conjecture, in opposition to matter of fact; without hesitation we offer this tract to the notice of the public, as well deserving attention; it has passed the ordeal of its enemies' utmost malice, and is found to be a true and faithful work."

Should the *Churchman's Remembrancer* be continued with the same judgement which has thus far directed it, and of this no reasonable doubt can be entertained, it will form, by degrees, a truly valuable collection for the studious divine, and a most important bulwark against the assaults of schism.

ART. 19. *The Union of the Christian Body stated. A Sermon, preached in Lambeth Chapel, on April* 28, 1805; *at the Consecration of the Right Reverend Henry Bathurst, LL. D. Lord Bishop of Norwich, and published at the Command of his Grace, the Lord Archbishop of Canterbury. By Henry Prosser, D. D. Prebendary of Durham.* 4to. 2s. 6d. Payne. 1805.

In this very energetic discourse, the preacher discusses the analogy of the Christian to the human body. 1. The Christian body

has received from the "Head, even Christ," great and effectual powers, not only towards its *unity*, but towards its *growth*. 2. The Christian body has received from the "Head, even Christ," not only the parts of its internal constitution, but also the very law of their movements. 3. Unity in the Christian body was of divine design and appointment. 4. As in the natural body there exists no power without meaning and without use, so in the Christian body, every single power that *can* actuate, was placed in it that it *might*. If this principle of unity were permitted to duly actuate the Christian body of the land, it would be found, that agreement as to the points of the highest moment, affords better reasons for holding together the Christian body, than any disagreement as to matters of external and formal concern can ever yield for tearing it asunder. What remains then for those who bear her appointments and ministerial trust, but to let "Charity have her perfect work." This is a truly excellent sermon.

ART. 20. *Reflections upon the Chapters of the New Testament; selected from the Writings of approved Divines of the Church of England: intended for the Use of the Poor, and such Persons as may not have the Means of consulting larger Works of this Nature.* 8vo. 466 pp. 4s. 6d. Hatchard. 1804.

"The following work is offered to the public, for the use of such persons as may not have it in their power to purchase larger, and therefore more expensive books, nor leisure to read them; it is designed for the comfort and assistance of pious and good Christians;" p. iii.

We recommend this work as well adapted to the good purpose for which it was intended. The "approved Divines of the Church of England," from whose writings these Reflections are compiled, are Ostervald, Doddridge, Burkitt, Gibson, Gardiner, Stanhope, Porteus, Horne, Lamy, Robinson, Clarke.

It is obvious, that the title-page should have said, *chiefly* from Divines of the Church of England; not including Ostervald and Lamy. Some of Ostervald's works, however, enjoy a distinction to which divines may laudably aspire; that of being placed in the list of books distributed by *The Society for promoting Christian Knowledge*.

ART. 21. *Sermons, altered and adapted to an English Pulpit, from French Writers. By Samuel Partridge, M. A. F. S. A., &c. Second Edition.* 8vo. 7s. Rivingtons. 1805.

In the account which we gave of the first edition of this work, at p. 251 of our 25th vol. we omitted to make an observation which the occasion would have justified; that the author appears to have been very attentive to his duty, as *Chaplain of a*

Corps of Volunteers. Not less than five of these sermons were preached before the Boston Loyal Volunteers; to whom they are (in fact) especially addressed; though adapted to the instruction of all hearers, in the present circumstances of our country. The last sermon in the volume was preached before the same corps, *on permanent duty at Stamford.* We are glad to find the clergy alert on such occasions, with their patriotic neighbours; and, in justice to the corps, we shall make a short extract from this sermon, on 2 Chron. xv. 1, 2. "Let us fear God; let us be with him; and seek him while he may be found of us! With an exhortation to this purpose, I shall endeavour to leave your minds impressed. And while I thus exhort you, I shall also cordially wish and pray, that you may be as attentive and exemplary in the discharge of your moral and religious, as you are BY AUTHORITY reported to be, in the execution of your military duties!" This is a strong testimony, expressed in few words, to the good discipline of the corps; and we are assured, that the same account might truly be given of the Boston *Yeomanry Cavalry*, and of the volunteers in general throughout the kingdom.

FINANCE.

ART. 22. *A Proposition of a System of Finance, or Plan of general Contribution, which was submitted as a Substitute for the late Income Tax, and is recommended as a general Relief to the present Mode of Taxation, with Hints and Observations which Circumstances have suggested to the Projector.* 33 pp. 1s. Gower, Kidderminster. Hurst, London. 1804.

We have here a reverie of a man apparently very honest, and well meaning; but who is fully possessed with the vulgar error, that the lower and middle ranks pay more to the taxes in proportion to their income, than the rich and opulent. He admits his inability to judge of a project of the magnitude of *his own*, and it is too apparent in his tract: his substitute for an income tax, is another income tax; the fault he finds in the old one is, that it was "a plan of percentage," and in the page following this censure upon it, he gives a table for payments on his own plan, classing the contributors according to their incomes; and charging permanent income at £5, and precarious income at £2½ per cent. By precarious income, he means profits of trade, and wages of labour: his project exempts none from the general contribution, "but the poor labourer, or those persons not in the receipt of £10 per annum," as a precarious income. Here the indulgence of "the projector" does not extend far; for every labourer whose weekly earnings amount to 3s. 10d. is excluded from it, and is made a contributor of 5s. a year. Such is the substance of what we must understand to have been a communication to some great person; the writer seems to have made a

second

ſecond to the ſame perſon, inforcing the project contained in the firſt; which he gives us under the title of Hints and Obſervations on the Subject, ſuggeſted April 1803; and a third in the month of July of the ſame year, entitled, Further Obſervations; and his third ſupplemental piece informs the public of the motives inducing him to publiſh this plan.

MILITARY.

ART. 23. *Suggeſtions for the Improvement of the Military Force of the Britiſh Empire. By the Hon. Brigadier General Stuart.* M. P. 8vo. 95. pp. Egerton. 1805.

To ſolve the difficult queſtion, "what is the beſt mode of providing and maintaining a force, adequate to the defence of the country, and the ſupport of its influence in Europe?" requires the union of great military experience, with uncommon political ſagacity. But, after all, it will perhaps be impoſſible to reconcile the jarring opinion of ſtateſmen on this momentous ſubject. Yet the rank, character, and ſervices of the author before us, claim, at all events, an attentive conſideration to any plan propoſed by him; and it is manifeſt, from the preſent work, that he has beſtowed much pains in deviſing the ſchemes and regulations which he ſuggeſts, for the improvement of our military ſyſtem.

Two plans are here preſented, for the choice of the government and nation: "the one that there ſhould be only two deſcriptions of land force, and that both ſhould be recruited for "by government; the firſt for general ſervice, and the ſecond "for home ſervice; and that the whole of the preſent additional "force, the militia, and the volunteer infantry, ſhould proſſively be done away."

"The other,—That, as there are many who may be willing "to enliſt for a limited ſervice, and others again who will not "be inclined to go to any diſtance from home, theſe inclinations "ſhould be taken advantage of, and, with a reference to them, "be formed, firſt a regular army, which ſhall be diſpoſable "every where, and which ſhall be recruited for by govern"ment; ſecondly, a home army, which ſhall be furniſhed by "counties, and be diſpoſable throughout the home dominions; "and thirdly, a ſtationary militia, procured by ballot, and in "which perſonal ſervice ſhall be required."

In diſcuſſing the firſt of theſe plans, the author concurs in opinion with thoſe who condemn "the enliſtment for life, and "the ſeverity, or rather frequency of corporal puniſhments." He conſiders theſe as "the principal impediments to our ſucceſs "in recruiting for the line," and propoſes, in conſequence, to "divide enliſtments into the regular ſervice, into three diſtinct "voluntary periods, which, when united, ſhould compleat a

"space of twenty-four years." To the enrolment for each of these periods, or at least of the two first, he attaches bounties, and half-pay for life, to all who shall have completed the last by uninterrupted service.

Various other suggestions (some of which appear to us highly expedient) are connected with this plan; by which the Hon. General proposes a regular army, consisting of 120 battalions of Infantry, 30 of Cavalry, and 10 of Artillery, not including the Guards, Foreign Corps, Staff, Artillery drivers, Veteran battalions, or waggon corps. The whole of the force for general service, will, according to this scheme, amount to rather more than two hundred thousand men. The force for home service, or National Army, would, by this plan, consist of somewhat above one hundred thousand men, raised by lower bounties, and designed as a nursery for the most disposable force.

In forming his second plan, the author has accommodated his measures more nearly to the existing state of things, and the supposed temper and feelings of the nation. Accordingly the regular and disposable force proposed, is less, by twenty thousand men, than that in his first scheme; and the Army of Reserve for home service, (to be levied by the counties), consists of only eighty thousand men, but the National Militia is to be two hundred thousand, with a Supplementary Militia of half that number. This last body, being confined in point of service to the respective counties, is avowedly designed to answer the purpose of the present Volunteers.

It is certainly a recommendation of both the above plans, that they admit of no service by substitute; the high premiums given to Militia substitutes, being undoubtedly one great impediment to the recruiting service. But whether the removal of that competition, together with the adoption of the author's proposals for meliorating the condition of soldiers, would rapidly complete the two regular armies which he would establish, (for foreign war, and for home defence) we will not take upon ourselves to determine. In justice, however, to this gallant officer, and public-spirited author, we must declare that the work before us, shews an intelligent and active mind, and will deserve the attention of Government, whenever it shall be deemed expedient to revise, and new model our military regulations.

NATURAL HISTORY.

ART. 24. *A Series of Essays introductory to the Study of Natural History. By Fenwick Skrimshire,* M. D. *lately President of the Natural History Society of Edinburgh, Author of a Series of Popular Chymical Essays.* 2 vols. 12mo. 7s. Johnson, 1805.

The Chemical Essays of this author, reviewed by us, vol. xxii. p. 231. appeared to us not only popular, as they were

termed, but rather ſuperficial; and the ſame character evidently belongs to theſe. The materials, the doctor informs us, were originally collected with a view of delivering a courſe of lectures on Chemiſtry, and Natural Hiſtory, but not being ſo employed, in conſequence of profeſſional engagements, are reſpectfully offered to the public in the form of Eſſays.

The author may here be ſaid to give the general heads of every department of Natural Hiſtory, following the arrangement of Linnæus. But though his book may very uſefully be employed to infuſe into young or inexperienced readers, a taſte for theſe improving ſtudies, he is not always careful to accommodate his language to the purpoſes of inſtruction. How many of his readers will comprehend what he means, when he tells them, that the bee "furniſhes man with a delicious *condiment*, and an exhilarating drink?" If they ſhould diſcover that the drink means mead, they will hardly unravel that extraordinary word condiment, which exiſts almoſt excluſively in dictionaries. He ſhould alſo have been more careful of his facts, than to tell them, that the *Carteſian* Philoſopher teaches, that the formation of natural objects proceeds from the fortuitous concourſe of atoms. This is quite a new accuſation. The book; however, has merit as a mere introduction.

AGRICULTURE.

ART. 25. *Two Tracts. Firſt, Thoughts concerning the Uſes of Clay Marl, as Manure: Second, Thoughts, or Queries, concerning the Uſes of Agricultural Salts, in the Manufacture of Manures; and alſo concerning the proper Modes of decompounding Pit-Coal, Wood, Peat, Sods, and Weeds, to increaſe the future Means of making Manure. Alſo, An Appendix; containing, Firſt, Thoughts concerning puncturing Wood for its Preſervation; and, Secondly, Concerning the Erection of Kilns at New Malton, in Yorkſhire, to extract Tar from Pit-Coal, and uſe the Coke in the Calcination of Limeſtone. By the Hon. and Rev. James Cochrane, Vicar of Manfield, in the County of York, and formerly Chaplain to the Eighty-ſecond Regiment of Foot.* 8vo. 65 pp. 2s. Mawman, &c. 1805.

The title-page being very ample, we ſhall be ſatisfied with recommending this work to the notice of improvers of agriculture; and with expreſſing our hope, that "thoughts" of this kind (extended as they are) do not interfere with the thoughts which ſhould principally occupy the mind of a ſpiritual incumbent. The author is not (we preſume) a Magiſtrate; for ſuch a one would not propoſe that his tenant ſhould "prove upon oath, at the Quarter Seſſions, that certain experiments upon his farm have been completely ſucceſsful." P. 24. There is not (we hope) a Bench of Juſtices in England, that would adminiſter an oath ſo extra-judicial and illegal.

TRAVELS.

ART. 26. *A Tour in America, in* 1788, 1789, *and* 1790, *exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture, with its several Improvements. By Richard Parkinson, late of Orange Hill, near Baltimore. Author of the Experienced Farmer. Two Vols.* 8vo. 15s. Harding. 1805.

This is as singular a book as ever we perused, and if the account given of the fate of emigrants to America, be accurate, the author has done a meritorious deed in relating the tale of his personal disappointments. By this narrative, no adventurer in the farmer's line, from Europe to America, ever did, or ever can, succeed. The poverty of the soil is represented as so great, that though the lands are cheap, the cultivation will not pay for the labour, and the greater part of the speculators in this way, have brought themselves and their families to ruin.

But as Mr. Parkinson seems a little querulous, perhaps matters have been a little exaggerated; at all events, they who propose to exchange this country for America, will do well to give these volumes a very careful perusal. The writer seems to be a man of strong good sense, and to all appearance so good a farmer, that the wonder is, why he ever left his native place. His narrative terminates abruptly, but the volumes contain much useful information concerning all the various branches of agriculture, as pursued both in England and America, interspersed with some very entertaining anecdotes, for some of which we wish we had room.

MISCELLANIES.

ART. 27. *A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Sub-urban Clergyman.* 8vo. 2s. Hatchard. 1805.

The Letter to Lord Teignmouth, by a Country Clergyman, was greatly censured for its asperity, and certainly was distinguished by a zeal, the proper direction as well as measure of which, in that instance, was highly questionable. This present pamphlet is written in vindication of Lord Teignmouth, and of the society over which he presides, with much dexterity, good humour, and force of argument. The introduction of the Vaccine Inoculation, by way of illustrating the author's position, is very happy and facetious; and we think that whoever chooses to possess the means of giving a satisfactory reply to the allegations urged against the Bible Society, which consisted rather of apprehensions

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of what might eventually happen, than of evils actually existing, will find in this pamphlet all that is necessary. It certainly proceeds from the pen of some experienced writer, and we have not often seen an adversary's weapons more successfully turned against himself.

ART. 28. *A Meteorological Journal, for the Year* 1804. *Kept in Pater-noster Row, London. By William Bent.* 8vo. 14 pp. 1s. 6d. Bent. 1805.

We have little at present to say of this Journal, which we have regularly noticed since its commencement in 1793. It is useful that such journals should be kept in various places, and the comparison of this with the observations made at the rooms of the Royal Society, may serve to show the differences which take place, even at so small a distance, some of the causes of which may be obvious.

ART. 29. *The Young Mathematician's Assistant, or Schoolmaster's Guide: being a short and comprehensive System of Arithmetic; with Vulgar and Decimal Fractions; Algebra; Geometry, with its Application to Mensuration of Superficials and Solids; Trigonometry, Plane and Spherical; Surveying of Land, with several curious and useful Methods of taking Distances, &c. &c. &c. To which is prefixed, a Method whereby Farmers, &c. may find the Contents of a Field nearly, without a Chain or any Calculation. By George Bagley, Teacher of the Mathematics, and Author of the Grammar of Eleven Languages.* 4to. 172 pp. Shrewsbury, printed. Longman, &c., London. 1805.

So copious is the promise of this title page, that we could not give it full space in our page. The object of the author seems, indeed, to have been to crowd a vast quantity of information into as small a compass as possible, and if the obscurity too often attendant on such compression, do not impede the utility of his book, the purchasers can have no cause for complaint. The pages are very closely printed, and the plate at the end overflows with diagrams.

ART. 30. *A general Dictionary of Chemistry, containing the leading Principles of the Science, in regard to Facts, Experiments, and Nomenclature. For the Use of Students. By William Nisbet, M. D. Fellow of the Royal College of Edinburgh, Member of the Medical Societies, &c.* 12mo. 415 pp. 8s. 6d. Highley. 1805.

Dr. Nisbet has been several times before us, with various useful compilations. Whether he is now dead, or only removed to some other sphere of action, we are not told; but his papers, intended for this volume, are said to have been left imperfect, and

and to have been filled up by another hand. "In this compilation," says the preface, "we are principally indebted to the lectures of the late Dr. Black; to Mr. Parkinson's very neat and accurate Compendium; to Dr. Thomson's and Mr. Murray's Chemical Works; to the Tables of Dr. Pearson, Mr. Davy, and other ingenious authors. We have given the authorities to each article, which will render it more important to the student.

The very small, yet clear type in which this book is printed, is extremely favourable to compression; and in fact it appears to contain full as much as any purchaser could possibly expect. At the end are several very useful tables, which are here brought together from many philosophical works. We have no doubt that many persons will be glad of so very compendious a book of reference in Chemistry. As a small specimen, we give the article following.

"MURIAT. Muriat of soda is the most abundant salt in nature. To it the water of the ocean owes its saltness; and it is found in three different states. In the ocean, in springs, and in rocks, or in immense strata. In warm climates it is procured by spontaneous evaporation; but in cold countries it can only be procured by evaporation, the consequence of the application of heat. It is generally impure in its first process, by the admixture of other salts, which render it deliquescent, and give it a bitter taste, and various processes are employed to purify it. In this last state, it acquires an agreeable saline taste. It is soluble in rather less than three parts of cold water, and is the same in hot water. Its proportions are 35 parts of soda, 40 of muriatic acid, and 25 parts of water."

Here is certainly much information within a very small space, which is the general character of the book. We do not perceive that the authorities are quoted so regularly as the preface might lead the reader to expect; but there is no reason to doubt of the correctness of the matter contained. The chief objection to the book is, that the appendix occupies nearly half of it; and contains many of the most essential articles. Perhaps the change of the compiler occasioned this imperfection.

ART. 31. *Exercises on the Globes, interspersed with some Historical, Biographical, Chronological, Mythological, and Miscellaneous Information. On a new Plan. Designed for the Use of Young Ladies. By William Butler. Teacher of Writing, Accounts, and Geography, in Ladies Schools and Private Families.* 12mo. 4s. Mawman. 1803.

We have no scruple in saying, that this is one of the best and cheapest books of the kind that have come before us. It agreeably blends a great deal of amusement with much important instruction, is very ingeniously arranged, and, what is not its least merit,

merit, very neatly printed. The former editions of this work, by some accident, did not come into our hands.

ART. 32. *Selections from the Works of Taylor, Hooker, Hall, and Lord Bacon, with an Analysis of the Advancement of Learning. By Basil Montagu, Esq. A. M.* 12mo. 5s. Mawman. 1805.

The compiler made this publication a relaxation from severer studies, and has produced an interesting little volume. As the works of the original authors, however they may deserve it, do not find a place in every collection, Mr. Montagu is entitled to thanks for the bringing, at an easy rate, some of their most admired passages before the common reader. This book is remarkably well printed.

ART. 33. *Report of the Committee for managing the Patriotic Fund, established at Lloyd's Coffee House, July 20, 1803. Part First and Second.* 8vo. 1805.

The establishment of this Fund is among the things which reflect immortal honour on the generous spirit of the English nation. As soon as the country was roused to arms by the perfidy of an inveterate enemy, a determination showed itself to encourage and reward the noble exertions of our gallant defenders, by land and sea. A prodigious sum of money was raised for this purpose, and a committee of respectable merchants, and others, was constituted to direct and regulate its distribution. These Reports record some of the most noble and extraordinary deeds of enterprize and valour, which have been progressively rewarded from these funds; and the Committee appear to have discharged the trust reposed in them, with unexceptionable judgment and discretion. The books, we believe, are not sold, but if they were, an addition to this highly laudable Fund might be reasonably expected.

ART. 34. *A Pocket Encyclopædia, or Miscellaneous Selections. Being Rudiments of useful Knowledge, from the first Authorities, designed for Senior Scholars in Schools, and for Young Persons in general, containing Information on a variety of Subjects, not to be found in any Book of general Use in Schools, and yet by all Persons necessary to be known. Compiled by J. Gay, of the Royal Military College, Great Marlow.* 12mo. 6s. Cuthell. 1805.

This is a convenient, useful, and cheap manual, which must be acceptable to a great variety of readers, as it conveys information upon a number of subjects, which, though generally familiar, are often but imperfectly understood. In what manner this is done will appear from the following short specimen.

"EBONY

"EBONY is brought from the Indies; it is exceedingly hard and heavy, and capable of a very fine polish, and on that account it is used in inlaid works, toys, and mosaic. *Mosaic works* are an assemblage of marble, shells, stones, glass, &c. of various colours, cut square, and cemented or inlaid. This is sometimes done with wood, and the ancients were used to adorn their richest furniture with a mosaic, ivory, ebony, and the finest woods. Of ebony there are divers kinds, black, red, green, &c. all of them the product of the island of Madagascar. The island of Maurice (Mauritius) furnishes part of the ebony used in Europe."

A second edition will doubtless exhibit improvements and corrections, for both of which there is room.

ART. 35. *A Sequel to, or continuation of the Memoirs prefixed to the Works of the late Reverend and learned George Bingham, B. D. Or a Defence of the Conduct of his Successor, the present incumbent of Long-Critchill, with More-Critchill annexed, against the unfounded insinuations conveyed to the Public, through the channel of these Memoirs. Addressed to the Clergy of the County of Dorset, by the Successor.* 8vo. 27 pp. *Printed and delivered gratis, by* S. Simmonds, Blandford; *by* Longman, London, &c. 1805.

ART. 36. *An Answer to the Reply, or Defence of the Rector of Critchill. By the Rev. P. Bingham,* LL. B. *Rector of Ensoam, in the County of Dorset.* 8vo. 37 pp. 1s. Wincanton, printed. Nichols and Son, London, &c. 1805.

These two pamphlets arise out of a work, reviewed in the former part of this number, (ART. ix.) and we must say, that we wish they had not so arisen; since they relate to a private, rather than a public transaction, and exhibit only a disagreeable altercation between two clergymen. In his memoirs of his father, Mr. P. Bingham thought proper to attack the present incumbent of one of his father's livings, for having taken that preferment to hold for a minor, and not having resigned it, according to promise, when that minor was of age to take it. The incumbent, however, appears to us to make a satisfactory defence. He proves, that very soon after the stipulated time, he did actually send in his resignation to the Bishop; who from some consideration of his own, relative to the person intended to be presented, did not accept it. Mr. B., in his reply, throws out several insinuations; but, as he does not prove, either that the idea of presenting the same person, is given up by the family, or that Mr. Marsh, the incumbent, received the preferment under a general promise of resignation, at a given time, we cannot think that he establishes his accusation. Mr. M. promised to resign in favour of the son of the patroness, but not in favour

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of any unconnected person; and as the principal point seems to continue in suspense, it is plain, by the Bishop's not accepting his resignation, that *he* thinks the actual incumbent ought in the mean time to continue.

Mr. M. has printed his defence, with the pages continued from the memoirs, and begs that it may be bound up with them: Mr. B. deprecates this addition, and recommends it to be bound rather with his answer. We should recommend expunging the original passage from the memoirs, and putting away both the pamphlets.

ART. 37. *A Second Edition of "The Statement," "The Address," and "The Remarks" on the "Counter-Statement," relative to a late Withdrawment from a Dissenting Independent Congregation; with a Postscript by the Writer of the Statement.* 3s. 6d. Conder. 1805.

This, and two or three other pamphlets on the same subject, have lain on our table for some months, as we hesitated whether they were of sufficient importance for notice; and, perhaps, it would have been better for all parties, if they had neither solicited our opinion, or that of the public. They relate to a quarrel, which appears to have arisen from a custom among some classes of the dissenters, of requiring testimonials of pious and moral conduct, before the members of one meeting can be admitted into another; but the manner in which this quarrel has been conducted, although the combatants place themselves in a very serious attitude, and pelt one another with texts of scripture, will, we apprehend, tend more to amusement than edification. A Mr. Ryland, had for some years been a member of the *church*, as it is called, in East-cheap, but finding it inconvenient to come from his house at Camberwell, to attend this *church*, he determined to join the *church* of a Mr. Collyer, at Peckham, and gave notice of this to Mr. Clayton, pastor of the *church* of East-cheap, and demanded a few lines from him to Mr. Collyer, by way of testimonials. Mr. Clayton thought proper to decline this, until he should call *the church* together, and Mr. Ryland declined summoning the church, but while matters were in this state, Mr. Collyer consented to accept Mr. Ryland, as a member of *his church*, without any testimonials. Here the matter might have rested, had not Mr. Clayton, in one of his letters to Mr. Ryland, thrown out some reflections on the behaviour of *Mrs.* Ryland, which this indignant lady insisted upon having explained, and demanded a call of the *church* of East-cheap. The church accordingly met, and passed a resolution of a retrospective kind, against the conduct of Mr. and Mrs. Ryland, which, in Mr. Ryland's opinion, rendered the present publication absolutely necessary. The most interesting part of it, is Mrs. Ryland's address

addreſs to Mr. Clayton, which is written with uncommon ſpirit, though perhaps not without a daſh of the bitterneſs of "enraged woman."

The reſolution of the *church* dealt in generals, but the ſubſequent correſpondence unfolds the crimes of this unhappy couple, which conſiſt of the following items:—1. Frequenting the theatre: 2. Going to Vauxhall: 3. Dancing and cards: 4. Sabbath-breaking: 5. Gaiety: 6. Light reading, and uſeleſs impertinent curioſity: 7. Swearing in Mr. R.'s family: 8. Irreverence at publick worſhip: 9. Their making the houſe of God a nurſery for infants: And 10thly, That Mr. R. was once wicked enough to intimate that he could join in communion with the church of England.

Of theſe charges, Mr. Ryland denies ſome poſitively, and others he admits in a ſmall degree; as, that in the courſe of twenty years, he had been four or five times at the theatre; that he was once at Vauxhall, and once had a meeting of young people at his houſe in the country, and actually did borrow a pair of card-tables, and probably the cards themſelves, to entertain the dowagers of the party; he admits alſo, one act of ſabbath-breaking, namely, returning to town on a ſabbath-evening; and, as to gaiety, confeſſes that his family have been guilty of being dreſſed, when they went to dine with a large party. Theſe admiſſions, ſome of our readers may think, tend to ſoften matters wonderfully, but Mr. R. has thought proper to ſtrengthen his cauſe by recrimination. For example, he mentions another member of Mr. Clayton's church, (not yet expelled) who returned to town once on a ſabbath-noon, and once on a ſabbath-afternoon, and on both occaſions from that wicked place, Ramſgate. Gaiety in dreſs, too, he allows, but quotes as juſtifiable precedents, the "paſtor's coat cut in the very neweſt faſhion, his cravat tied in the ſmarteſt trim, and his hair arranged altogether in ſtyle." Here is a precious example! but what is worſe, poor Mrs. Clayton, the paſtor's lady, who appears hitherto as quiet as Mrs. Trulliber, in Joſeph Andrews, is brought on the ſcene to exhibit her wig—"a brown curled wig, alamode;" and, with reſpect to light reading, and impertinent curioſity, this ſame lady, we are told, "*cannot live* without reading a very ſcurrilous, indelicate, and profane newſpaper."

Such is the outline of this contemptible controverſy, contemptible in the avowed cauſes, and yet more ſo in the manner in which it has been aggravated, by vulgar recrimination, and rancour. As to the juſtice of the cauſe, we ſhall not trouble our readers with a deciſion, yet it is but fair to add, that from all that appears in evidence, *pro* or *con*, the accuſations againſt Mr. and Mrs. Ryland, would never have been made the ground of ſerious complaint, had they not withdrawn from the *church* of Eaſt-cheap. Had it not been for this unpardonable crime,

we

we do not say, that they might have gone to the theatre, or to Vauxhall, but they might have kept their coach, they might have dressed for dinner, their children might have squalled in the pew, Mr. R. might have taken his afternoon's nap, and consequently Mr. Clayton's cravat, and his lady's wig, might have been yet reconcileable with the terms of *non-conformity*.

ART. 38. *Geography made easy for Children: With a short and familiar Account of the principal New Discoveries. From the Circle of the Sciences. By John Newbery. The third Edition, improved, and adapted to the modern Divisions of Europe; and illustrated with Copper Plates and Maps.* 8vo. 207 pp. 3s. Darton and Harvey. 1804.

The end proposed by the editor is "to unite brevity with clearness, and to convey information agreeably." This end is very successfully attained. Children, and their teachers, may join in thanks to Mr. Newbery, on this, as on other occasions. At p. 168, we read concerning "Canada, or the province of Quebec, that the European inhabitants, being descended from the French, are of the Romish religion, and have a Bishop of that persuasion, appointed by his Britannic Majesty." We believe that the Protestant Bishop appointed by his Majesty, Dr. Mountain, well known, and highly respected in England, is still living at Quebec.

ART. 39. *The Confessions of William Henry Ireland. Containing the Particulars of his Fabrication of the Shakspeare Manuscripts; together with Anecdotes and Opinions (hitherto unpublished) of many distinguished Persons in the Literary, Political, and Theatrical World.* 8vo. 317 pp. 7s. 6. Goddard. 1805.

In the year 1796 this author published a short pamphlet, confessing himself the fabricator of certain manuscripts, attributed to Shakespeare, a most extraordinary instance of personal intrepidity on one side, and of popular delusion on the other. This pamphlet, from the singularity of the tale which it revealed, was eagerly bought up. It was published at one shilling, and has since sold for a guinea. This circumstance has induced the author to republish it, with large additions, and the whole taken together will excite pity from some, indignation from others, and great astonishment from all. The most extraordinary incident recorded in the whole transaction, seems to be the following, which we exhibit as a specimen of the work, which we shall then dismiss to its proper fate.

"THE QUINTIN.

"The morning after my presentation of the lease, the first person sent to by Mr. Samuel Ireland, was sir Fr*d*r**k Ed*n, who, after a very strict examination of the deed, gave it as his decided

decided opinion that the instrument was valid; and on looking at the impressions on the seals, that under the signature of Shakespeare he affirmed was a representation of a machine called the Quintin; for an account of which Stow the historian was referred to; who states that the Quintin was used by the young men, in order to instruct them in the art of tilting on horseback with the lance; the machine being constructed as follows:—An upright beam was firmly fixed in the earth, at the top of which was a bar placed horizontally, moving on a pivot. To a hook at one end of the bar was hung a large iron ring; while from the other extremity was suspended a large bag filled with sand. The object of the tilter was to unhook the ring, and bear it off upon the point of his lance when at full gallop, which if he failed to accomplish with dexterity, the bar moving swiftly on the pivot swang round the bag, which, coming in contact with the rider's back, was almost certain of unhorsing him. As this amusement seemed to bear so great an analogy to the name *Shake-spear*, it was immediately conjectured that the seal must have belonged to our bard; and from that moment the Quintin was gravely affirmed to be the seal always used by our monarch of the drama.

"I shall merely state, that, on cutting the seal in question from an old deed at chambers, I never even looked at the impression; and, if such had been the case, I should not have known that the stamp on the wax represented the Quintin—a machine of which I had never heard until after the delivery of the deed as before stated." P. 53.

ART. 40. *Suggestions towards forming a Plan for the Encouragement, Improvement, and Benefit of the Arts and Manufactures in this Country, on a Commercial Basis. In Two Letters, addressed to Robert Udney, Esq. Dated Dec. 22 or 23. By Josiah Boydell.* 1805.

The distinguished taste of this gentleman for the fine arts, and his personal liberality in all which they involve, we have had frequent occasion to admire, and to point out for imitation. The plan proposed in these letters, has been in some degree anticipated by a noble and honourable list of individuals, who have incorporated themselves into a society for the particular encouragement and reward of the artists of this country.

Mr. Boydell proposes the institution of a company for the same excellent purposes, the advantages of which he specifies in detail. His letters to Mr. Udney will suggest many important hints, which probably will not be unattended to by the noble society above-mentioned. To the insinuation of foreigners, that our climate, lives, and minds, are not congenial with the arts, Mr. Boydell adduces as a sufficient answer, the Ugulino of Sir Joshua Reynolds, the Regulus of West, the works of Wilson,

Turner, Banks, Flaxman, and many others of our countrymen. We have experienced much satisfaction from this production, which evinces great patriotic zeal, and a very extensive knowledge on the subject it discusses.

ART. 41. *A Proposal of a Bible Society for distributing Bibles on a new Plan. Submitted with the Hope of making thereby the Holy Scriptures more read, and better understood. By John Reeves, Esq.* 8vo. 36 pp. 1s. G. and W. Nicol, &c. 1805.

The general plan for distributing Bibles has been to render them as cheap as possible: the consequence is, that they have been meanly printed, and, in all respects, inconvenient and unreadable books. "The book," says Mr. Reeves, "is of such mean paper and print, that it is a Bible only *nominally*; for no eyesight, no perseverance, not the most ardent piety can support a person, of any age, in a steady, continued perusal of it. The kingdom is inundated," he adds, "with these *nominal* Bibles. It is always the worst printed book, even in the meanest house; for if a cottage has a book of songs, or of tales, together with the Bible, the former is always the better printed book of the two." P. 7. He admits that this "unseemly degradation of God's word is no other than the consequence of the best intention for making it universally known." But still he contends that it is a degradation. Mr. Reeves's plan is exactly the contrary to this. His object is to provide such Bibles for distribution as may incline the possessor to read them, and induce him to preserve them with care. Nothing but the great difficulty, or rather the impossibility, of persuading established Societies to change their plans, has led him to propose a new Society for this particular purpose. He speaks with the highest respect of the Society for Promoting Christian Knowledge, of which he is a valuable member; he speaks in a similar manner of the Bible Society; but he wishes for a new Society to perform what they, he has strong reason to suppose, will not undertake. We have read his tract with great attention, and feel that there is much good sense in his opinion, and very great cogency in his arguments.

His plan therefore tends to provide better Bibles for our less opulent brethren; "that there may be in every house in the kingdom no longer a mean *nominal Bible*, but a readable, instructive Bible, that will attract the reader either by the fashion or method of it; and will be valued by its owner as a book, besides being regarded as the depository of God's word, because it will surpass in price, and figure, every other volume in the poor man's library." P. 22. He thinks it may be expedient in such a plan to divide the whole Bible into four deliveries, giving first the New Testament, and promising the books of Moses, the historical books, and the prophets, in due succession, if proper use be made of the first. Some arguments are used in favour of subjoining

short

short notes, which Joseph Bingham and others have wished, but this is a remoter part of the design. The present proposal is circulated with the hope of forming such a Society, in which Mr. Reeves would willingly take an active part, and we know has benevolent designs of great extent for the support and encouragement of it.

ART. 42. *A Vindication of the Modern History of Hindostan, from the gross Misrepresentations, and illiberal Strictures of the Edinburgh Reviewers. By the Author.* 8vo. 88 pp. 1s. 6d. White and Faulder. 1805.

The Historian of ancient and modern Hindostan has here published a very spirited vindication of himself against the harsh strictures of the Edinburgh Reviewers. In the opinion of the most competent judges no vindication was necessary, because the attack was in reality without cause. Mr. Maurice was violently censured for writing the History of India without a knowledge of the native dialects; though every thing that is worth knowing in them has been transfused into Latin, or into some modern languages; and the Sanscreet, on which the Reviewer lays a most ridiculous stress, certainly contains no materials which can be admitted into authentic history.

We have no hesitation in saying that, if a vindication can be considered as required, Mr. Maurice has completely succeeded in it. In answer to an illiberal sneer against him "for writing on a subject of which he had *no* knowledge," this author gives the following rapid but satisfactory outline of his authorities:

"Nor are those materials, after all this idle gasconade about Eastern languages and science, either few in number, or deficient in point of importance and authenticity. They are not, indeed, Sanscreet *authorities*, but who is there, except Mr. Wilkins in Europe, and two or three Asiatic students, that know any thing of Sanscreet, at least sufficiently so to present the public with a history of India from native sources. In this great dearth of Indian knowledge I had flattered myself, that the names of authors of such universal and deserved celebrity in the path of Asiatic history, as Abulfeda, whose esteemed Moslem Annals have been given us in an elegant translation, by the learned Reiske, in five quarto volumes, and which, with Elmagin's Saracenic History, translated by Erpenius, are cited in almost every page, posterior to the commencement of the Hejira, to correct or confirm the statements in Ferishta,—of which I deeply regret we have no more accurate translation, and shall be very much obliged to these learned Persic scholars, when they are pleased to indulge us with a better. Mirkhond, the Persian historian, an authentic translation of whose valuable work has been lately published at Vienna, under the title of "Historia Regum Persarum post firmatum in Regno Islamismum," bringing that history down to the year of Christ

Christ 1150. This, with Stephen's General History of that country from the *fame* Mirkhond, was amply sufficient for my purpose of detailing the events that befel the Persian empire, in the early annals of the Hejira; which events, as well as the conquests of the Arabians recorded by Abulfeda, and Professor Ockley, in his History of the Saracens, though deemed irrelevant by the Reviewer, were absolutely necessary to be narrated on account of their influence on the affairs of India, afterwards successively conquered by these Arab and Persian invaders of the higher Asia: Ebn Abdollatif, author of the Lebtarikh, translated into Latin, and published in Thevenot. Ulug Beg, whose Epochæ Celebriores of the great Asiatic Empires, were so highly important for the elucidation of their intricate Chronology. Of Abulfaragius, author of the History of the Arabian Dynasties, with Pocock's Supplement to those Dynasties. Of Abulghazi Bahadur, whose History of the Tartars, is the only authentic one on record. The History of Gengis Khan, compiled from Fadlallah, Abulcair, and other Oriental writers, by M. De Le Croix, the elder. Sheriffeddin and Arabshah's History of Timur Bec, with Professor White's Institutes of that renowned chieftain. Ebn Haukal's Oriental Geography given us by Ouseley. Al Edrisi, the Nubian Geographer. Anciennes Relations of Renaudot. Travels in India, of Marco Paulo. The Ayeen Akbery, Asiatic Researches, Maffæi Historia Indica, De Laet's India Vera. Gladwin's translation from Persian MSS. of the Reigns of Jehanguire, Shah Jehaun, and Aurengzebe. Scott's History of Dekkan from Ferishta—the translated work of Golam Hossain, the geographical works of Rennel, together with all those writers and travellers enumerated in a former page as illustrative of the events of the two last centuries—I had, I say, flattered myself that the very considerable catalogue of authors cited or referred to in almost every page of the history, procured by me for the purpose, and most of them with extreme difficulty, and at an enormous expence, would have sheltered me from the charge of inadequacy on the score of materials, at least for what I *bona fide* undertook to perform, and have disarmed the fury of the most ferocious of the critic tribe." P. 77.

We are perfectly convinced that this attack upon Mr. M., by thus calling him forth in his own defence, will ultimately prove of the greatest service to his work; which will be, as it deserves, in the hand of every person who shall hereafter visit India with a liberal desire for the knowledge suited to that situation.

MONTHLY LIST OF PUBLICATIONS.

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Peculiar Privileges of the Chriſtian Miniſtry conſidered, in a Charge delivered to the Clergy of the Dioceſe of St. David's, at the Primary Viſitation of that Dioceſe in the Year 1804. By Thomas Lord Biſhop of St. David's. 1s. 6d.

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THE TANJORE MAHARAJA SERFOGI'S SARASWATI MAHAL

THE

BRITISH CRITIC,

For AUGUST, 1805.

" Ut vultus hominum ita ſimulacra vultus fluxa ac fragilia ſunt, forma mentis æterna. TACITUS.

The countenance of man, and all repreſentations of it, are frail and fleeting; the beauty of the mind is eternal.

ART. I. *Travels in Europe, Aſia Minor, and Arabia. By J. Griffiths, M. D. Member of the Royal Medical Society of Edinburgh, and of ſeveral Foreign Literary Societies.* 4to. 396 pp. 1l. 10s. Cadell and Davies. 1805.

THE track purſued by this intereſting and entertaining traveller, was as follows: after a reſidence of two years in France, he proceeded to Genoa; thence embarking for the Archipelago, he landed at Scio, Mitylene, and other Grecian Iſlands, on his way to Smyrna. From Smyrna he went to Conſtantinople, where he appears to have made himſelf intimately familiar with every object which juſtified his curioſity; and indeed it is that portion of his work which is employed in deſcribing the government, the manners, and the laws of the Turks, which ſeems moſt worthy of the reader's attention. From Conſtantinople he returned to Smyrna, whence entering the interior of Natolia, he paſſed through Sardis, Heraclea, Apamea, to Mount Taurus. He alſo viſited Seleucia, Antioch, and Aleppo. At Aleppo he remained

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remained two months, and then undertook a journey over the desert to Bussorah, and thence proceeded, by the usual route, to Bombay. The narrative, as given in this volume, stops here. But it appears that he afterwards went round the Peninsula to Bengal, whence he sailed to Prince of Wales's Island and Sumatra, and again returning to Bengal, traversed a very large portion of Hindostan. The writer's descriptions throughout are communicated with extraordinary animation, and he has contrived, even when speaking of places with which we have all been familiar, to throw something of novelty and spirit into his narrative, which renders it peculiarly entertaining. His representation of Smyrna, in particular, is highly amusing, and will be read with general satisfaction; but we shall exhibit specimens of his performance only from those parts where the information which he details is entirely original. There is a species of property among the Turks, which even D'Ohsson has not explained as its singularity and importance deserve. This is called *wakf*, the literal translation of which is assignment, or cession, but let Dr. Griffiths speak for himself.

"It has been already mentioned, that one of the five principal tenets of the Mahommedan religious code is, "The distribution of alms to the poor." This was not meant only to express mere accidental or precarious donations, but also to inculcate a general inclination to provide for the exigencies of establishments dedicated to pious and charitable purposes; and care has been taken by the Ulemah, that property so disposed of should be considered as *sacred*, and in every respect *secure*, from that confiscation to which all other kinds may be exposed by the will of the Sultaun.

"The nature of this property, designated under the general term *wakf*, and the laws concerning it, merit attention, in as much as no other country, I believe, presents any similar arrangements; and although many abuses have taken place respecting the institution, it will still appear of great political importance.

"The term *wakf*, in a literal sense, may be translated assignment or cession; but it is universally understood in the Turkish dominions to signify that property which an individual, from pious motives, makes over or resigns for the benefit of any religious establishment or other object of public utility.—Of this property, or of these wakfs, there are three kinds, viz.

"Property—appropriated to mosques and other religious foundations.

"Property—ceded to mosques under peculiar and customary restrictions."

"Property—destined to the support of hospitals, colleges, and other establishments of general interest.

2 "In

" In order to prevent the confiscation of their fortune by the Sultaun, or the dissipation of it by their heirs, the Turks of affluence take advantage of the means which an apparent piety offers, and have recourse to the sacred institutions of their prophet. Whenever a provident father is disposed to secure to his family the enjoyment of his fortune, he determines upon his wakf; that is, he makes over such part of his estate as he judges proper, to a mosque, hospital, or other public establishment, under the restrictions which I shall explain.

" An established formality in bestowing property in wakfs requires that the donor should nominate a person named *Mootouwaulee*, to whose management the revenues are to be entrusted; and another called *Nazeer*, to whom the Mootouwaulee is compelled to render up his accounts, once in every six, or at fartherest every twelve months. But as it is the peculiar characteristic of wakfs that the founder should be at perfect liberty in the choice of an agent or director, as well as in the disposal of his property, he has a right to unite both privileges in the same person. He may even reserve to himself the management of the estate, or grant it to his wife, to his children of either sex, or to his friend. A mode, therefore, presents itself, by which a considerable portion of his fortune may be ensured to the heirs of a family, since whatever property is not specifically disposed of in the act which constitutes the wakf, becomes tacitly the right of the Mootouwaulee. I use the term *tacitly*, because it is presumed by the law that the Mootouwaulee expends for pious purposes, according to the suggestions of his own devotion, the whole of the wakf, although no positive application may have been made by the founder.

" The advantage which the most opulent officers of the Porte continued long to take of the facility with which they could evade the right of the Sultaun to inherit their estates, became at last so evident, that the laws are now much more rigidly enforced than formerly; and whenever a person of rank dies, or what is the same thing as to the Sultaun's privilege, is disgraced, the whole of his property is seized, and a rigorous examination made respecting the wakfs with which it may be charged. When the residue of the fortune accruing to the family is found to be in a proportion not approved of, the Sultaun, without ceremony, confiscates the whole estate for his own use, making it answerable only for the wakfs properly authenticated.

" The acts by which the wakf is rendered legal are drawn up before a magistrate, and duly registered: a regular and distinct statement of the employ of the funds so disposed of is also necessary; and where any informality takes place, the wakf loses the privilege attached to this species of property, as soon as the founder no longer respects his first intentions; that is, he is not so far involved but that he may revoke them. If the donor die without attending to the requisite formalities, the claim of the

heirs to the eſtate is ſubmitted to the magiſtrate of the place, who decides upon the cauſe as appears beſt to his judgement, I might perhaps ſay to his intereſt.

"All kinds of property, real and perſonal, and even the public revenues, may be conſigned as wakfs; and many Sultauns have appropriated the duties and other public contributions of towns to theſe purpoſes.

"It was formerly cuſtomary that revenues ſo diſpoſed of ſhould be annually farmed; but the governors of provinces, taking an undue advantage of their authority, frequently became themſelves the farmers at a very inferior rent, and underlet them with conſiderable profit. This ſpecies of peculation became ſo notorious, that Muſtapha the Second made a vigorous effort to counteract its bad effects, and converted all theſe annual farms into liferents. This arrangement preſented various difficulties; and frequent changes took place until the year 1759, when the Grand Vizeer Regheb Mahommed Paſhah, a man celebrated for his abilities, had the addreſs to place the farms under the immediate inſpection of the Miniſter of Finance.

"In former times, the Kiſlar Agah, or Chief of the Black Eunuchs, enjoyed the prerogative of regulating theſe concerns; and ſoon after Abdul Hamed came to the throne, he ordered this officer to be re-eſtabliſhed in his rights: a determination by which incalculable pecuniary advantages are added to the high honours attached to his general adminiſtration, certain duties being levied upon every transfer of property, whether the conſequence of vacancy by death of the Mootouwaulee, exchange of farms, or individual ceſſion.

"The produce of the wakfs, with which moſques and other eſtabliſhments are endowed, uſually exceeds very conſiderably the expenditure which their maintenance requires; and the Mootouwaulee ſeldom ſcruples to appropriate the difference to his own uſe. Many of the imperial moſques have a revenue of twenty or thirty thouſand pounds ſterling, whilſt their whole expences require not more than half, or at moſt two thirds of this ſum. The perquiſites, which are therefore enormous, are divided between the Nazeer and Mootouwaulee, with little riſk of diſcovery, as the government appears to be ignorant of the depredations committed, and no heirs of law are forthcoming to claim the unappropriated eſtate.

"By the ſtatutes reſpecting wakfs, a new Mootouwaulee may prefer complaints againſt his predeceſſor, and excite a very ſtrict examination of the account of his expenditure; but as the ſame principle of peculation is likely to predominate during his own adminiſtration, theſe enquiries are never heard of." P. 190.

The whole of this diſſertation ſhews great acuteneſs on the part of the author, and a very familiar acquaintance with his ſubject. The route over land from Smyrna to Aleppo, as it has

very

very rarely indeed been profecuted by Europeans, entitles the writer to much ſerious attention and reſpect. On leaving Aleppo to paſs the Deſert, the traveller's raſhneſs had nearly coſt him his life; he thus relates the circumſtance.

"My friend was almoſt exhauſted by the pain and uneaſineſs he experienced; nor was I much leſs ſo: but a deſire to explore (as far as was poſſible for a Chriſtian) the renowned tomb of the Prophet Ali, held in eſtimation by the Perſians with a zeal equally enthuſiaſtic with that which the Hadgees of Mecca entertain for the ſhrine of Mahommed, vanquiſhed my diſpoſition for reſt, and, contrary to the advice of Mr. H. I ſet off alone for the village.

"It is ſeated upon an elevated ridge of ſand hills: a tolerably good ſtreet runs nearly from ſouth to north about three hundred yards. The houſes on each ſide are flat-roofed; many of them being ſo conſtructed that their roofs are but little above the level of the ſtreet. To enter the habitable part of them, it is neceſſary to deſcend from the ſtreets down ſeveral ſteps; ſo that one is apt to imagine the ſtreet has been formed between two rows of houſes already built.

"After proceeding along this ſtreet, another turns abruptly to the right; and on the left of the angle is the grand entrance to the celebrated moſque. In a variety of ſhops, near the gates of the moſque, were expoſed to ſale, water-melons and other fruits, as well as many dried grains: but in almoſt all of them the proprietors were repoſing themſelves; and on account of the extreme heat not a ſingle perſon appeared walking in the ſtreets. Being thirſty, I wiſhed to purchaſe part of a melon, and addreſſed myſelf to a ſhopkeeper for the purpoſe; but taking me for a Greek, he loaded me with abuſe, and refuſed to contaminate himſelf even by ſelling to me one of the articles on his ſhop-board. I retired without making him any reply; and, upon my return paſt his hut, obſerved he had again laid himſelf down to ſleep. On approaching the gate of the moſque, I perceived that all the good Muſſulmauns, at each ſide of the entrance, were in the ſame drowſy diſpoſition. Stimulated by an irreſiſtible, yet unpardonable curioſity, I haſtily walked into the firſt court. An elegant fountain, ornamented with coloured tiles, and a profuſion of Arabic ſentences, was conſtructed in the center; and a corridor round the area afforded a ſhady walk to that part of the building, where two handſome doors led to the interior of the moſque. I went to that on the left-hand ſide; and finding no one at prayers, entered it far enough to ſee the whole of the apartment. The dome is very handſome, but by no means ſo large as that of Saint Paul's, as Colonel Capper judged it to be from its appearance at a diſtance. The moſque is richly ornamented with balls of ivory, glaſs, oſtriches eggs, and a prodigious number of lamps, not only in the center, but

on every ſide. Very ſmall-ſized rich carpets covered the flooring, and two extraordinary large ſilver candleſticks were placed near the Mahareb.

" Apprehenſion of diſcovery now began to operate upon me, and I traced back my ſteps with caution, greatly diſſatisfied at having found nothing extraordinary; but, before I could repaſs the gate, an old man ſtarted up, and called to me in Perſian. Not receiving any anſwer, he awakened two others, when they all jumped from the elevated part where they had been ſleeping, and exclaimed moſt vehemently. One of them, armed with a ſcimitar (fortunately for me not unſheathed), and another with a ſhort ſtick, made many blows at me; which parrying in the beſt manner I was able, although not ſo ſucceſsfully as I could have wiſhed, I daſhed through theſe bearded heroes, and was aſſailed in my flight by many large ſtones, of which, for many days, I bore the marks.

" A conſciouſneſs of the penalties I might incur by my imprudent behaviour, and the fear of being ſeized, ſtimulated my efforts to eſcape; and in ſpite of the burning ſun, or almoſt equally burning ſand, I ſtopped not until I had left the village very far behind me. Arriving at the tent, Mr. H. who tempered his reproaches with a thouſand kind expreſſions, pointed out in the ſtrongeſt terms the danger as well as folly of my proceeding; and although I could not but acknowledge the propriety of his obſervations, yet I felt a ſecret ſatisfaction at having accompliſhed what moſt probably no European ever before attempted." P. 369.

One ſhort extract more is due to the author's ſenſibility. The paſſage acroſs the deſert was undertaken at an inauſpicious time, and a beloved friend was the victim.

" Little converſation took place between my companion and myſelf: he was very ill; and we both dreaded the return of noon, when in general the heated air began to affect us, and travelled on in ſilent hope of ſpeedy relief.

" At two o'clock P. M. the Simooleh blew ſtronger than uſual from the S. E.; and on joining the Mohaffah, I ſoon obſerved an afflicting change had taken place in the countenance of my friend. It was now that, in aggravation of all my ſufferings, I foreſaw the impoſſibility of his long reſiſting the violently burning blaſts which, with little intermiſſion, continued to aſſail us. The thermometer hanging round my neck was up to 116; and the little remaining water, which was in a leathern bottle, ſuſpended at the corner of the Mohaffah, had become ſo thick, reſembling the reſiduum of an ink-ſtand, that, parched and thirſty as I felt, I could not relieve my diſtreſs, by any attempt to ſwallow it.

" At length I perceived evident marks of our approaching the long-looked for wells, where ſome relief was to be expected. The haſty march of the leading camels and ſtragglers, all verging towards

wards one point, convinced me we were not far from the place of our deſtination. Willing to communicate the glad tidings to my friend, I rode to him, and expreſſed my hope that he would be ſoon refreſhed by a ſupply of water. He replied, "Thank God! but I am almoſt dead." I endeavoured to cheer his ſpirits; and then urging my horſe, advanced to the ſpot where I obſerved the camels were collecting together. In about half an hour I found myſelf amongſt a circle of animals greedily contending for a draught of muddy water, confined in a ſmall ſuperficial well about five feet in diameter. Preſſing to the edge, I laid myſelf upon my belly, and by means of my hand ſupplied myſelf with a fluid, which, however filthy in itſelf, and contaminated by the diſguſting mouths of as many camels and men as could reach it, was a ſource of indeſcribable gratification. It is wholly out of the power of language to convey any idea of the bliſsful enjoyment of obtaining water after an almoſt total want of it during eight and forty hours, in the ſcorching regions of an Arabian deſart in the month of July.

"But this moment of gratification was ſoon ſucceeded by one of peculiar horror and anxiety. Scarcely had I quenched my thirſt before the Mohaffah arrived. I flew with a bowl full of water to my friend; who drank but little of it, and in great haſte. Alas! it was his laſt draught! His lovely child too, eagerly moiſtened her mouth of roſes, bliſtered by the noxious blaſt!

"With difficulty Joannes and myſelf ſupported my feeble friend to where the tent had been thrown down from the camel's back. He ſtammered out a queſtion reſpecting the time of the day; to which I anſwered it was near four: and requeſting the Arabs to hold over him part of the tent (to pitch it required too much time), I unpacked as ſpeedily as poſſible our liquor-cheſt, and haſtened to offer him ſome Viſnee (a kind of cherry-brandy): but Nature was too much exhauſted! I ſat down, and receiving him in my arms, repeated my endeavours to engage him to ſwallow a ſmall portion of the liqueur. All human efforts were vain! Guſt after guſt of peſtilential air dried up the ſprings of life, and he breathed his laſt upon my boſom!

"Let the reader of ſenſibility reflect upon the concomitant circumſtances which attended this afflicting ſcene, and then refer to the ſenſations which will be created in his own breaſt, to form ſome idea of thoſe which muſt have lacerated mine! Let him paint to himſelf a traveller, of an age alive to every feeling, in the midſt of the Deſart of Arabia, with the corpſe of his reſpected friend, burnt to the appearance of a cinder, black, yet warm, on one ſide of him; and on the other, the daughter of that friend, the moſt angelic child that Nature ever formed, unconſcious of her loſs, and with the prattle of innocence inquiring "where her dear papa was gone to?" It was a ſcene as little to be ſupported as deſcribed; and the honeſt tears I ſhed bore ample teſtimony to the wounded ſenſibility of my heart.

" But a ſhort time, however, could be allowed to aſſuage my grief, or to indulge it. Who were to perform thoſe laſt ſad offices of friendſhip, ſo requiſite, and yet ſo difficult? Who would undertake to prepare with decency for the grave, the diſfigured remains of my kind companion? Who would aſſiſt in theſe diſguſting yet pious occupations? The ſervant and myſelf were all that profeſſed the Chriſtian religion, and we alone could execute its duties.

" With as much propriety as the circumſtances admitted, we therefore performed the melancholy taſk; and having induced the Arabs to dig a grave near the remains of a village not far from the wells, I directed the body to be carried there, following it with the dear Marianne, who knelt by me whilſt I offered to God the pure effuſions of a heart overwhelmed by diſtreſs, but ſubmiſſively bowing to the decrees of his divine will!" P. 376.

Theſe ſpecimens will demonſtrate the writer to be a pleaſing companion, as well as of great acuteneſs and extenſive obſervation. Indeed we have very ſeldom met with a more amuſing performance than his book. Nevertheleſs, the places here deſcribed, form but a ſmall proportion of thoſe which Dr. Griffiths viſited. It is from his travels in India, and his diſcuſſions on the Hindu and Muſſelmaun laws, that ſtill more intereſting information may be expected. The author waits only for the deciſion of the public on this his firſt performance, to engage in theſe and other undertakings, highly intereſting to the cauſe of learning. We are ſorry to obſerve that the plates in this volume are trifling in themſelves, and of very indifferent execution; we hope he will attend to this in his future works.

ART. II. *Philoſophical Tranſactions of the Royal Society of London for the Year* 1804. *Part II.* 4to. 244 pp. G. and W. Nicol. 1804.

THIS ſecond part of the volume for the year 1804 contains nine papers, viz. from the 9th to the 17th inclusively. A conciſe account of their ſubjects will be found in the following pages:

IX. *Analytical Experiments and Obſervations on Lac.* By Charles Hatchett, Eſq. F. R. S.

The original information, which induced Mr. H. to inſtitute a courſe of experiments on Lac, was communicated by Charles Wilkins, Eſq. who, while reſiding in India, learned

learned that the Hindus diſſolve ſhell lac in water by the mere addition of a little borax. They then add lamp-black to the ſolution, and in that ſtate uſe it as writing ink. In conſequence of this information, Mr. H. ſubjected that ſingular ſubſtance to a variety of trials, from which he deduced ſeveral uſeful conſequences.

From the communications of Mr. Kerr, Mr. Saunders, and Dr. Roxburgh, which are inſerted in former volumes of the Philoſophical Tranſactions, it appears that lac is the ſubſtance of the nidus, or comb of the inſect, called *coccus*, or *chermes lacca*, which is depoſited on the branches of various plants in India, eſpecially on certain ſpecies of mimoſa. They deſcribe four kinds of this ſubſtance, namely, ſtick lac, ſeed lac, lump lac, and ſhell lac; three of which, however, are only known in commerce. They alſo deſcribe the peculiar properties of thoſe ſpecies, with the modes of preparation, and other particulars.

Mr. H. after a ſhort extract from thoſe accounts, and after briefly mentioning the few experiments which chemiſts had made on lac, begins to relate his own experiments and obſervations. This part of the paper is divided into three ſections, the titles of which are—1. Effects of different menſtrua on the varieties of lac. 2. Analytical experiments on ſtick, ſeed, and ſhell lac; and, 3. General remarks.

The menſtrua mentioned in the firſt, as having been tried on lac, are water, alcohol, ſulphuric ether, concentrated ſulphuric acid, nitric acid, muriatic acid, acetous and acetic acid, a ſaturated ſolution of boracic acid in water, borax, the lixivia of pure ſoda, and of the carbonate of ſoda, the lixivium of cauſtic potaſh, and, laſtly, ammonia.

"It has been," this author ſays, "already ſtated, that ſubborate of ſoda or borax has a powerful effect on lac, ſo as to render it ſoluble in water; and, as the preceding experiments prove that boracic acid alone ſcarcely acts upon lac, there is every reaſon to believe, that the exceſs of ſoda preſent in borax is the active ſubſtance; and this concluſion will be confirmed, by the reſults of ſubſequent experiments made with the alkalis.

"In order to render lac (eſpecially ſhell lac) ſoluble in water, about $\frac{1}{5}$ of borax is neceſſary; and this may be previouſly diſſolved in the water, or may be mixed and added together with the lac.

"The beſt proportion of water to that of lac is 18 or 20 to 1. So that 20 grs. of borax, and four ounces of water, are, upon an average, requiſite to diſſolve 100 grs. of ſhell lac; but more water may be occaſionally added, to ſupply the loſs cauſed by evaporation during the digeſtion, which ſhould be made nearly in a boiling heat.

"This

" This solution of shell lac is turbid, and of a reddish brown colour; when considerably diluted with water and agitated, a weak lather is formed; it is decomposed by acids, and the lac is precipitated in yellow flocculi, which do not apparently differ from the lac originally employed.

" The general properties of the solution show, that it is a saponaceous compound, which, being used as a varnish or vehicle for colours, becomes (when dry) difficultly soluble in water, although this was the liquid employed to form the solution.

" A white thick scum or cream collects on the surface of this liquid, after it has been suffered to remain tranquil for some time, and is found to be produced by a sort of wax, which I shall more particularly notice when the analyses of the varieties of lac are described; but, in the present case, this wax appeared in some degree to be converted into an almost insoluble soap by the alkali of the borax, and may be regarded as the principal cause of the turbidness of the solution." P. 200.

In the second section Mr. H. describes the products of the distillation of the three principal species of lac; also the analytical products of each species; together with the properties of their separate ingredients; from all which it appears, that lac consists principally of resin, mixed with certain proportions of a peculiar kind of wax, of gluten, and of colouring extract.

In the last section this author says,

" From the whole of the experiments which have been related, it appears, that although lac is indisputably the production of insects, yet it possesses few of the characters of animal substances; and that the greater part of its aggregate properties, as well as of its component ingredients, are such as more immediately appertain to vegetable bodies.

" Lac, or gum lac, as it is popularly but improperly called, is certainly a very useful substance; and the natives of India furnish full proofs of this, by the many purposes to which they apply it.

" According to Mr. Kerr, it is made by them into rings, beads, and other female ornaments.

" When formed into sealing-wax, it is employed as a japan, and is likewise manufactured into different coloured varnishes.

" The colouring part is formed into lakes for painters: a sort of Spanish wool for the ladies is also prepared with it; and, as a dying material, it is in very general use.

" The resinous part is even employed to form grindstones, by melting it, and mixing with it about three parts of sand. For making polishing grindstones, the sand is sifted through fine muslin; but those which are employed by the lapidaries, are formed with powder of corundum, called by them Corune *.

* Phil. Trans. 1781, p. 380.

" But,

" But, in addition to all the above uses to which it is applied in India, as well as to those which cause it to be in request in Europe, Mr. Wilkins's Hindû ink occupies a conspicuous place, not merely on account of its use as an ink, but because it teaches us to prepare an aqueous solution of lac, which probably will be found of very extensive utility.

" This solution of lac in water may be advantageously employed as a sort of varnish, which is equal in durability, and other qualities, to those prepared with alcohol; whilst, by the saving of this liquid, it is infinitely cheaper.

" I do not mean, however, to assert that it will answer equally well in all cases, but only that it may be employed in many. It will be found likewise of great use as a vehicle for colours; for, when dry, it is not easily affected by damp, or even by water." P. 215.

X. *On the Integration of certain differential Expressions, with which Problems in physical Astronomy are connected, &c.* By Robert Woodhouse, A. M. F. R. S. &c.

Of this paper, as it is particularly important, we shall take another opportunity to give an account; more at large than we could here insert.

XI. *Observations on Basalt, and on the Transition from the vitreous to the stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some Geological Remarks.* In a Letter from Gregory Watt, Esq. to the Right Hon. Charles Greville, V. P. R. S.

The experiments, which form the subject of this valuable paper, were undertaken in consequence of the judicious experiments and observations of Sir James Hall on the regulated cooling of melted basalt.

In a common reverberatory furnace, such as is used in founderies for the fusion of pig-iron, Mr. Watt fused seven hundred weight of amorphous basalt, which was afterwards suffered to cool slowly. When taken out of the furnace the mass of melted basalt was of a vitreous nature. Its shape, owing to the irregularities of the furnace, approached to that of a wedge, whose lower angles were rounded. It was nearly three feet and a half long, two feet and a half wide, about four inches thick at one end, and about eighteen inches at the other. This author then describes the internal as well as the external appearance of the whole mass. The principal part of this description is as follows:

" A continuation of the temperature favourable to arrangement, speedily induces another change. The texture of the mass becomes more granular, its colour rather more gray, and the brilliant points larger and more numerous: nor is it long before these brilliant molecules arrange themselves into regular forms; and, finally,

finally, the whole maſs becomes pervaded by thin cryſtalline laminæ, which interſect it in every direction, and form projecting cryſtals in the cavities. The hardneſs of the baſis ſeems to continue nearly the ſame; but the aggregate action of the baſis, and of the imbedded cryſtals, on the magnetic needle, is prodigiouſly increaſed. It appears to poſſeſs ſome polarity; and minute fragments are ſuſpended by a magnet. Its ſpecific gravity is ſomewhat increaſed, as it is now 2.949. The cryſtals contained in it, when examined by a microſcope, appear to be faſciculi of ſlender priſms, nearly rectangular, terminated by planes perpendicular to the axis; they are extremely brilliant; their colour is greeniſh-black; they are harder than glaſs, and fuſible at the blowpipe; they are ſuſpended by the action of a magnet. They are arranged nearly ſide by ſide, but not accumulated in thickneſs, ſo that they preſent the appearance of broad thin laminæ; they croſs one another at all angles, but always on nearly the ſame plane; and the lamina thus formed is often three or four lines long, and from a line to a line and a half broad, but extremely thin *.

" It ſeems obvious, that an equalized temperature would have rendered the whole ſimilar to the ſubſtance laſt deſcribed; and it may be fairly inferred, that by a continuance of heat, the minute cryſtals would have been augmented in their dimenſions, by the acceſſion of molecules ſtill engaged in the baſis, or by the union of ſeveral cryſtals, till they acquired ſufficient magnitude for their nature to be abſolutely determined by the uſual modes of inveſtigation. It is probable, however, if ſuch precautions had been taken as might have ſecured this degree of perfection in the ulterior reſult, that the maſs would only have exhibited an uniform aſpect, and that the intereſting initial phenomena would not have been diſcovered †." P. 285.

To

* " It may be obſerved, that the cavities which exiſted in the glaſs are not obliterated during the ſubſequent proceſſes, though their interior ſurfaces undergo ſome change. The minute globules firſt formed often become prominent, and project into the cavities. Theſe minute points are ſoon obliterated by the large curves of the fibrous ſpheroids, which give a mamellated form to the interiors of the cavities; and, when the cryſtals are generated in the maſs, they ſhoot into ſome of the cavities, and line them with their brilliant laminæ."

† " In this and the ſucceeding paragraphs, the word molecule is uſed in the ſenſe aſſigned to it by Hauy and Dolomieu, and is underſtood to repreſent the peculiar ſolids, of definite compoſition and invariable form, the accumulation of which, forms the cryſtals of mineral ſubſtances. Such molecules, preſerving their form and their eſſential characteriſtics, may be extracted from moſt cryſtals by mechanical diviſion, and may be ſubdivided as far as our ſenſes can recognize them. Though we cannot by mechanical means directly divide them into their elementary particles, we are enabled

To this Mr. W. subjoins various judicious remarks in explanation of the phenomena exhibited by the above-mentioned mass of melted basalt. Also on the nature of fusion, crystallization, and particularly on the shape and formation of basaltic columns; but for those particulars we must refer our readers to the paper itself, which well deserves the attention of the scientific world, and particularly of Geologists.

XII. *An Analysis of the magnetical Pyrites; with Remarks on some of the other Sulphurets of Iron.* By Charles Hatchett, Esq. F. R. S.

In the commencement of this rather long paper Mr. H. observes, that of the various metallic sulphurets, the sulphuret of iron, commonly called *martial pyrites*, is by far the most abundant, it being generally found at all depths, and in all climates and soils. The different species of this mineral are described by all the mineralogical writers; and among those species there is one, which, from its peculiar property of having a strong magnetic polarity, is called the magnetical pyrites.

As it did not appear that this species had been subjected to any regular chemical examination, Mr. H. endeavoured to analyze it, and to investigate its properties; and for this purpose he instituted a series of experiments, an account of which, with their results, is contained in the present paper.

The external characters of the magnetical pyrites (*ferrum mineralisatum magnetico pyritaceum*) are as follows:

"It is," Mr. H. says, "most frequently of the colour of bronze, passing to a pale cupreous red.

"The lustre is metallic.

"The fracture is unequal, and commonly coarse-grained, but sometimes imperfectly conchoidal.

"The fragments are amorphous.

"The trace is yellowish-gray, with some metallic lustre.

"It is not very hard; but, when struck with steel, sparks are produced, although with some difficulty.

"It is brittle, and is easily broken.

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abled to effect this by chemical solution, the only power to which their aggregation yields. It will be evident, from the observations that follow, that I am inclined to adopt the ingenious idea of Dolomieu, that many apparently homogeneous rocks are compounds of the minute molecules of several species of minerals; and that, where a suitable opportunity is given, these will develope themselves by the formation of their peculiar crystals."

"This

" This pyrites has been hitherto found only in some parts of Norway, Silesia, Bavaria, and especially at Geier, Meffersdorf, and Breitenbrunn, in Saxony; but, having received some specimens from the Right Hon. Charles Greville, F. R. S. I was struck with their resemblance to the pyrites of Breitenbrunn, which happened at that time to be in my possession; and, upon trial, I found that they were magnetical, and agreed with the latter in every particular. Their magnetic power was such as strongly to affect a well-poized needle, of about three inches in length; a piece of the pyrites, nearly two inches square, acted upon the needle at the distance of four inches." P. 316.

The above-mentioned pyrites of Mr. Greville was found in great abundance in Caernarvonshire, near the base of the mountain called Moel Elion, and opposite to the mountain called Mynydd Mawr. Mr. H. subjected it to the usual chemical trials, viz. he exposed it to the blast of the blow-pipe, then to the more powerful action of a furnace, both in open and in closed vessels; he tried the effects of acids upon it, &c. of which processes we need not give any particular account. It may suffice to say, that 100 grains of the magnetical pyrites were found to consist of sulphur 36.5 grs. and of iron 63.5 grs.

The account of those experiments is accompanied with various proper remarks, with the observations of other writers, and with the account of comparative analyses of other species of pyrites; but, independent of this analytical investigation, Mr. H. endeavoured to imitate this natural product by synthetical operations, and the result of his attempts is expressed in the following paragraph:

" From the whole," he says, " of the experiments which have been related, it is therefore evident, that iron, when combined with a considerable proportion of sulphur, is not only still capable of receiving the magnetic property, but is also thereby enabled to retain it, and thus (as I have already remarked) becomes a complete magnet; and it is not a little curious, that iron combined (as above stated) with 45 or 46 per cent. of sulphur, is capable of being taken up by a magnet, whilst iron combined with 52 per cent. or more, of sulphur, (although likewise in the metallic state,) does not sensibly affect the magnetic needle; and hence, small as the difference may appear, there is reason to conclude, that the capacity of iron for magnetic action is destroyed by a certain proportion of sulphur, the effects of which, although little if at all sensible at 46 per cent. are yet nearly or quite absolute, in this destruction of magnetic influence, before it amounts to 52. But, what the exact intermediate proportion of sulphur may be, which is adequate to produce this effect, I have not as yet determined by actual experiment." P. 333.

And

And further on he gives a more circumstantial account of all his experimental investigation in the following words:

"From the whole which has been stated we find, 1. That the substance called magnetical pyrites, which has hitherto been found only in Saxony, and a few other places, is also a British mineral, and that, in Caernarvonshire, it forms a vein of considerable extent, breadth, and depth.

"2. That the component ingredients of it are sulphur and metallic iron; the former being in the proportion of 36.50 or 37, and the latter about 63.50 or 63.

"3. That the chemical and other properties of this substance are very different from those of the common martial pyrites, which, however, are also composed of sulphur and iron, varying in proportion, from 52.15 to 54.34 of sulphur, and from 47.85 to 45.66 of metallic iron; the difference between the common pyrites which were examined being therefore 2.19, and the mean proportions amounting to 53.24 of sulphur, and 46.75 of iron; consequently, the difference between the relative proportions, in the composition of the magnetical pyrites, and of the common pyrites, is nearly 16.74, or 16.24.

"4. That, as the magnetical pyrites agrees in analytical results, as well as in all chemical and other properties, with that sulphuret of iron which hitherto has been only known as an artificial product, there is no doubt but that it is identically the same; and we may conclude, that its proportions are most probably subjected to a certain law, (as Mr. Proust has observed in the case of the artificial sulphuret,) which law, under certain circumstances, and especially during the natural formation of this substance in the humid way, may be supposed to act in an almost invariable manner.

"5. That, in the formation of common martial pyrites, there is a deviation from this law, and that sulphur becomes the predominant ingredient, which is variable in quantity, but which, by the present experiments, has not been found to exceed 54.34 per cent. a proportion, however, that possibly may be surpassed in other pyrites, which have not as yet been chemically examined.

"6. That iron, when combined naturally or artificially with 36.50 or 37 of sulphur, is not only still capable of receiving the magnetic fluid, but is also rendered capable of retaining it, so as to become in every respect a permanent magnet; and the same may, in a great measure, be inferred respecting iron which has been artificially combined with 45.50 per cent. of sulphur.

"7. That, beyond this proportion of 45.50 or 46 per cent. of sulphur, (in the natural common pyrites,) all susceptibility of the magnetic influence appears to be destroyed; and, although the precise proportion which is capable of producing this effect, has not as yet been determined by actual experiment, it is certain

tain that the limits are between 45.50 and 52.15; unleſs ſome unknown alteration has taken place in the ſtate of the ſulphur, or of the iron, in the common martial pyrites.

" 8. That, as carbon, when combined in a certain proportion with iron, (forming ſteel,) enables it to become a permanent magnet, and as a certain proportion of ſulphur communicates the ſame quality to iron, ſo alſo were found to be the effects of phoſphorus; for the phoſphuret of iron, in this reſpect, was by much the moſt powerful, at leaſt when conſidered comparatively with ſulphuret of iron.

" 9, and laſtly, that as carbon, ſulphur, and phoſphorus, produce, by their union with iron, many chemical effects of much ſimilarity, ſo do each of them, when combined with that metal in certain proportions, not only permit it to receive, but alſo give it the peculiar power of retaining, the magnetical properties; and thus, henceforth, in addition to that carburet of iron called ſteel, certain ſulphurets and phoſphurets of iron may be regarded as bodies peculiarly ſuſceptible of ſtrong magnetical impregnation." P. 335.

The latter part of the paper contains ſome general obſervations of no great import.

XIII. *Remarks on the voluntary Expanſion of the Skin of the Neck, in the Cobra de Capello, or hooded Snake of the Eaſt Indies.* By Patrick Ruſſell, M. D. F. R. S. *With a Deſcription of the Structure of the Parts which perform that Office.* By Everard Home, Eſq. F. R. S.

The ſubject of this paper is deſcribed by Dr. R. in the following manner:

" The remarkable expanſion of the ſkin of the neck, in the Coluber Naja of Linnæus, or Cobra de Capello of the Eaſt Indies, and which conſtitutes a principal character of the ſpecies, is produced by an apparatus hitherto, as I believe, very imperfectly deſcribed. It is a voluntary action, totally diſtinct from that inflation which all ſerpents, when irritated, are more or leſs capable of, and which the Coluber Naja alſo aſſumes, at the ſame time that it expands its hood.

" In botanical excurſions in India, fragments of ſerpentine ſkeletons, made by the black ants, were occaſionally met with; but, in ſuch as were ſuppoſed to belong to the Coluber Naja, the peculiar diſpoſition and ſtructure of the cervical ribs, ſo different from that in other ſerpents, had eſcaped me.

" In other ſerpents, the ribs, from the firſt vertebra to thoſe of the middle of the trunk, gradually increaſe in length; thence they gradually ſhorten or decline, to near the end of the tail, where they diſappear, or are transformed into ſhort eminences; but, in the Coluber Naja, the cervical ribs gradually lengthen

to

to the tenth or eleventh, after which, they ſucceſſively ſhorten to the twentieth. The ribs, again increaſing in length, are, at the middle of the trunk, nearly as long as the middle cervical ribs; and then declining, as uſual in other ſerpents, diſappear on the tail.

"So obvious a peculiarity in the ſkeleton of the Cobra de Capello having eſcaped my notice in India, and finding myſelf unable to account for the expanſion of its hood, which is commonly, in that country, conceived to be connected with inſpiration, I brought with me, on my return to England, ſeveral ſubjects for diſſection, in order to have the matter properly aſcertained. My friend Mr. Home readily undertook the taſk; and the ſubjoined reſult of his inveſtigation will, I have no doubt, prove ſatisfactory.

"I have, on another occaſion, aſſerted as a fact, that the neck of the Cobra de Capello, in a quieſcent ſtate, ſhows no external protuberance whatever *; and it is clearly accounted for, in the following deſcription, from the ribs, when depreſſed, lying upon the ſpine, over one another." P. 346.

Mr. Home's more particular deſcription, which follows the above tranſcribed paragraphs, is accompanied with two copper plate engravings, without the aid of which an abridged deſcription could not be rendered ſufficiently intelligible.

XIV. *Continuation of an Account of the Changes that have happened in the relative Situation of double Stars.* By William Herſchell, LL. D. F. R. S.

In a former paper on the ſame ſubject, which is publiſhed in the Philoſophical Tranſactions for the year 1803, Dr. H. deſcribes the changes of ſituation which he had obſerved in ſix double ſtars, one of which is the double ſtar caſtor; and in inveſtigating the cauſes of the alteration of place in that ſtar, he had recourſe to the moſt authentic obſervations he could find of the motions in right aſcenſion and polar diſtance of that ſtar. But as Dr. Maſkelyne, the Aſtronomer Royal, has ſince publiſhed the proper motions of 36 principal ſtars, of which *a* Geminorum is one; and as the motion of that ſtar, eſpecially in north polar diſtance, does now appear to be very different from what it had been ſuppoſed, Dr. Herſchel found it neceſſary to review the arguments which had been uſed in his former computation, in order to aſcertain the reſult of this new motion. A review

* Continuation of an account of Indian Serpents, page 3. Lond. 1801.

of thoſe arguments forms the commencement of the preſent paper; and for the illuſtration of this review, a plate with two diagrams is annexed to the paper.

After this review, Dr. H. ſays,

"I ſhall now proceed to a continuation of my account of the changes that have happened in the relative ſituation of double ſtars, either in their poſition or their mutual diſtance; and, in the following liſt of them, it will be ſeen that, of 50 changeable double ſtars which are given, 28 have undergone only moderate alterations, ſuch as do not amount to an angle of 10 degrees. None of them however have been admitted, except where the change was at leaſt ſo conſiderable, that the micrometer which was uſed on this occaſion could aſcertain the change with a proper degree of accuracy. Two of the ſtars, indeed, have hardly ſuffered any alteration in the angle of poſition; but, with them it will be found, that a change in their diſtance has been ſo aſcertained as not to admit of any doubt. Thirteen of the ſtars have altered their ſituation above 10 degrees, but leſs than 20. Three ſtars have undergone a change in the angle of poſition, of more than 20, and as far as 30 degrees. The ſix remaining ſtars afford inſtances of a ſtill greater change, which, in the angle of poſition of ſome of them, amounts to more than 30 degrees; in others, to near 40, 50, 60, and upwards, to 130 degrees." P. 359.

The above-mentioned 50 ſtars are, α Herculis; γ Arietis; ξ Urſæ; γ Andromedæ; μ Draconis; δ Geminorum; ε Draconis; ζ Aquarii; ξ Bootis; ω Leonis; π Arietis; η Coronæ; Fl. 21 Urſa; Fl. 4 Aquarii; ſouth-preceding π Serpentis; near μ Bootis; north-preceding Fl. 18 Perſei; ε Coronæ; ε Lyræ; p Serpentarii; λ Ophiuchi; north-preceding Fl. 29 Capricorni; near Fl. 5 Pegaſi; Fl. 49 Serpentis; preceding Fl. 11 Serpentarii; Fl. 38 Piſcium; near Fl. 64 Aquarii; Fl. 46 Herculis; δ Cygni; b Draconis; ſouth-preceding Fl. 30 Orionis; η Caſſiopeæ; d Serpentis; north of 105 Herculis; Rigel; ζ Cancri; ϱ Capricorni; north-preceding Fl. 56 Andromedæ; near 37 Aquilæ; α Urſæ minoris; north-preceding Fl. 62 Aquilæ; preceding τ Orionis; ζ Urſæ majoris: north-following φ Herculis; north-following ν Aquarii; α Piſcium; Fl. 11 Monocerotis; north-preceding γ Aquilæ; ε Geminorum; and Fl. 32 Eridani.

XV. *Obſervations on the Change of ſome of the proximate Principles of Vegetables into Bitumen; with analytical Experiments on a peculiar Subſtance which is found with the Bovey Coal.* By Charles Hatchett, Eſq. F. R. S.

This author, whoſe labours form a conſpicuous part of the preſent volume of the Philoſophical Tranſactions, juſtly obſerves,

observes, that "one of the most instructive and important "parts of geology, is the study of the spontaneous alterations by which bodies formerly appertaining to the organized kingdoms of nature, have, after the loss of the vital "principle, become gradually converted into fossil substances."

In a great many instances the difference which is observable between certain fossils, and the original substances from which they are derived, is so very great, as to leave the human mind in much doubt and perplexity respecting their real dependence: and it is only by tracing the various intermediate steps that satisfactory information can be obtained. By these means we may attain the knowledge of the most remarkable changes, which the terraqueous world has undergone, or is undergoing in the three kingdoms of nature; and the attainment of that knowledge is in great measure promoted by the help of chemistry.

"The principal object," Mr. H. says, "I have in view, is to adduce some additional proofs, that the bituminous substances are derived from the organized kingdoms of nature, and especially from vegetable bodies; for, although many circumstances seem to lead to the opinion, that the animal kingdom has in some measure contributed to the partial formation of bitumen, yet the proofs are by no means so numerous, nor so positive, as those which indicate the vegetable kingdom to have been the grand source from which the bitumens have been derived. But this opinion, (founded upon very strong presumptive evidence,) although generally adopted, is however questioned by some persons; and I shall therefore bring forward a few additional facts, which will, I flatter myself, contribute to demonstrate, that bitumen has been, and is actually and immediately formed, from the resin, and perhaps from some of the other juices of vegetables.

"The chemical characters of the pure or unmixed bitumens, such as naptha, petroleum, mineral tar, and asphaltum, are, in certain respects, so different from those of the resins and other inspissated juices of recent vegetables, that, had the former never occurred but in a separate and unmixed state, no positive inference could have been drawn from their properties, in proof of their vegetable origin. Fortunately, however, they have been more frequently found under circumstances which have strongly indicated the source from whence they have been derived; and much information has been acquired from observations made on the varieties of turf, bituminous wood, and pit coal, on the nature of their surrounding strata, on the vestiges of animal and vegetable bodies which accompany them, and on various other local facts; all of which tend considerably to elucidate the history of their formation, and to throw light upon this interesting part of geology." P. 387.

The preſent paper contains an account of the experiments made on Bovey coal, to which is prefixed the deſcription of a very remarkable ſchiſtus, which ſome years ago was brought from Iceland by Sir Joſeph Banks.

"The ſingularity," Mr. H. ſays, "of this ſubſtance is, that a great part of it conſiſts of leaves, which are evidently thoſe of the alder, interpoſed between the different lamellæ. I do not mean mere impreſſions of leaves, ſuch as are frequently found in many of the ſlates, but the real ſubſtance, in an apparently half charred ſtate, retaining diſtinctly the form of the leaves, and the arrangement of the fibres.

"The ſchiſtus is light, brittle, of eaſy exfoliation, in the tranſverſe fracture earthy, and of a pale brown colour; but, when longitudinally divided, the whole ſurface conſtantly preſents a ſeries of the leaves which have been mentioned, uniformly ſpread, and commonly of a light gray on the upper ſurface, and of a dark brown on the other; the fibres on the light gray ſurface being generally of a blackiſh brown, which is alſo the colour aſſumed by the ſchiſtus when reduced to powder." P. 390.

Theſe, and other obſervations, gave Mr. H. reaſon to conclude, that the ſubſtance of the above-mentioned leaves was not converted into complete charcoal, but that it might more properly be regarded as vegetable matter in an incipient ſtate of carbonization. In conſequence of this idea the ſchiſtus was ſubjected to a variety of trials, amounting indeed to a complete analyſis, the reſult of which is expreſſed in the following manner: P. 394.

"By this analyſis, 250 grains of the ſchiſtus afforded,

		Grains.
Water	A.	42.50
Thick brown oily bitumen	B.	7.50
Mixed gas (by computation)	B.	23.75
Charcoal (by computation)	C.	54.25
Silica	D.	98
Oxide of iron	E.	6
Alumina	F.	15
		247.

But the water and vegetable matter muſt be regarded as extraneous; and, if they are deducted, the real compoſition of the ſchiſtus is nearly as follows:

Silica	82.30
Alumina	12.61
Oxide of iron	5
	99.91.

It

It evidently, therefore, belongs to the family of argillaceous ſchiſtus, although the proportion of ſilica is more conſiderable than has been found in thoſe hitherto ſubjected to chemical analyſis."

With reſpect to the Bovey coal, ſome authors have doubted its being of vegetable origin: and Dr. Milles, who gives an account of the apparent ſtate and ſituation of this ſubſtance in the Philoſophical Tranſactions for the year 1760, labours to prove that its origin is not vegetable, but mineral. Mr. H., however, from the concurrence of various well known facts, in conjunction with his own experiments, ſeems clearly to eſtabliſh the idea of a vegetable origin.

His examination ſhews, that 200 grains of the Bovey coal, by diſtillation, yielded

1. Water, which ſoon came over acid, and afterwards turbid, by the mixture of ſome bitumen - - - - 60 grs.
2. Thick brown oily bitumen - - 21 grs.
3. Charcoal - - - - 90 grs.
4. Mixed gas, conſiſting of hydrogen, carbonated hydrogen, and carbonic acid, by eſtimation 29 grs.

Adherent to the Bovey coal there are frequently found lumps of bitumen, which Dr. Milles calls *lumps of bright yellow loam, extremely light, and ſo ſaturated with petroleum, that they burn like ſealing-wax, emitting a very agreeable and aromatic ſcent.*

Mr. Hatchett deſcribes the ſame ſubſtance in the following words:

"It accompanies the Bovey coal, in the manner already deſcribed, and is found in maſſes of a moderate ſize.

"The colour is pale browniſh ochraceous yellow.

"The fracture is imperfectly conchoidal.

"It appears earthy externally, but, when broken, exhibits a ſlight degree of vitreous luſtre.

"The fragments are irregularly angular, and completely opaque at the edges.

"It is extremely brittle.

"It does not apparently become ſoftened, when held for ſome time in the hand, but emits a faint reſinous odour.

"The ſpecific gravity, at temperature 65° of Fahrenheit, is 1,135.

"Some ſpecimens have dark ſpots, ſlightly approaching in colour and luſtre to aſphaltum; and ſmall portions of the Bovey coal are commonly interſperſed in the larger maſſes of this bitumen.

"When placed on a heated iron, it immediately melts, ſmokes much, burns with a bright flame, and yields a very fragrant odour,

odour, like ſome of the ſweet-ſcented reſins, but which at laſt becomes ſlightly tainted with that of aſphaltum.

"The melted maſs, when cold, is black, very brittle, and breaks with a gloſſy fracture." P. 402.

This ſubſtance alſo Mr. H. ſubjected to a regular analyſis, the reſult of which is, that

"The bitumen which accompanies the Bovey coal, is a peculiar and hitherto unknown ſubſtance, which is partly in the ſtate of vegetable reſin, and partly in that of the bitumen called Aſphaltum, the reſin being in the largeſt proportion, as 100 grains of the above-mentioned ſubſtance afforded,

Reſin - -	55
Aſphaltum - -	41
Earthy reſiduum -	3
	99.

"Thus we have an inſtance of a ſubſtance being found under circumſtances which conſtitute a foſſil, although the characters of it appertain partly to the vegetable, and partly to the mineral kingdom." P. 405.

The laſt ſection of this paper contains the account of ſome comparative experiments made with alcohol on the ſoft brown bitumen from Derbyſhire, on the genuine aſphaltum, on very pure cannel coal, and on the common pit-coal. Theſe experiments ſhew that the action of alcohol on the bitumens is very ſlight.

XVI. *On two Metals, found in the black Powder remaining after the Solution of Platina.* By Smithſon Tennant, Eſq. F. R. S.

When platina is diſſolved in its uſual menſtruum, *aqua regia*, or nitro-muriatic acid, a black powder remains, which has been generally believed to conſiſt chiefly of plumbago. It is in this powder that Mr. T. has diſcovered two new metallic ſubſtances, of which he gives an account in the preſent paper. He mentions, that the platina on which he operated, had been previouſly freed from the ſand, and other ſubſtances that are generally mixed with it; ſo that the black powder muſt have been contained in the grains of platina. The ſpecific gravity of the black powder is nearly 10.7, which exceeds that of plumbago.

Previouſly to the deſcription of the method of obtaining the new metallic ſubſtances, this author relates the effects produced by mixing the above-mentioned powder in its entire ſtate with other metals. The moſt remarkable of thoſe

effects

effects are, that it diminiſhes the fluidity of lead, and in great meaſure alſo that of biſmuth, of zinc, and of tin. It may be eaſily combined by fuſion, with ſilver or gold; but it cannot afterwards be ſeparated from thoſe noble metals, by the uſual proceſſes of refining. However, if the gold or ſilver containing that powder be diſſolved, the black powder will remain in the veſſel.

Referring our readers to the paper itſelf for the method of obtaining the new metallic ſubſtances, and likewiſe for their peculiar properties, we ſhall only add, that Mr. Tennant has given the name of *Iridium* to one of thoſe ſubſtances, from the ſtriking variety of colours which it gives while diſſolving in marine acid; and has called the other *Oſmium*, from the peculiar ſmell of its very volatile oxide.

XVII. *On a new Metal, found in crude Platina.* By William Hyde Wollaſton, M. D. F. R. S.

Beſides thoſe diſcovered by Mr. Tennant, two other metallic ſubſtances have been obtained from Platina. One of thoſe, which principally forms the ſubject of the preſent paper, has been called *Rhodium* by its diſcoverer, Dr. Wollaſton, from the roſe colour of a dilute ſolution of the ſalts containing it.

After ſeveral preliminary obſervations, and after mentioning that the platina on which he operated had been freed from the particles of gold, and of mercury, which are generally mixed with it in the ſtate in which it is uſually brought to Europe; this author deſcribes the method of obtaining the rhodium, and likewiſe its properties. The principal part of this deſcription is as follows:

"Of the ore," he ſays, "thus prepared, nearly $2\frac{1}{2}$ ounces were then diſſolved in nitro-muriatic acid, (diluted for the purpoſe of leaving as much as poſſible of the ſhining powder,) and the whole ſuffered to remain in a moderate ſand heat, till completely ſaturated.

"Such a portion of this ſolution was then taken for analyſis, as correſponded to 1000 grains of the prepared ore. An ounce of ſal ammoniac was next diſſolved in hot water, and uſed for the precipitation of the platina. The precipitate obtained was of a yellow colour, and, upon being heated, yielded 8·15 grains of purified platina.

"The water uſed for waſhing this precipitate having been added to the ſolution poured from it, a piece of clean zinc was immerſed in it, and ſuffered to remain, till there appeared to be no further action upon the zinc. The iron contained in the ore (to the amount of 14 or 15 per cent.) remained in ſolution. The other

other metals had ſubſided, in the form of a black powder, which I eſtimated between 40 and 50 grains; but, as there was no occaſion to weigh it with accuracy, I thought it better not to dry this precipitate, for, if it be heated, the rhodium is in danger of being rendered inſoluble.

"As I had previouſly aſcertained that this precipitate would contain platina, rhodium, the ſubſtance called palladium, copper, and lead, the two laſt metals were firſt diſſolved in very dilute nitric acid, aided by a gentle heat. The remainder, after being waſhed, was digeſted in dilute nitro-muriatic acid, which diſſolved the greater part, but left as much as $4\frac{1}{2}$ grains undiſſolved *.

"To the ſolution were added 20 grains of common ſalt; and, when the whole had been evaporated to dryneſs with a very gentle heat, the reſiduum, which I had found, from prior experiments, would conſiſt of the ſoda-muriates of platina, of palladium, and of rhodium, was waſhed repeatedly with ſmall quantities of alcohol, till it came off nearly colourleſs. There remained a triple ſalt of rhodium, which by theſe means is freed from all metallic impurities.

"This ſalt, having been diſſolved in a ſmall quantity of hot water, and let to ſtand twelve hours, formed rhomboidal cryſtals, of which the acute angle was about 75°.

"It was then again diſſolved in water, and divided into two equal portions. Of theſe, one was decompoſed by a piece of zinc, and the other examined by the following reagents.

"Sal ammoniac occaſioned no precipitation; but, when a ſolution of platina was added to the mixture, a precipitate was immediately formed, and the colour of this precipitate was yellow; which again proves that the metal contained in this ſalt, is neither platina itſelf nor that which gives the red colour to its precipitates.

"Pruſſiate of potaſh occaſioned no precipitation, as it would have done, if the ſolution had contained palladium.

"Hydro-ſulphuret of ammonia, which would have precipitated either platina or palladium, cauſed no precipitation of this metal.

"The carbonates of potaſh, of ſoda, or of ammonia, occaſioned no precipitation; but the pure alkalis precipitated a yellow oxide, ſoluble by exceſs of alkali, and alſo ſoluble in every acid that I have tried.

"The ſolution of this oxide in muriatic acid, upon being evaporated, did not cryſtallize; the reſiduum was ſoluble in

* It was preſumed that this reſiduum conſiſted principally of the metal called by Mr. Tennant Iridium; but, as it was accidentally miſlaid, and was not examined, it might alſo contain a portion of rhodium.

alcohol,

alcohol, and of a rose colour. Sal ammoniac, nitre, or common salt, caused no precipitation from the muriatic solution; but formed triple salts, which were not soluble in alcohol.

"The solution in nitric acid also did not crystallize. A drop of this solution, being placed upon pure silver, occasioned no stain. On the surface of mercury a metallic film was precipitated, but did not appear to amalgamate. The metal was also precipitated by copper and other metals, as might be presumed, from the usual order of their affinities for acids.

"The precipitate obtained by zinc from the remaining half of the salt, appeared in the form of a black powder, weighing, when thoroughly dried, nearly two grains, corresponding to about four grains in the 1000 of ore dissolved.

"When exposed to heat, this powder continued black; with borax, it acquired a white metallic lustre, but appeared infusible by any degree of heat.

"With arsenic, however, it is, like platina, rendered fusible; and, like palladium, it may also be fused by means of sulphur. The arsenic, or the sulphur, may be expelled from it by a continuance of the heat; but the metallic button obtained does not become malleable, as either of the preceding metals would be rendered by similar treatment.

"It unites readily with all metals that have been tried, excepting mercury; and, with gold or silver, it forms very malleable alloys, that are not oxidated by a high degree of heat, but become incrusted with a black oxide, when very slowly cooled.

"When four parts of gold are united with one of rhodium, although the alloy may assume a rounded form under the blow-pipe, yet it seems to be more in the state of an amalgam than in complete fusion." P. 422.

This second part of the volume of the Philosophical Transactions for the year 1804, concludes with the usual list of presents made to the Royal Society since November 1803, together with the names of the donors, and the general index for both parts of the volume.

ART.

ART. III. *General Biography; or, Lives, Critical and Hiſtorical, of the moſt eminent Perſons of all Ages, Countries, Conditions, and Profeſſions, arranged according to Alphabetical Order. Compoſed by John Aikin, M. D. the Rev. Thomas Morgan, and Mr. William Johnſon.* Vol. V. 11. 16s. pp. 643. Johnſon. 1804.

IN our review of the II. III. and IV. volumes of this work, (Britiſh Critic, vol. XXIII. p. 632), we entered ſo fully into what we conceived as its merits and defects, that it may now ſeem unneceſſary to repeat our ſentiments. In the preſent volume we perceive little difference of plan or principle. On theſe the reſpective authors appear to be agreed, and it is not very probable that any remonſtrance on our part will have much weight. It becomes us, nevertheleſs, to apprize our readers from time to time of what they have to expect: and we ſhould ill-perform the duties of our ſtation, and ill-ſupport our avowed principles, if we did not watch the progreſs of a work which, with much ability and judgment in its compoſition, bears a leſs friendly aſpect to the intereſts of the eſtabliſhed religion than we could wiſh, or than, in fact, we have a right to expect from writers whoſe profeſſions of candour and impartiality are ſo warm. We ſhall therefore take the liberty of animadverting on a few articles in this volume, although at the hazard of repeating what we have advanced before, and in doing this it is very far from our intention to withhold the praiſe due to the induſtry and taſte of the principal writer (Dr. Aikin), or to inſinuate that there is not upon the whole a preponderance of valuable and well-digeſted biography in this undertaking.

The volume before us includes the ſeries of lives under letters H. and I. extending to 643 pages. We cannot be expected to have peruſed every part of it with a critical eye, yet having examined a very conſiderable proportion of the lives of perſons in various profeſſions, we think it but juſtice to ſay, that much caution has been employed in caſes where it was natural to expect that the peculiar opinions of the writers would have been expreſſed with more deciſion and warmth. In diſputed caſes, or where they found it neceſſary to withhold the praiſe which men of a different way of thinking would have beſtowed, they have confined themſelves to a ſimple detail of facts. We allude, in theſe remarks, principally to ſuch lives as thoſe of Heylyn, Hooker, Hyde, (Lord Clarendon), &c.; men whoſe principles muſt naturally be at variance with thoſe of their biographers. Of this ſpecies

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of caution we cannot, perhaps, give our readers a more satisfactory idea than by quoting what is said of Clarendon's history:

"Lord Clarendon writes like a man who has taken a decided part: and in his moral estimate of persons and things, assumes as principles the justice of the side to which he attached himself, and the criminality of the opposite. But with this allowance, his representations are usually fair and moderate."

There is at least urbanity in this censure, although we are not quite sure that it is philosophically consistent. In our opinion, the history in question, demanded a much higher and more decided eulogium, even on the score of impartiality.

On the other hand, the lives of such men as John Hampden, Thomas Hollis, and Dr. John Jebb, are written with all the enthusiasm of veneration. An aversion to ecclesiastical establishments, and an attachment to socinian principles, seem to demand no concealment, except the thin veil of "freedom of inquiry," or "rights of conscience," or the "pursuit of truth."

Of the new lives, we shall extract two, as a general specimen of this volume. The first, as far as we remember, is original;—the second is that of a man recently deceased, and whose virtues and zeal are yet fresh in the remembrance of our readers.

"Edward Harwood, an English protestant dissenting divine, and good classical scholar, was born at a village in Lancashire in the year 1729. He was instructed in grammar learning by able masters, first at Darwin, and afterwards at Blackburn, in the same county; and when he was properly qualified to enter on academic studies, was placed in one of the institutions for educating dissenting ministers, which were supported by Mr. Coward's funds. In this seminary he continued five years, which he speaks of as the only blank in his life; declaring that what systems of ethics and divinity he learned, he afterwards took pains entirely to unlearn. Upon quitting this academy he taught a boarding-school at Peckham in the vicinity of London, and preached occasionally in different pulpits in that city. While he continued in this employment, he studiously improved his acquaintance with the Greek and Roman classics, and was honoured with the friendly attentions of Dr. Benson and Dr. Lardner, two of the most learned ministers among the protestant dissenters, and men highly respected in the republic of letters. In the year 1754 Mr. Harwood removed to Congleton in Cheshire, where he undertood the care of a grammar-school, and preached for some years, on alternate Sundays, to two small societies in that neighbourhood. In the year 1765 he accepted of an invitation to become

become paſtor of a ſmall congregation at Briſtol, with whom he continued about five years, and then found it neceſſary to take his leave of that city. According to his own account, he was compelled to this ſtep, on account of the odium which he had incurred, in conſequence of having publiſhed a ſecond edition of a treatiſe "On the Supremacy of the Father," written by one Williams, and the calumnies propagated againſt him in the Briſtol paper, of his being an Arian, a Socinian, a Deiſt, and worſe than a Deiſt; which excited ſuch prejudices againſt him that his ſalary diminiſhed every year, and the laſt year, though he had a numerous family, it fell conſiderably. But there was another circumſtance which contributed to leſſen the number of his ſupporters, and conſequently to diminiſh his ſalary, and that was a charge which was preferred againſt him of immoralities; from which he was not able ſo ſatisfactorily to exculpate himſelf, as to warrant the expectation of further employment in the profeſſion to which he had been educated. While he was at Briſtol, he informs us, that he read carefully the Greek fathers of the firſt three centuries; and during this period, if we are not miſtaken, he obtained the degree of doctor of divinity from one of our northern univerſities. Upon Dr. Harwood's quitting Briſtol he came to London, where he made an unſucceſsful application for a place then vacant in the Britiſh Muſeum; but he ſays that his diſappointment was happy rather than otherwiſe, ſince he ſoon afterwards obtained a ſituation that was more profitable. This was, we believe, in the line of private tuition; by means of which, together with other literary engagements, he was enabled to procure a ſufficient maintenance for himſelf and family. He died in 1794, when about ſixty-five years of age, after having ſuffered much during a confinement of fourteen years, in conſequence of a paralytic attack, which deprived him of the uſe of his left ſide. Dr. Harwood was the author of various works, poſſeſſing different degrees of merit; of which the principal were, "An Introduction to the Study of the New Teſtament," 1767, octavo; a new "Tranſlation of the New Teſtament," 1768, in two volumes octavo; "Five Diſſertations on the Athanaſian Doctrine, the Socinian Scheme, the Perſon of Chriſt, &c." 1772, octavo; "The Life and Character of Jeſus Chriſt delineated," 1773, octavo; "A View of the various Editions of the Greek and Roman Claſſics," 1775, octavo; an edition of "The New Teſtament in Greek, with Notes in Engliſh," 1776, in two volumes octavo; "Sermons," 1776, octavo; "The Melancholy Doctrine of Predeſtination expoſed, and the delightful Truth of Univerſal Redemption repreſented," 1778, octavo; "The great Duty and Delight of Contentment," 1783, octavo, &c. Of the above-mentioned performances, that which contributes moſt to the author's reputation as a ſcholar, is his "View of the various Editions of the Greek and Roman Claſſics," which, though an imperfect, is a valuable work, and has not only undergone repeated impreſſions in this country, but has alſo been tranſlated into ſeveral foreign languages.

guages. Of late different propoſals have been laid before the public for enlarged and improved editions of it." P. 73.

This is no unfaithful portrait of that reſtleſs variety of opinion which leads ſectaries from eſtabliſhed truths to all the whims and reveries of infidelity. We knew ſomething of Dr. Harwood, and reſpected his claſſical knowledge, but beyond that there was nothing in his character to be reſpected. He retained at laſt ſcarcely any of the principles which are diſtinctive of the chriſtian faith, and his beſt friends could ſay little of the morals by which theſe were ſupplanted. With regard to his application for a place then vacant in the Britiſh Muſeum, it is probable that the character which followed him from Briſtol, occaſioned his diſappointment; but as to "that diſappointment being rather happy than otherwiſe," he appears to have deceived himſelf, and the writer of this article. His ſituation was not long profitable, either from private tuition or literary engagements, (of the latter we know no inſtance), and for the laſt fourteen years of his life he was, according to this account, confined by the conſequences of a paralytic ſtroke, during which he was maintained chiefly by charitable contributions, and was one of the firſt to whom the benefits of the Literary Fund were extended.

"William Jones, a pious and worthy clergyman of the church of England in the eighteenth century, was the ſon of Morgan Jones, a Welſh gentleman, deſcended from colonel Jones, who married a ſiſter of Oliver Cromwell, and was born at Lowick in Northamptonſhire, in the year 1726. He early diſcovered an inquiſitive temper, and induſtry in acquiring knowledge, and when he was of a proper age, was admitted a ſcholar at the Charter-houſe, in London, where he made a rapid progreſs in the Latin and Greek languages. Here alſo he gave indications of a turn for philoſophical ſtudies, and copied ſome tables and calculations of Mr. Zachary Williams, the father of Dr. Johnſon's Mrs. Williams, belonging to a magnetical theory which that gentleman had formed, but which was never given to the public. When Mr. Jones was about eighteen years of age, he was entered of Univerſity college, Oxford, on a Charter-houſe exhibition, and in that ſeminary purſued the uſual courſe of ſtudies with unremitted diligence. His moſt intimate acquaintance in college appears to have been with gentlemen who were inclined to Mr. Hutchinſon's opinions in theology and philoſophy; and from his converſation with them, as well as the examination of that gentleman's writings, he was induced to become a convert to his doctrines. To the ſame ſyſtem he was inſtrumental in attaching his intimate friend Mr. (afterwards biſhop) Horne, as we have already ſeen in the life of that prelate. Mr. Jones was admitted to the degree of B. A. in the year

year 1749, and soon afterwards received deacon's orders from the bishop of Peterborough. In 1751, he was ordained priest by the bishop of Lincoln, and on quitting the university became curate at Finedon in Northamptonshire. While he was in this situation, he published, in 1753, his "Full Answer to Bishop Clayton's Essay on Spirit," or rather the essay which his lordship adopted; in which he endeavoured to support the cause of orthodoxy by an appeal to the religion and learning of heathen antiquity, particularly the notions of the hermetic, Pythagorean, and Platonic trinities. In the year 1754, he formed a happy matrimonial connection, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the Rev. Booke Bridges. In this place he drew up and published, in what year we are not informed, his "Catholic Doctrine of the Trinity," octavo; which was favourably received by the orthodox world, and was enlarged in the third edition, which appeared in 1767, by a "Letter to the common People, in Answer to some popular Arguments against the Trinity." Here also he engaged in a course of experiments, necessary to his composing a treatise on philosophy, in elucidation of his favourite system; and met with liberal friends, who, by a subscription among themselves of three hundred pounds per annum for three years, enabled him to furnish himself with such an apparatus as he wanted. The result of his labours was "An Essay on the first Principles of Natural Philosophy," published in 1762, quarto, intended to demonstrate the use of natural means, or second causes, in the œconomy of the material world, from reason, experiments, and the testimony of antiquity. It was designed as a preparatory work, to obviate the objections against the system for which he was an advocate, founded on the Newtonian philosophy; and it displayed considerable learning and ingenuity, as well as an ardent attachment to the interests of piety and virtue, united with the eccentric peculiarities of the Hutchinsonian school. The earl of Bute was so well satisfied with it, that he desired the author not to be intimidated through fear of the expence from pursuing his philosophical studies, but to direct Mr. Adams, the mathematical instrument-maker, to supply him with such instruments as he might want, and to place them to his lordship's account.

"In the year 1764, archbishop Secker presented Mr. Jones to the vicarage of Betherden in Kent, whither he removed with his family; and when he afterwards found that the income of his benefice was not equal to what he expected, in pursuance of the advice of his friends, he undertook the tuition of a few pupils. For such an office he was well qualified by his skill in the learned languages, his various knowledge, his great industry, and his perspicuous easy manner of communicating instruction. In the year 1765, archbishop Secker presented Mr. Jones to the rectory of Pluckley in the same county, where he took up his residence, and continued his plan of education, pursuing at the same time his course of philosophical experiments, as well as theological studies, and discharging

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his paſtoral duties with exemplary zeal and diligence. In the year 1769, he publiſhed "A letter to a Young Gentleman at Oxford, intended for Holy Orders, containing ſome ſeaſonable Cautions againſt Errors in Doctrine," octavo; conſiſting, chiefly, of the ſubſtance of a viſitation ſermon preached before archbiſhop Secker in 1766. His ſubſequent publications during his continuance at Pluckley were, ſome remarks on the principles and ſpirit of "The Confeſſional," annexed to a new edition of his "Anſwer to an Eſſay on Spirit," &c. 1770, octavo; "Zoologia Ethica: a Diſquiſition concerning the Moſaic Diſtinction of Animals, clean and unclean; being an Attempt to explain to Chriſtians the Wiſdom, Morality, and Uſe of that Inſtitution, in two Parts," 1772, octavo; "Three Diſſertations on Life and Death," 1772, octavo; a volume of "Diſquiſitions on ſome ſelect Subjects of Scripture," which had been before ſeparately printed, 1773, octavo; and "Reflexions on the Growth of Heatheniſm among Chriſtians, in a Letter to a Friend at Oxford, by a Preſbyter of the Church of England," 1776, octavo. About this time Mr. Jones was induced to remove from Pluckley, and to accept of the perpetual curacy of Nayland in Suffolk. Soon afterwards he effected an exchange of Pluckley for the rectory of Paſton in Northamptonſhire, which he viſited annually; but took up his abode at Nayland, which no future offer of preferment tempted him to quit. In the mean time he had entered a member of Sydney college in the univerſity of Cambridge, where he was admitted to the degree of M. A. From the title of his next publication, Mr. Jones appears to have been admitted a fellow of the Royal Society; but we have no information concerning the time when this honour was conferred upon him. The work to which we allude, was his "Phyſiological Diſquiſitions: or Diſcourſes concerning the natural Philoſophy of the Elements," 1781, quarto. This performance contains diſcourſes on matter, and the ſeveral kinds of bodies; on the nature and cauſes of motion; on the nature and uſes of the elements; on fire, its properties and effects; on the nature and properties of air; on the philoſophy of muſical ſounds; on foſſil bodies; on phyſical geography, or, the natural hiſtory of the earth; and on the appearances, cauſes, and prognoſtic ſigns, of the weather. They contain much inſtructive, much entertaining, and much fanciful matter, ingeniouſly applied in an attempt to inveſtigate the cauſes of things, and to conſtruct a theory of nature on the principles of the author's favourite ſyſtem. Mr. Jones's next publication was theological, and conſiſted of "Lectures on the figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itſelf," 1788, octavo; which contain a mixture of judicious and valuable explanations of ſcripture metaphors, with others in which the author has given full ſcope to his lively imagination.

"In diſcharging the duties of his paſtoral office, Mr. Jones paid particular attention to the young people of his pariſh, whom he inſtructed

ſtructed privately in his own houſe and publicly in the church, by a courſe of catechetical lectures adapted to their capacities; and as he was zealouſly attached to the eſtabliſhment of which he was a miniſter, he endeavoured to ſecure their adherence to its communion, not only by the repreſentations which he laid before them of the nature of the church, and the ſinfulneſs of ſchiſm, but by different ſmall treatiſes, ſuch as "An Eſſay on the Church," the "Churchman's Catechiſm," &c. That theſe labours were not inefficacious among his pariſhioners, he had reaſon to conclude from the increaſe which he had the ſatisfaction to ſee in the number of thoſe who attended at the ſacrament. In the year 1790 our author publiſhed two volumes of "Sermons on moral and religious Subjects," octavo; which are chiefly of a practical and uſeful tendency, and include ſome diſcourſes on natural hiſtory, delivered at Mr. Fairchild's annual lecture at Shoreditch church, of which the preacher is appointed by the Royal Society. They reflect credit on the author's piety and benevolence; but his fondneſs for the introduction into them of allegories and ſpiritual alluſions, renders many of his remarks and illuſtrations not eaſily intelligible to plain and common readers. In the year 1792, alarmed for the ſafety of the Britiſh conſtitution, which he conceived to be in danger from the growing prevalence of democratical principles, and alſo for the exiſtence of the eſtabliſhed church and creed, againſt which he was led to believe that the aſſiduity of ſectaries, free enquirers, and unbelievers, was directed, Mr. Jones employed his pen in the ſervice of high-church politics. He was the author of "A Letter from Thomas Bull to his Brother John," which was induſtriouſly circulated throughout the kingdom by the friends of adminiſtration; and he drew up and publiſhed proſpectus of a plan of a ſociety "for the reformation of principles," the eſtabliſhment of which he had long meditated. To whatever cauſe it was owing, however, his efforts to form ſuch a ſociety did not ſucceed. In connexion with thoſe efforts he gave birth to "The Britiſh Critic;" and publiſhed a collection of tracts by Charles Leſlie, Mr. Law, Mr. Norris, Roger North, biſhop Horne, our author, &c. in two volumes octavo, under the title of "The Scholar armed againſt the Errors of the Time; or, a Collection of Tracts on the Principles and Evidence of Chriſtianity, the Conſtitution of Church and Authority of Civil Government." During the year laſt mentioned Mr. Jones met with a ſevere loſs in the death of his intimate friend biſhop Horne, to whom he was chaplain, and whoſe life he undertook the taſk of recording. This work made its appearance in the year 1795, entitled, "Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Biſhop of Norwich," octavo; which, though it cannot be commended as a very regular and well-digeſted biographical production, is written, on the whole, in an intereſting and pleaſing manner, and contains a warm and affectionate tribute of reſpect to the memory of that prelate. To a ſecond edition of it, publiſhed in

1799,

1799, Mr. Jones prefixed a conciſe expoſition of Mr. Hutchinſon's leading theological and philoſophical opinions.

Our author now was become advanced in age, and was obliged by his infirmities to diſcontinue his practice of taking pupils. That he might not be ſubjected to any inconvenience from the diminution of his income which was thus created, in the year 1798, the archbiſhop of Canterbury benevolently preſented him to the ſinecure rectory of Hollingbourn in Kent; which, however, he did not live long to enjoy. The laſt publication which he ſent into the world was "A Diſcourſe on the Uſe and Intention of ſome remarkable Paſſages of the Scriptures, not commonly underſtood; addreſſed to the Readers of a Courſe of Lectures on the figurative Language of the Holy Scriptures," 1799, octavo. Soon after this, he ſuſtained a heavy loſs by the death of his wife, which plunged him in deep affliction; and that trial was in a ſhort time followed by a paralytic attack, which deprived him of the uſe of one ſide. His faculties, however, remained uninjured, and he ſpeedily recovered ſo far as to be able to walk with a ſtick, and to write. In this infirm ſtate of body he lived ſome months, and at length expired without a ſigh or a groan, February 6, 1800, in the ſeventy-fourth year of his age. Mr. Jones's learning was very reſpectable; his attachment to what he conſidered to be truth ſteady and zealous; his piety ardent and animated; his moral conduct not only irreproachable but highly exemplary; and his temper and manners placid, humble, and obliging. As far as his means extended, he delighted in doing good; and towards his flock he uniformly behaved as a vigilant affectionate paſtor. To his other knowledge he added that of phyſic, which he commendably applied to the relief and comfort of his poorer neighbours. Of the eſtabliſhment of which he was a miniſter he was an intrepid champion, on what are commonly called high-church principles; and of the theologico-philoſophical ſyſtem of the Hutchinſonian ſchool he is juſtly conſidered to be the moſt ingenious and plauſible defender. Beſides the pieces enumerated in the preceding narrative, he publiſhed numerous ſingle ſermons, and occaſional tracts, the titles of ſome of which may be found in our authorities *. We have only to add, that Mr. Jones was a proficient in the theory and practice of muſic; and that he compoſed a morning and evening cathedral-ſervice, ten church-pieces for the organ, with four anthems in ſcore for the uſe of the church of Nayland, which are ſaid to be greatly admired, as of the old ſchool, and in the true claſſical ſtyle." P. 562.

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* When it is ſaid above, that "*he gave birth to the* BRITISH CRITIC," it ſhould be underſtood only, that he formed the Society in which it was firſt propoſed. But he took no active part, nor ever wrote a ſingle ſentence in it. *Rev.*

David Hume is treated as he deſerves in this volume: we are particularly pleaſed with the following remarks on Dr. Adam Smith's exaggerated opinion, that "he approached as nearly to the idea of a perfectly wiſe and virtuous man, as, perhaps, the nature of human frailty will permit."

"This is a portrait," ſays Dr. Aikin, "drawn by a friend, &c. We may, however, reaſonably demur to Dr. Smith's moral eſtimate in attributing the perfection of virtue to a man whoſe leading principle was, by his own confeſſion, ſelfiſh, (the acquiſition of literary fame) and who never ſeems to have made any of thoſe ſacrifices of intereſt and inclination to public good, in which virtuous action chiefly conſiſts. Further, whatever degree of freedom of diſcuſſion may be juſtifiable with the benefits of mankind in view, it may be doubted whether a mere fondneſs for ſpeculation, or a love of philoſophic applauſe, will morally excuſe a writer for ſporting with opinions which are commonly held of the higheſt importance to human welfare."

In the life of Dr. Samuel Johnſon, however, we are ſorry to obſerve, becauſe it has the ſame ſignature as the preceding, that of Dr. Aikin, a diſpoſition, if not to depreciate the virtues and talents of that eminent man, at leaſt to repreſent them in that cold and diſreſpectful manner which implies more than is expreſſed. His character is thus drawn in part:

"Endowed with a corporeal and mental frame originally firm, powerful, and rugged, Johnſon made his way erect and unyielding, through the obſtacles and diſcouragements of penury, more laudable in the aſſertion of independence than cenſurable for the pride of ſuperior talents. But when arrived at the pinnacle of reputation, the laviſh admiration and ſubmiſſive deference with which he was treated, nouriſhed his ſelf-conſequence and poſitiveneſs to ſuch a degree, that he became offenſively dictatorial and impatient of contradiction. In converſation, he aſſumed a ſuperiority which ſilenced all fair diſcuſſion; and when he condeſcended to argue, it was only for a victory made as humiliating as poſſible to his opponent. This diſpoſition prevented him from making any progreſs in ſubduing that bigotry and intolerance of opinion with which he ſet out in life, and which in ſeveral reſpects adhered to him with more force than to any of his literary contemporaries. His arrogant rudeneſs often carried him not only beyond the bounds of politeneſs, but of humanity. Yet he had a fund of kindneſs and benevolence in his nature, which was continually diſplaying itſelf in acts of ſubſtantial generoſity: and he was capable of a warmth of affection which did honour to his feelings. No man was more ſuperior

to

to artifice or diſguiſe: if he was an enemy, he was an open one: and where he profeſſed friendſhip, his ſincerity might be relied upon, &c. &c."

The remainder of this character appears to us equally harſh with what we have copied, and certainly does not appear to be all fairly deduced from the reports made by thoſe who were moſt intimately connected with Dr. Johnſon. We are, however, ſtill more diſpoſed to differ from Dr. A. in his opinion of Dr. Johnſon's writings. "As a writer," he aſſerts, that "he was more remarkable for the manner in which he preſented his thoughts than for the thoughts themſelves." To this we can only oppoſe, that if Dr. Johnſon's thoughts have no intrinſic merit, or leſs merit than his manner, which ſeems to be implied here, it will be difficult to find any Engliſh writer with more copious powers of rich and original thoughts, unleſs indeed, which too frequently is the caſe with ſome critics, we reſerve that praiſe for the dealers in metaphyſical paradox, and for thoſe who acquire a merit with their admirers, in proportion as they depart from the illuſtration of eſtabliſhed truths, and indulge in that capricious union of imagination and conjecture, which is often dignified by the name of philoſophy.—On the whole, therefore, we are of opinion that, without the imputation of partiality, this life might have been animated by a much higher degree of reſpect for a man of whom it may be truly ſaid, that he was admired moſt by thoſe who knew him beſt; and that no degree of intimacy was ever known to diminiſh the veneration with which he was contemplated at the firſt interview.

In our account of the former volumes of this work, we noticed the introduction of the ſeries of kings, princes, popes, &c. as belonging rather to the province of hiſtory; and the articles of this kind, which occur in the preſent volume, and occupy a fourth part of it, make us ſtill regret that they ſhould conſtitute a portion of the plan. In the life of Lord Clarendon, the writer declines giving a detail of the tranſactions of his miniſtry, becauſe "it belongs rather to hiſtory than biography." Surely this may be ſaid with as much juſtice of the Henries, Johns, and Jameses in this volume: nor can we ſee the neceſſity of filling ſo many pages with the characters recorded in Sacred Writ. It is needleſs, however, to conteſt the propriety of what has irrevocably been admitted into the plan, and which for aught we know, may be acceptable to the readers of this work.

But while we ſubmit to this incumbrance, we may advert to another topic handled in our former review, we mean, the very unequal ſpaces allotted to certain characters without

any right claims. Of this inequality we gave ſome ſingular proofs on that occaſion, and have to remark, that the preſent volume is not without inſtances equally ſtriking and unaccountable. Sir Matthew Hale has only three columns for the detail of his long and intereſting public and private life, and Biſhop Hall about two, while Hopton Haynes has more than the latter, and nearly as much as the former. Our readers may perhaps aſk who is Hopton Haynes? We anſwer in the language of the Rev. Mr. Morgan, his biographer, who has a prolix reſpect for ſuch characters, that Hopton Haynes was "a learned and able advocate for *Unitarian* doctrines."—Hearne, the antiquary, has not quite a column: and Hogarth about three, but Thomas Hobbes is honoured by an article extending to twelve, and in this, by the way, we have a ſpecimen of Mr. Morgan's reſpect for the whole body of the Engliſh clergy, which, perhaps, will diminiſh their reſpect for him. After ſtating that "the whole body of the Engliſh clergy" took the alarm at the publication of the "Leviathan," he adds, that "The indignation which it excited amongſt them was probably in a great meaſure owing to the freedom with which it inveighs againſt *eccleſiaſtical tyranny!*"

On the unequal allottments of ſpace, we may alſo remark that we have a neat abridgement of Lord Teignmouth's Life of Sir William Jones, in nine columns, from the judicious pen of Dr. Aikin, while Mr. Morgan obliges us with a hiſtory of Joſeph and his brethren of the ſame extent, and one of Jacob which is two columns longer. Surely ſuch diſproportions are in ſome meaſure ridiculous, and if all objections to the introduction of hiſtorical narratives could be anſwered, ſtill the public have a right to expect that thoſe articles ſhould obtain a preference about which biographical curioſity has moſt occaſion to be informed.

Among the omiſſions in this volume the following names may, in our opinion, be mentioned without any diſreſpect to an equal number of thoſe admitted—Theodore Haak, William Habington, Hamilton of Bangour, Gavin Hamilton, Sir William Hamilton, Anthony Hammond, Sir Thomas Hanmer, Nicholas Hardinge, Robert Harley, Earl of Oxford, Walter Harte, Archbiſhop Harſnet, Sir Chriſtopher Hatton, Dr. Ralph Heathcote, William Herbert, Herbert, Earl of Pembroke, Robert Herrick, John Heywood, Eliza Heywood, John Hewit, William Hewſon, Sir Thomas Higgons, Bevil Higgons, Joſeph Highmore, Arthur Hilderſham, Dr. John Hinckley, Thomas Hoccleve, William Holden, Edward Holdſworth, Barton Holyday, Francis Holyoake, Dr. Hope, Houbraken, Dr. Robert James, Sir Joſeph Jekyl, Archbiſhop

Archbiſhop Juxon; &c. * Theſe names, our readers may perhaps obſerve, belong to the Engliſh ſeries, and they are mentioned for that reaſon. The Engliſh ſeries is in every work of this kind of moſt importance, firſt, becauſe foreign compilers have not only paid very little attention to it, but have even ſhown a marked neglect *, and ſecondly, becauſe foreign ſcholars, who wiſh to do honour to Engliſh literature, have no means of information but from Engliſh biographies.

To the objections we have offered in this article, we ſhall not, perhaps, hereafter recur. We have ſaid enough to give our readers ſome idea of the manner in which the work has been hitherto conducted. In neatneſs and uniformity of ſtyle, accuracy of dates, and validity of authorities, in attention to the prominent features of character, the advancement of ſcience, the progreſs of genius, and the riſe and propagation of opinions, we find much to commend. Nor have we been anxious to point out errors or imperfections, unleſs in caſes where we hope to have convinced our readers that it would not have been proper to paſs them over. Dr. Aikin appears to have the reſponſibility on his ſhoulders; we think his candour and taſte may be relied upon, and only wiſh, that he would more freely exert the privilege of an editor by expunging paſſages, which may give offence to many of thoſe whom he would not be ſorry to pleaſe, and to whom his original writings have afforded unmixed gratification.

ART. IV. *Sermons, chiefly occaſional, on important Subjects. By Samuel Martin, D. D. Miniſter of Monimail.* 8vo. 381 pp. 7s. 6d. Tullis, Cupar-Fife; Creech, Edinburgh; Longman and Co. London. 1804.

IT was our boaſt, in the preface to our firſt volume, and if boaſting may on any account be allowed, we truſt it ſhall ever be our boaſt, that cenſure, where it has appeared neceſſary, has been given ſometimes with reluctance, and generally "with a degree of delicacy in the manner, which might palliate, in ſome degree, the harſhneſs of the matter." This delicacy has, indeed, been carried ſo far as to offend ſome of the firſt favourers of our undertaking, who have ſaid of the *Britiſh Critic* what Steele ſaid of the *Freeholder*— "a lute is made uſe of, when a trumpet is called for."

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* The laſt edition of the Dictionnaire Hiſtorique is a curious ſample of this.

As we do not think this remark juſt, we have not profited by it. To the publiſhers of ſuch works as are calculated to injure the cauſe of religion, to excite faction in the ſtate, or ſchiſm in the church, we are not conſcious of having at any time ſhown either the ſlighteſt favour or undue delicacy; but if it be a fault in critics to treat with lenity the inconcluſive reaſonings or inelegant paſſages of ſuch writers as evidently mean well, and have failed only through inexperience, we muſt plead guilty. It is our wiſh, and has been our uniform aim, to encourage the inexperienced youth of upright intentions; and we confeſs, that we cannot cenſure with harſhneſs the crude compoſitions of even the veteran author, who, while he arrogates no peculiar merit to himſelf, labours in good earneſt, however unſucceſsfully, to make his readers wiſer and better. From this line of conduct we intend not to deviate.

But we now and then meet with an author of a very different character;—with a coxcomb, who uſhers into the world the moſt hacknied ſentiments, with a degree of vanity and ſelf-importance, which would not have become him, though thoſe ſentiments had been excluſively his own; and who, while he thus ſtruts in borrowed plumes, calling out—"*Sublimi feriam ſidera vertice*," can yet court, by the moſt cringing adulation, the ſmiles of titled ignorance. When the works of ſuch men are of a pernicious tendency, they are entitled to no mercy, and have been treated by us with merited ſcorn; but what are we to do, when their tendency (as far as they have any tendency) is to promote the cauſe of virtue and practical religion? When a man pours forth from the pulpit, or the preſs, a ſeries of moral or pious maxims, borrowed from a thouſand ſources, and clothed in the moſt inflated language, it is certainly conceivable that his effort may be productive of ſome good; though to the eye or ear of diſcernment, his own vanity, meanneſs, and want of taſte, may be all the while diſguſtingly viſible. To give a juſt character of ſuch writers, is a taſk which every reviewer has found peculiarly difficult.

"To laugh, were want of goodneſs, and of grace,
And to be grave, exceeds all power of face."

Whether Dr. Martin's ſermons belong to this ſpecies of compoſition, we ſhall endeavour to enable the reader to judge for himſelf, by giving a conciſe view of their object, with one or two ſpecimens of the author's ſtyle and mode of reaſoning.

In

In order to do this with fairneſs, it is neceſſary to premiſe, that, though eight in number, the ſermons are all conſecrated to the memory of the late Earl and Counteſs of Leven and Melville! Of this we are aſſured by the author himſelf, who may certainly claim the merit of originality in the *plan* of his work; for a ſingle funeral ſermon is as much as moſt other clergymen have been able to preach on a mixed character, and generally more than an audience of taſte and piety can hear with patience. Such, however, were the tranſcendent merits of this author's hero and heroine, that he was not able, it ſeems, to do them juſtice even in *eight* ſermons of no moderate length! He was precluded from this "by his *feelings*; and by his ideas of propriety reſpecting diſcourſes from the pulpit;" but he ſupplies the *unavoidable defect*, by a fuller delineation of the Earl's character in the dedication of this volume to THE RIGHT HONOURABLE MARIA, LADY NAPIER, and by a ſimilar delineation of character of the Counteſs, in an epiſtle addreſſed to the EARL OF HOPETOUN, publiſhed in the appendix. We muſt give rather a copious account of theſe two memoirs, becauſe, without ſome knowledge of their contents, no judgment can be formed of the ſermons, from ſuch extracts as our limits permit us to tranſcribe; but as we do not fully underſtand the *reaſon* aſſigned by the author for his addreſſing the volume to Lady Napier, we ſhall extract it without alteration or abridgment, that our ignorance may not injure Dr. Martin.

"The commiſſioner's miniſter, who has endeavoured, in this volume, to ſhew due reſpect to the venerable peer, whom he attended and ſerved in this capacity for a greater length of years than any of his predeceſſors in this office, naturally attaches himſelf to the nobleman who now ſuſtains the character of repreſentative majeſty, in the general aſſembly of the church of Scotland, and who employs the ſame commiſſioner's miniſter; he naturally wiſhes for the patronage of his lady; he hopes that he does not offend your ladyſhip, or deceive himſelf, in expreſſing and cheriſhing his confidence in the patronage of LADY NAPIER." P. vi.

How comes Dr. Martin to be the *Commiſſioner's miniſter?* As he is miniſter of Monimail, we can conceive how he might have been ſtyled the *Earl of Leven's* miniſter, becauſe Melville houſe, the reſidence of the Earl, ſtands, we are informed, within the pariſh of Monimail; but does *lord Napier*—does *every* commiſſioner, or repreſentative of majeſty, live in that pariſh? But he *attended* and *ſerved*, in the capacity of miniſter, the venerable peer who is the object

of his panegyric; and he *is employed* in the ſame capacity by his ſucceſſor! All this is ſo foreign from the language of England, that we can make nothing of it. There is ſomething, likewiſe, peculiarly inaccurate in the laſt ſentence of this extract, which, if it ſtood alone, would lead the reader to ſuppoſe, that *his* (the commiſſioner's) *lady*, *your ladyſhip*, and LADY NAPIER, are three different perſons.

The author having aſſigned, in this manner, his reaſons for addreſſing Lady Napier, informs her that he intended to give a hiſtory of the *family* of Leven and Melville. This was certainly prudent; for the hiſtory of the firſt earl of Leven is already ſufficiently known. He begins, therefore, with an account of the commencement of his own connexion with the late earl, who preſented him with the church and living of Monimail. As this was done by the advice of Dr. John Erſkine and Dr. Alexander Webſter, Miniſters of the city of Edinburgh, we have a long, a warm, and we doubt not a juſt panegyric on theſe two clergymen; but when Dr. Martin ſays that this digreſſion (for ſuch he allows it to be) "was neceſſary to aſſiſt *her ladyſhip* " in forming an idea of their noble friend and relation," we apprehend that he ſinks, inadvertently, the character of his own patron. Could not David, Earl of Leven, be known but as the friend and relation of two parochial clergymen? We are likewiſe ſomewhat ſurpriſed that the author ſhould ſay—" it is not my opinion only, that he (Dr. Webſter) might have filled the place of a Pitt, of a North, or an Addington, with ability," becauſe the abilities of theſe three ſtateſmen differed in ſo many important reſpects, that no individual can poſſibly reſemble them all. Had Mr. Fox, Mr. Sheridan, Mr. Tierney, and even Mr. Horne Tooke, guided ſucceſſively the helm of ſtate, perhaps Dr. Martin would have diſcovered that Dr. W. might have filled the place of each of them with ability.

From the mention of Dr. Erſkine and Dr. Webſter, this author proceeds to expatiate on the hoſpitality of the Earl of Leven, more eſpecially to the clergy at the celebration of the Lord's Supper; by which it appears that the miniſter of Monimail was freed from what would otherwiſe have been a very conſiderable and inevitable expence. His lordſhip was likewiſe " an Elder, a lay Elder (was he ever ſuppoſed to be a clergyman?) in the church of Scotland." " In the communion ſervice he took his place, and performed his duty, with his brethren of the ſeſſion;" and we are aſſured that " nothing added more, or more juſtly, to the reſpect of the congregation than his mingling with them

them, and aſſiſting them in the ſolemn exerciſes of devotion!"

For *what* was the reſpect of the congregation increaſed by this conduct of his lordſhip? Not, we hope, for the ſolemn ordinance of the Lord's Supper; not ſurely for the divine author of that ordinance; not for themſelves, becauſe the Earl of Leven mingled with them! for, as there is no reſpect of perſons with God, ſo there ought to be no reſpect of perſons in the houſe of God. Perhaps the author means, that the congregation reſpected his lordſhip's Chriſtianity more than his title; and were led, by that conſideration, to pay more cheerfully to his rank, what by the laws of ſociety he could claim as his due. If this be his meaning, he bears a very proper teſtimony to the piety and good ſenſe of his pariſhioners; but as the obſervation is liable to be miſunderſtood, it ſhould have been differently expreſſed, or entirely omitted.

Dr. Martin is, indeed, far from being remarkable for the accuracy of his language, and ſometimes lampoons his patron when he means to praiſe him. Of this following is a ſtriking inſtance.

"Riding alone through his woods, one day, he found a woman ſtealing timber. (Q. fire-wood?) He aſked her to whom ſhe belonged, why ſhe uſed ſuch freedoms in *another pariſh*, why ſhe did not confine herſelf to her *maſter's grounds?* (Q. Was ſhe a ſervant or a ſlave?) Either not knowing him, or affecting not to know him, ſhe replied, "Lord Leven is a good man, Lord bleſs him! but our Laird is a devil of a man." P. xix.

Aſſuredly Lord Leven did not mean to ſay to this woman that ſhe might lawfully and innocently *ſteal* in her own pariſh; and yet ſhe could not have underſtood him to have any other meaning, if our author's account of what he ſaid be correct.

We are next told that the Melville volunteers, when his lordſhip laſt dined with them on his birth-day, cheered him when he retired, and would not ſuffer the horſes to be put to his carriage, but rapidly *carried* him (whether on their ſhoulders, or not, is not ſaid) to Melville houſe! This may have been very grateful to the good old peer; but we cannot agree with Dr. Martin, that "from little incidents and anecdotes ſuch as theſe, is ſeen what a man's character is;" for we have witneſſed ſimilar ſcenes produced in England by a hogſhead of ale, when the general character of the perſon triumphantly borne along, or dragged in his chariot, was far from being reſpected, even by the mob who huzzaed him.

"You

"You perceive (continues the doctor) in attending me thus far, that warmth of heart, under the influence of piety, friendſhip, and hoſpitality, diſtinguiſhed the Earl of Leven." We have no doubt of the fact, though the evidences which have hitherto been introduced in ſupport of it, are very ſlender. We likewiſe readily admit, on the author's teſtimony, that "the Earl and Counteſs of Leven were amiable and bright examples of conjugal affection;" but why is this piece of information followed by a ſevere expoſtulation with thoſe huſbands "who will not part with their vicious and evil habits, nor give up their haunts and companions of folly and diſſipation, and profligacy, at the inſtance of their *wives?*" The expoſtulation is perfectly juſt; but is there not ſome danger of its leading the reader to ſuppoſe that Lord Leven had been a man of profligacy and vice, till reclaimed by the influence which the Counteſs gained over him? We think, indeed, that no other ſuppoſition can be formed, eſpecially as the author concludes this part of his panegyric, with obſerving that,

"Whoever knew the mind, the heart and the character, of the Counteſs of Leven, will readily agree with me that, they who paid little attention to her were very defective in diſcernment, in taſte, in worthy qualities and diſpoſitions: and on no perſon ſo much as on her huſband, theſe imputations had been juſtly fixed, had he been inattentive to her opinion, her wiſhes and her purſuits. She entered into his ideas, he entered into her's. Conjugal affection reigned in Melville houſe." P. xxv.

Dr. Martin is, indeed, ſingularly unlucky in his attempts at eulogy. Thus

"We find the Earl, for inſtance, indulgent to his people: he orders a harveſt-home entertainment: he is preſent at the feſtivities of the reapers: we find him not only permitting them, but deſiring them, to ſee the amuſements of the day, races, reviews, &c.: he allows his ſervants to attend the drill, and to be trained to arms, without intermitting their wages: they are permitted to attend the funerals of their friends and neighbours: he attends himſelf the funerals of his tenants and old ſervants." P. xxvi.

All this was very good; but it ſurely contains no great ſubject for panegyric. Indulgence to old ſervants is not, we hope, a rare virtue in Scotland, nor the giving of *a harveſt-home entertainment*, an uncommon inſtance of kindneſs and condeſcenſion. Had the Earl prevented his ſervants from attending the funerals of their friends and neighbours, he would have proved himſelf a hard-hearted ſavage.

We are next favoured with an account of his lordſhip's feelings

feelings and behaviour, "when his beloved ſpouſe was taken away."

"He was affected: he was diſſolved: the firmneſs of a man, the ſubmiſſion of a Chriſtian, prevented not the burſt of paſſion, the warmth of expoſtulation. "O my God! O my God!" frequently eſcaped, and demonſtrated what he felt." P. xxix.

Then follows a doleful detail of his laſt appearance as Lord High Commiſſioner in the General Aſſembly of the Church of Scotland; of his taking leave of that reverend body; of their wailings on the occaſion, with the addreſs of the *Commiſſion* (Committee); of his attending next year in the train of Lord Napier, who ſucceeded him as the repreſentative of majeſty; of his preſiding, for the laſt time, in the Society for propagating Chriſtian Knowledge; of his dining with the French princes at Holyrood-houſe; of his celebrating his Majeſty's birth day with the Magiſtrates of Edinburgh, when he caught cold; and of his death, in conſequence of that cold, on the 9th of June, 1802. Next comes an account of his funeral proceſſion and interment, which was ſent by the author to the Edinburgh Magazine for that month; but though he could not, he ſays, do better than preſent Lady Napier with it, we could hardly do worſe than tranſcribe it into our pages.

"And now, Madam," continues he, "in gratifying myſelf I hope I have alſo gratified you. I hope that the pleaſure I have communicated is not of a light and paſſing nature. Short, circumſcribed and imperfect as my account is, may I not expect that it will give pleaſure to others alſo? But I am eſpecially happy in the thought that the peruſal of it will be attended with the approbation of that excellence I attempt to exhibit, and with the aſpirations and efforts of a worthy ambition to reſemble him and his Counteſs, in the amiable, the worthy, and the venerable characters by which they were ſo much diſtinguiſhed." P. xxxix.

Whether Dr. Martin has by this odd kind of eulogium on his late patron, gratified Lady Napier, can be known only to her Ladyſhip; but we venture to aſſure him, though we are ſorry by doing ſo to diminiſh his happineſs, that the peruſal of it neither has been, nor will be, attended with the approbation of that excellence which he has attempted to exhibit. If the inhabitants of heaven amuſe themſelves occaſionally with the peruſal of books written on earth, a ſuppoſition which we confeſs had never occurred to us, we have too good an opinion of their taſte, to imagine that they can approve ſuch rhapſodies as this; and of Lord Leven in particular, we are willing to believe, that his preſent enjoy-

ments

ments are too exquiſite and full, to leave room for any gratification from fulſome flattery.

Dr. Martin's memoir of Lady Leven is in the ſame encomiaſtic ſtrain, with his ſketch of the life and character of the Earl. It is deſultory, extravagant, and not unfrequently abſurd. "This eminent ſaint," was the poſthumous daughter of William Niſbet, Eſq. of Dirleton, and was at a very early period of life initiated into all the myſteries of methodiſm, which ſeem to have been productive of their uſual effects. She was a regular attendant on the field-preaching of Mr. Whitefield; and "of her walking from the Dean in the ſummer mornings to the Orphan Hoſpital Park, ſhe uſed to ſpeak with much ſatisfaction, *contraſting* ſuch days and ſcenes with the irregular hours of too many in the preſent times!" The Phariſee in the Goſpel, likewiſe, ſpoke with much ſatisfaction of his faſting twice in the week, and paying tithes of all that he poſſeſſed, *contraſting* ſuch actions with the irregular conduct of other men, more eſpecially of the humble publican, who was praying beſide him!

But though Lady Leven belonged properly to the *connexion*, as it is called, of Whitefield, and was partial "to miniſters whoſe characters and doctrines were ſimilar to his," yet ſhe valued and reſpected Mr. Weſley, honouring him for his works' ſake, and for his Maſter's ſake.

"Though ſhe was a ſteady member of the Church of Scotland, ſhe was not a bigotted Preſbyterian.' She hated that bigotry, in all profeſſions, which regards with a ſuſpicious eye whatever is not attempted or effected by miniſters of one denomination. If members or miniſters of the Church of England; if Moravians, Baptiſts, Methodiſts, were zealous, and active, and ſucceſsful, in the works of benevolence, generoſity, and piety; if the eſtabliſhed clergy, or the diſſenters laboured not in vain, in bringing ſinners to God, and in diffuſing and preſerving genuine religion; ſhe rejoiced with St. Paul, and bade all God ſpeed, to uſe the language of St. John, who had theſe objects in view." P. 362.

This laxity of principle and conduct, Dr. M. terms *Catholiciſm*, and ſeems to think that it may ſupply the place of many virtues, or, like charity, cover a multitude of ſins. Yet, with no great regard to conſiſtency, he praiſes the Counteſs for being "at the *expence* of publiſhing a diſcourſe recommending union among Chriſtians;" and we heartily agree with him that this was a meritorious action, as union cannot be too earneſtly recommended: but we are not ſure that it was an inſtance of *charity* worthy of being recorded!

Let

Let not Lady Leven, however, suffer in the estimation of our readers, because she has had the misfortune to be befriended by an injudicious biographer. There are here many features of character, which, had they been drawn by almost any other man, would have represented her as an amiable, respectable, and exemplary Christian. Her regular attendance at public worship; her never suffering the intrusions of company to intercept her private devotions; her unwearied attention to the wants of the poor; the resignation with which she submitted to the dispensations (however seemingly severe) of Providence; and the calm fortitude with which she met death, are so many proofs that she "had exercised herself to have always a conscience void of offence towards God and towards man." In all these respects she exhibited an example worthy of imitation; and we trust that it will be imitated, though our author has done what he could do to weaken its effect.

That the Lord's day, as this author expresses himself, "found her Ladyship, and showed her to be given to devotion," are facts, of which we entertain not a doubt; but how absurd is the following proof of these facts?

"I think it is here, my Lord, right to mention a particular instance of Sabbath sanctification, or of reverence for the Lord's day, and its solemn exercises; she never perused the letters she received that day, till after public worship. Need I mention to your Lordship the reasons of this resolution and practice? Alas! the mind is but too ready to wander in the solemn exercises of divine worship, too apt to be inattentive to the truths delivered in the house of God, and in his name; without the temptations which may arise from the epistles of our friends, informing us of particulars that may very much affect and agitate the mind. It is good to enter fully into the spirit of the service. After the composure and solemnity of worship, and attending to the doctrines of salvation, one is better prepared for receiving interesting information, whether pleasing or afflictive. I suppose it was in this way Lady Leven reasoned. It is in this way I vindicate, or rather applaud and recommend, her wise and pious practice." P. 361.

This practice, as it surely was not wise, cannot be vindicated, and ought not to be recommended; and the arguments here urged in its vindication, evince only its extreme impropriety. A letter from a valued friend, whose handwriting is generally known, whilst it remains unopened, must excite some anxiety in the most heavenly mind, which occupies a tenement of clay; and that anxiety, in spite of every effort, will, even in church, disturb devotion. The letter,

letter, however, which, by lying unopened, is the cauſe of all this, may contain nothing of real importance, nothing which could occaſion inattention or wandering in the houſe of God; and all that anxiety, which is inſeparable from a ſtate of ſuſpenſe, and is more than perhaps any other feeling, incompatible with true devotion, might have been prevented by an action which none but a *Jew* can ſuppoſe inconſiſtent with the ſanctification of the ſabbath. Nay, the contents of a letter, however important, are, when known, much leſs likely to interrupt devotion, than anxious uncertainty about them: if they be favourable, they excite in a religious mind, feelings of gratitude for the Divine goodneſs; if they be afflictive, they point towards the only ſource of real conſolation. Had Lady Leven, for inſtance, during the American war, received a letter from the army ſealed with black, and directed by an unknown hand, ſhe would naturally have thought that it contained information of the death of her ſon; but a young ſoldier may fall in battle, in a duel, or by the ſentence of a court martial for improper behaviour; and where is the mother who, when all theſe images are preſented to her mind, would not feel comfort from having the firſt realized?

The author gives a full account of this lady's laſt illneſs; of the anxious concern of the poor about her; of her death and burial; of the ſtillneſs of the laſt ſcene, where crowds loſt all their rudeneſs and noiſe, and where the expreſſions of mourning accorded with the feelings of the heart. All this is tolerable; but when he and his anonymous friend "ſay in their haſte, that the *glory* was departed from *Melville houſe*, from *Fife*, from the *Church of Scotland*, and the RELIGIOUS WORLD;" they burleſque Scripture; do more to injure the fair fame of Lady Leven, than *they* could have done by ſtudied ſatire; and forcibly impel us to ſay—"From ſuch eulogiſts as Dr. Samuel Martin, may we and our friends be delivered!"

The ſermons, of which we are now prepared to appreciate the merits, are on, 1. "The memory of the righteous;" 2. "The praiſe of female piety;" 3. "The preſervation and tranſmiſſion of the Scriptures;" 4. "Attachment to the Church of Scotland;" 5. "The enemies of the goſpel, objects of abhorrence;" 6. "Infidels an untoward generation;" 7. "Tranquillity amid wars and rumours of wars;" and 8. "The perfection and felicity of the heavenly ſtate." We ſhall give extracts from the firſt, ſecond, and fourth diſcourſes, which we truſt may enable the reader to ſolve the doubt thrown out by the learned author

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in his laſt page,—whether he ſhould conſider "this volume as *ſtill born*," or ſay of it, "exegi monumentum."

In the firſt ſermon, which was preached after the interment of the Earl of Leven, June 20, 1802; Dr. Martin, from Pſalm cxii. 6. firſt conſiders "the claims of the righteous to an endeared and honourable name;" next, "the *perpetuity* of their fame;" and concludes with "exhorting his audience to cheriſh and preſerve the memory of the righteous, eſpecially of the EARL OF LEVEN AND MELVILLE." Among the claims of the righteous to an honourable name, conjugal affection is particularly inſiſted on.

"Huſbands love your wives," ſays the Scripture. Nor is this more the command of God and the dictate of inſpiration, than the ſuggeſtion, and the imperious call of propriety, and generoſity and ſenſibility. The careleſs and indifferent in this relation, not to ſay the harſh and undutiful, cannot be eſteemed or vindicated, whatever other claims may be ſet up, or ſuppoſed, to command the reſpect and homage of the world. Where there is a defect of affection to the friend of one's boſom, the companion for life, the partner of his fortunes, the common parent of his children, there is a want of the beſt ſentiments of the heart, and the worthieſt qualities of human nature. Female delicacy, and affection, and ſenſibility, command and ſecure tender affection, and unſhaken confidence; and, therefore, the pureſt and moſt permanent enjoyment. "Live joyfully with the wife whom thou loveſt," ſays the wiſe man; nor limits the period but with death; "for that is thy portion in this life," adds he, "and in thy "labour which thou takeſt under the ſun." She is endeared to a diſcerning and worthy man, by many conſiderations. He beſt knows her good qualities: her happineſs is greatly, I had almoſt ſaid wholly, in his power: her intereſts are interwoven with his. But, eſpecially, we perceive her claims on his tendereſt affection, in every image ſhe brings into the world, of herſelf, and of their father. Their liſping tongues are eloquent, and ſucceſsfully plead for all his love. In what ſhe has felt, in what ſhe feels, in what ſhe will feel, for them; in all their ails and joys, in all their conditions, acquirements and character, in all their calamities and all their happineſs; ſhe ſilently, but effectually, renews, and heightens and ſecures that conjugal character; that union of every the moſt amiable ſentiment, that ſecures to her huſband the eſteem and approbation of the wiſe and good." P. 7.

It is needleſs, perhaps, to inform our readers, that the ſermon on "the praiſe of female piety" was "preached after the interment of the Right Hon. WILHELMINA, COUNTESS OF LEVEN AND MELVILLE!" The text is Prov. xxxi. 30. from which the Doctor diſcourſes, 1. "On the fear of the Lord in general;" 2. "On its claim to reſpect

reſpect and praiſe in the female character;" and 3. "On the praiſe to which a pious woman is entitled, and which ſhe ſhall *aſſuredly* enjoy." From this diſcourſe we extract the following paragraph, as a fair ſpecimen of the author's manner, and becauſe no man could have publiſhed it in a ſermon, who did not himſelf think it very fine. It is, indeed, of no middle character: it is either very fine, or very deſpicable.

"The text brings in view favour and beauty, not to depreciate them in themſelves; for religion and good ſenſe, no more than diſcernment and good taſte, do not neglect or deſpiſe ſymmetry of form, delicacy of feature, expreſſion of countenance, and all the nameleſs charms of a beautiful woman. But when, I beſeech you, is a beautiful woman moſt beautiful? Is it not when the mind appears in the body; when the face is the mirror in which we behold the virtues and graces that adorn the ſoul; when gentleneſs, compoſure, dignity; when generoſity, compaſſion, tenderneſs, and all the varying affections of good will; above all, when devotion, with its varying, and amiable, and heavenly affections, are ſweetly and naturally expreſſed, unconſcious the while herſelf of the regard ſhe commands? The homage due to excellence is cheerfully paid in the admiration and praiſes of a beautiful woman. In our high eſteem and forward praiſe, we are led to think of a more bleſſed ſociety, where mildneſs, and grace, and perfection reign. How naturally we do ſo, we perceive, in fancy and the fine arts employing the beauties of the female form and female grace to repreſent the angels of God; the ſerenity and dignity, the benevolence and devotion of the inhabitants of heaven." P. 66.

From theſe two extracts the reader will form his own opinion of Dr. Martin's ſtyle; for the apology which he makes for "the marks of haſte that may appear in the firſt diſcourſe," cannot be admitted. However much his time may have been occupied "in the week preceding the ſermon being preached," two years paſſed away from its being preached before it was publiſhed; and during that period, any marks of haſte which appeared on the original compoſition, might ſurely have been removed. We ſhall now give a ſpecimen of his ſkill in logic, as well as of his acquaintance with a point of ſome importance, which he undertakes to diſcuſs in his fourth ſermon.

The ſubject of the ſermon is "Attachment to the Church of Scotland," which, from 1 Cor. i. 10. he preſſes on his audience with great propriety and ſome effect; but the following paragraphs do not, ſurely, indicate a Maſter in Iſrael.

"Perhaps I ſhould not have mentioned on this occaſion, our preference of the preſbyterian to the epiſcopal churches, in which beyond all queſtion, are men eminent and diſtinguiſhed for their piety and learning, their zeal and exemplary behaviour, had not, even at this enlightened period, in this age of liberality and enlarged philanthropy, the long exploded bigotry of unchurching us altogether been revived, and aſſiduouſly propagated; and all but epiſcopal orders, in one ſenſe of the word *epiſcopal*, been repreſented as null and void, as intruſion and uſurpation. This is a doctrine ſo very abſurd, that one ſhould think it could never have been contrived or broached, not to ſay maintained and propagated, by any who are acquainted with the firſt principles of moral ſcience: a doctrine ſo harſh and cruel, one ſhould think, as never to be entertained one moment by thoſe who are acquainted with that bleſſed ſyſtem which God hath given to mankind: "God hath not given us the ſpirit of fear," of unmanly ſuperſtition and bigotry, "but of power and of love, and of a ſound mind."

"Preſerving all due reſpect for the epiſcopal churches, we obſerve, That we do not ſee from the beginning any diſtinction betwixt biſhops and preſbyters, between preſbyterian and epiſcopal powers. We ſee a greater conformity, in many things, among epiſcopal churches, to that church which we all left at the Reformation, than we think can accord with the ſimplicity of the primitive and apoſtolical churches. We know alſo, that the great objects of edification and holineſs, of comfort and joy, in the religious life, are promoted as completely by the labours of thoſe overſeers of the flock of Chriſt, who are diſtinguiſhed in our day by the name of preſbyters, as by theirs who are ſet apart for the work of the miniſtry by an uninterrupted ſucceſſion of mitred heads; and on whom, not grace only, but the very exiſtence of the human ſoul, has been repreſented as depending." P. 137.

Perhaps we have ſtudied the controverſy concerning the validity of preſbyterian orders, with as much impartiality and diligence as Dr. Martin, and read as many works on both ſides of the queſtion; but the information communicated in the laſt ſentence of this extract, is quite new to us, and ſuch as we more than ſuſpect that our author could not authenticate. Dodwell, to whom in a note he ſeems to refer, has no where repreſented "the *exiſtence of the human ſoul* as depending on the miniſtry of mitred heads;" and though that great, and let us add, good man, has indeed advanced ſome very extravagant notions in his "epiſtolary diſcourſe on the ſoul," we are not ſure, but "the Commiſſioner's miniſter" might be as well employed in ſtudy-

ing his works *, as in writing fulſome encomiums upon dead and living peers and peereſſes. From thoſe works he might certainly learn, that the reality of *a matter of fact* can never be aſcertained merely by admitting the firſt principles of *moral ſcience*; that the controverſy between epiſcopalians and preſbyterians, is altogether about *a matter of fact*; and that it is not by ſtudying the *ten commandments*, that a man can make himſelf maſter of *ancient hiſtory*, whether civil or eccleſiaſtical! Moſt of our readers, indeed, as well preſbyterians as epiſcopalians, will probably be of opinion, that though, in this extract, the author, as he ſays himſelf, "ſpeaks in a firm tone," he ſpeaks nonſenſe; and that when he ſhall chooſe to enter the liſts of controverſy, he will do well to engage with an antagoniſt of very inferior powers to thoſe of Dodwell, leſt inſtead of

——— "Monumentum ære perennius,"

he exhibits only

"Genus ſtultitiæ - - - - - ignes
"Per medios, fluvioſque ruentis."

ART. V. *The Lay of the Laſt Minſtrel. A Poem. By Walter Scott, Eſq.* 4to. 319 pp. 1l. 5s. Conſtable, Edinburgh: Longman and Co. London. 1805.

IT is a very legitimate part of the ſkill of a poet when he is able to exalt his own family and friends, at the ſame time that he diſplays his inventive and amuſing powers. This Mr. Scott has completely effected in the preſent poem; which is no leſs a celebration of the Scotts of Bucleugh, or Buckcleuch, and among them of Sir Walter Scott, from whom, we preſume, both his names are derived, than an illuſtration of thoſe manners with which he made us acquainted

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* If it can with truth be ſaid of any man, that "much learning made him mad," it may certainly be ſaid of Dodwell. His knowledge of ancient philoſophy, and of the opinions of the Chriſtian Fathers, has ſeldom, if ever, been ſurpaſſed; while his ingenuity was equal to his erudition. In judgment he was defective; but even amid his wildeſt paradoxes, truths are ſcattered, and hints thrown out, worthy of more attention than at preſent ſeems to be paid to them.

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in his delightful "Minstrelsy of the Scottish Border;"* and, at the same time, a fair victory over his old bards in their own style of composition. We cannot conceive more talents and address to be shown in attaining these several ends, than are exerted in this pleasing poem: which at once gratifies curiosity on the subject of manners, interests the mind in the events of the tale, and excites admiration from the beauty and originality of the poetry.

The Minstrel introduced to our notice by this poet is supposed to have survived the revolution, and to be travelling near a castle, some time the residence of the Dukes of Buccleugh, called Newark †, on the river Yarrow, in Selkirkshire. The dutchess who receives him is the widow of the Duke of Monmouth, and he sings his lay in honour of the Scotts of Buccleuch. The lay is divided into six cantos, which are so many natural pauses in the song. The description of the old Minstrel, and his admission at the castle is good; but still better, to our taste, his diffidence, and trials of skill when he begins to entertain his noble audience.

> "Amid the strings his fingers strayed,
> And an uncertain warbling made—
> And oft' he shook his hoary head.
> But when he caught the measure wild,
> The old man raised his face and smiled;
> And lightened up his faded eye,
> With all a poet's exstacy!
> In varying cadence, soft or strong,
> He swept the sounding chords along;
> The present scene, the future lot,
> His toils, his wants were all forgot;
> Cold diffidence, and age's frost,
> In the full tide of song were lost.
> Each blank in faithless memory void,
> The poet's glowing thought supplied;
> And, while his harp responsive rung,
> 'Twas thus the LATEST MINSTREL sung." P. 8.

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* See British Critic, vol. XIX. p. 570.

† The castle of Newark upon Yarrow, is mentioned in the notes to the Minstrelsy of the Scottish Border; vol. I. p. 3. It is there said to have stood, "in a romantic and solitary situation, on the classical banks of the Yarrow." In the ballad we read of—"five hundred men shooting with bows on Newark Lee." p. 8.

The present poem is the best of all possible comments on the Border Minstrelsy.

This is the conſtant meaſure of the intermediate paſſages; the lay itſelf is in a more lyric ſtrain, with thoſe occaſional licences of metre which are found in the early ballads. The opening itſelf affords ſpecimens of thoſe free cadences.

> "The feaſt was over in Brankſome tower,
> And the lady was gone to her ſecret bower;
> Her bower that was guarded by word and by ſpell,
> Deadly to hear, and deadly to tell,
> Jeſu, Maria, ſhield us well!
> No living wight, ſave the lady alone
> Had dared to croſs the threſhold ſtone!"

Brankſome, or Branxholme, was a fortreſs belonging to the Scotts of Buccleuch, on the Teviot, about three miles above Hawick, and here the whole ſcene of the poem is laid. The incidents are many of them wild, and fanciful, but well ſuited to the ſtyle of poetry employed, and the whole compoſition is not only amuſing but intereſting. The intereſt ariſes principally from the loves of the Lady of Buccleuch's daughter Margaret, and Lord Cranſtoun, between whoſe families there ſubſiſted a deadly feud. We are ſoon told, by preternatural agents, that the planets,

> "Will no kind influence deign to ſhower
> On Teviot's tide, and Brankſome's tower,
> Till pride be quelled, and love be free;" P. 20.

and the unexpected fulfilment of theſe oracular conditions forms the *denouement* of the poem. The lay abounds in every part with characteriſtic delineations, and has frequent paſſages of genuine poetry. To the former claſs belongs the following picture of a border knight, in the perſon of William of Deloraine.

> "A ſtark moſs-trooping Scot was he,
> As e'er couch'd border lance by knee.
> Through Solway ſands, through Tarras moſs,
> Blindfold he knew the paths to croſs:
> By wily turns, by deſperate bounds,
> Had baffled Percy's beſt blood-hounds;
> In Eſke, or Liddell, fords were none,
> But he would ride them one by one;
> Alike to him was time or tide,
> December's ſnow, or July's pride;
> Alike to him was tide or time,
> Moonleſs midnight, or mattin prime;
> Steady of heart, and ſtout of hand,
> As ever drove prey from Cumberland;
> Five times outlawed had he been,
> By England's king, and Scotland's queen." P. 23.

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The foregoing circumſtance of double outlawry happened frequently to the borderers. We find it afterwards told of "John Grahme, ſecond ſon of *Malice*, Earl of Monteith, 'commonly ſurnamed *John with the Bright Sword.*"—Upon ſome diſpleaſure riſen againſt him at court, it is related, he "retired with many of his clan and kindred into the Engliſh borders, in the reign of King Henry the Fourth, where they ſeated themſelves; and many of their poſterity have continued there ever ſince. Mr. Sandford, ſpeaking of them ſays, (which, indeed, was applicable to moſt of the borderers on both ſides), "They were all ſtark moſs-troopers, and arrant thieves; both to England and Scotland outlawed; yet ſometimes connived at, becauſe they gave intelligence forth of Scotland, and would riſe 400 horſe at any time, upon a raid (incurſion) of the Engliſh into Scotland." Note, p. 305. Among the poetical paſſages we may number this, which opens the ſecond canto; on the ſubject of Melroſe Abbey.

"If thou would'ſt view fair Melroſe aright
Go viſit it by the pale moon-light;
For the gay beams of lightſome day
Gild, but to flout, the ruins grey.
When the broken arches are black in night,
And each ſhafted oriel glimmers white:
When the cold light's uncertain ſhower
Streams on the ruin'd central tower;
When buttreſs and buttreſs, alternately,
Seem framed of ebon and ivory;
When ſilver edges the imagery,
And the ſcrolls that teach thee to live and die;
When diſtant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave;
Then go—but go alone the while—
Then view St. David's ruined pile;
And, home returning, ſadly ſwear,
Was never ſcene ſo ſad and fair."

The deſcription of the alarm given to the country, by the lighting of the beacons, is highly characteriſtic, and at the ſame time poetical. This forms the concluſion of the third canto. The ſame deſcriptive character pervades the chief part of the fourth canto. But we riſe to very elegant poetry at the opening of the fifth.

"Call it not vain—they do not err
Who ſay, that when the poet dies
Mute Nature mourns her worſhipper,
And celebrates his obſequies.

Who ſay tall cliff and cavern lone
For the departed bard make moan
That mountains weep in cryſtal rill,
That flowers in tear of balm diſtill;
Through his loved groves that breezes ſigh,
And oaks, in deeper groan, reply;
And rivers teach their ruſhing wave
To murmur dirges round his grave." P. 127.

The ſolution of this poetical dream into natural cauſes, in the enſuing ſtanza rather wants clearneſs. After the death of Muſgrave in the ſingle combat, the idea of the dead march, ſtruck by the Minſtrel on his harp, is conceived and expreſſed in the richeſt ſtyle of poetry.

"The harp's wild notes, though huſhed the ſong,
The mimic march of death prolong;
Now ſeems it far, and now a-near,
Now meets, and now eludes the ear;
Now ſeems ſome mountain's ſide to ſweep,
Now faintly dies in valley deep;
Seems now as if the Minſtrel's wail,
Now the ſad requiem loads the gale;
Laſt, o'er the warrior's cloſing grave,
Rung the full choir in choral ſtave." P. 155.

But the flight the moſt delightful to our feelings, in all this pleaſing poem, is the opening of the ſixth canto, where the Minſtrel ſings of patriotiſm.

I.

"Breathes there the man, with ſoul ſo dead,
Who never to himſelf hath ſaid,
This is my own, my native land!
Whoſe heart has ne'er within him burned,
As home his footſteps he hath turned,
From wandering on a foreign ſtrand!
If ſuch there breathe, go, mark him well;
For him no Minſtrel raptures ſwell;
High though his titles, proud his name,
Boundleſs his wealth as wiſh can claim;
Deſpite thoſe titles, power, and pelf
The wretch, concentered all in ſelf,
Living ſhall forfeit fair renown,
And, doubly dying, ſhall go down
To the vile duſt from whence he ſprung,
Unwept, unhonour'd, and unſung.

II.

O Caledonia! ſtern and wild,
Meet nurſe for a poetic child!

Land

Land of brown-heath and ſhaggy wood,
Land of the mountain and the flood,
Land of my Sires! what mortal hand
Can e'er untie the filial band,
That knits me to thy rugged ſtrand." P. 161.

Whether the Minſtrel be ſuppoſed to utter theſe ſentiments, or Mr. Scott himſelf, they are highly appropriate, highly honourable, and in no ſmall degree poetical. We cannot allow ourſelves to expatiate further on this poem, from which we have received ſo much pleaſure. The fanciful machinery of the wizard's tomb, and the goblin page, deſerve, perhaps, particular notice; but we ſhall only allow ourſelves to ſay, that in our opinion they are ſtrictly in uniſon with this ſpecies of lay, and productive both of poetical ſcenes, and of ſomething happily bordering on comic effect. The authority given in the notes for the fiction of the goblin is whimſically appoſite, and abundantly ſufficient to juſtify the poet. The concluſion of the lay is fine, but perhaps rather too ſolemn for the reſt of the lay; it is, however, highly poetical, and grand even to ſublimity. As to the old Minſtrel, having made ſo much acquaintance with him, we rejoice to find him comfortably ſettled under the protection of the liberal dutcheſs.

—— "Cloſe beneath proud Newark's tower
Aroſe the Minſtrel's lowly bower;
A ſimple hut, but there was ſeen
The little garden hedg'd with green,
The cheerful hearth, and lattice clean.
There ſhelter'd wanderers, by the blaze,
Oft heard the tale of other days;
For much he loved to ope his door,
And give the aid he begged before,
So paſſed the winter's day—but ſtill,
When ſummer ſmiled on ſweet Bowhill,
And July's eve with balmy breath
Waved the blue-bells on Newark heath;
When throſtles ſung on Harehead-ſhaw;
And grain waved green on Carterhaugh;
And flouriſhed, broad, Blackandro's oak,
The aged Harper's ſoul awoke!
Then would he ſing achievements high,
And circumſtance of chivalry,
Till the rapt traveller would ſtay
Forgetful of the cloſing day;
And noble youths, the ſtrain to hear,
Forſook the hunting of the deer:

And Yarrow, as he roll'd along,
Bore burden to the Minſtrel's ſong *.

Among imitations of ancient poetry, the lay of the laſt Minſtrel muſt always be diſtinguiſhed, from the judgment with which every beauty of the model is preſerved and improved, and every diſguſting fault avoided. The notes to this poem are often inſtructive, but with a good deal of repetition of the matter of the notes and introduction to the Minſtrelſy. We object not, however, materially to any thing but the ſize and price of the book, which muſt exclude from the enjoyment of it great numbers who would read it with much delight. Many ſubſequent editions will, we truſt, make amends for this fault, and put it into the hands of every, however humble, admirer of poetry, and votary of the muſes.

ART. V. *Annals of Medicine, for the Years* 1803 *and* 1804. *Exhibiting a conciſe View of the lateſt and moſt important Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan, Sen. and Andrew Duncan, Jun.* M. D. *Fellows of the Royal College of Phyſicians, Edinburgh.* 8vo. p. 548. Price 9s. 1804. John Murray. London.

IN the preface, Dr. Duncan informs the reader that with this volume he finiſhes his taſk, as editor of a periodical publication, which has been continued for twenty-eight years. Twenty years under the title of Medical Commentaries, and

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* The real laſt Minſtrel ſeems to have been deſcribed by Mr. Scott in the perſon of JOHN GRÆME, of Sowport in Cumberland, commonly called *the long Quaker*, from whoſe recitation many of the ſongs in this Minſtrelſy were derived. "This perſon," ſays Mr. Scott, in a note on the introduction to that work, "is perhaps the laſt of our profeſſed ballad reciters, and is now upwards of 80 years of age. He was by profeſſion an itinerant cleanſer of clocks and watches; but a ſtentorian voice and a moſt tenacious memory, qualified him eminently for remembring accurately, and reciting with energy, the border gathering ſongs, and tales of war. His memory is now much impaired by age; yet the number of verſes which he ſtill pours forth, and the animation of his tone and geſtures, form a moſt extraordinary contraſt to his extreme feebleneſs of perſon, and dotage of mind." *Minſtrelſy*, vol. i. p. ci. This real Minſtrel is ſurely an intereſting perſon.

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the remaining eight years under that of Annals. In order, however, to make the work complete, he means to publiſh an index to the whole, in two parts; one, of the names of the contributors, and of the authors whoſe works have been noticed; the other, of the ſubjects. This will be very uſeful, and will add much to the value of the work, which has always met with a favourable reception, certainly well deſerved; and the preſent volume will not detract from its merit. The preſent work will be ſucceeded, we are told, by a new one, The Edinburgh Medical and Surgical Journal. As that work will be conducted, the doctor adds, by younger perſons, who will have more leiſure to attend to its execution, it may be expected to proceed regularly, and he promiſes his occaſional aſſiſtance, which will doubtleſs contribute to its perfection.

The volume is divided, as uſual, into three parts; the firſt part filling 298 pages, contains analyſes of books. The ſecond, which is extended to p. 437, medical obſervations; and the third, medical news. From the ſecond and third parts we ſhall extract ſuch articles as ſeem moſt deſerving notice.

I. *Obſervations and Experiments on the Electricity of Animals, by George Kellie*, M. D.

This is a tranſlation of the author's inaugural theſis, which he read on taking his degree of Doctor in Medicine, in 1803; and as the experiments are intended as preliminary to further obſervations on the ſubject, which he purpoſes publiſhing, any remarks upon them, for the preſent, would be uſeleſs.

II. *Hiſtory of a ſingular affection of the right leg, accompanied with ſymptomatic Epilepſy, which was cured in the Royal Infirmary of Edinburgh, by the uſe of Galvaniſm.* By Andrew Duncan, Sen. M. D.

The ſubject, a girl about twelve years of age, was attacked with fits, occurring three or four times in the day, and continuing from half an hour, to two hours at a time. The muſcles of the thorax and abdomen, and ſometimes of the throat and tongue, were convulſed during the fit. The lower extremity on the right ſide, was emaciated. Any attempt to move that limb, while the patient was awake, occaſioned a recurrence of the fit; when aſleep, the limb which

which was then relaxed and pliable, might be moved without exciting any uneaſineſs or diſturbance. The patient had been ill four or five months, had experienced benefit from the uſe of bark, zinc, and other medicines, but only temporarily. She was admitted into the Infirmary May 3, 1803. She had only three fits the next day, laſting each of them about ten minutes. After a fruitleſs trial of a few medicines, the doctor determined on uſing galvaniſm, which was begun on the 9th of May, and continued to the 15th of June, interpoſing from time to time ſuch internal medicines as were indicated. On the 17th ſhe was diſcharged the hoſpital as cured. The author is aware that no general inference can be drawn from this ſolitary caſe, but thinks the efficacy of galvaniſm was ſufficiently matured in this inſtance to render it deſerving of being publiſhed.

We cannot however help thinking, that the credit of the Profeſſor may give to this experiment more weight than it deſerves. At any rate, it could not have been wrong to have deferred the publication until the power of galvaniſm in ſpaſmodic caſes had been ſubmitted to further trials; and as ſuch caſes are by no means uncommon, it ſeems ſingular, that at the end of two years, no further opportunity for experiment ſhould have offered at the Infirmary.

III. *Three caſes of Hydrocephalus Chronicus, with ſome Remarks on that Diſeaſe.* By Alexander Monro, Jun. M. D. F. R. S. Edinburgh.

We will give the dimenſions of the largeſt of theſe heads, of which there is an engraving. The child is a boy, nine years of age. In this, as well as in all the caſes of which we have ſeen accounts, the diſeaſe ſeemed to begin before the birth of the child.

At its greateſt circumference, the head meaſures 36 inches and an half. From the root of the noſe to theſe middle ridge of the occipital, it is 25 inches. From ear to ear, acroſs the top of the head, 24 inches. The ſubjects of this diſeaſe do not often attain the age of this boy; but Van Swieten gives an account of a man, who was 30 years of age at the time when he ſaw him. His head was of an enormous ſize, his limbs not larger than a boy's of the age of ten years. Subjoined are ſome obſervations on the diſeaſe, which will not however admit of being abridged.—No remedy has been diſcovered for the complaint.

IV. *Ob-*

IV. *Obſervations on a Caſe of Diabetes Mellitus, by Dr. Duncan, Sen. with the Hiſtory of the morbid Appearances which were diſcovered on Diſſection.* By Dr. Monro, Jun.

The patient, a woman, the age not mentioned, had been afflicted with the diſeaſe ſeveral years. She had been ſeveral times in the hoſpital, where ſhe died, March 26, 1804, every kind of medicine and regimen, recommended in ſuch caſes, having been fruitleſsly employed. The Profeſſor means, in the new publication before alluded to, to give a more particular account of this caſe, with further obſervations on the diſeaſe.

V. *Letter from Dr. Robert Sproat, of Beliza, in the Bay of Honduras, dated 2d October* 1802, *to Captain Chicheſter Macdonell, reſpecting the Managua (Cabbage-tree) Bark, of South America.*

Confirming the efficacy of the cabbage-tree bark in curing or deſtroying worms in the bowels, which it does "as quickly," the writer ſays, "as the moſt celebrated vermifuges, even calomel not excepted." An account is alſo given of the bark of a tree, like the peach tree, which cures fevers with as much certainty as the Peruvian bark. Specimens of the bark, leaves, and fructification, have been ſent to Sir Joſeph Banks, and if the diſcoverer was to be encouraged, ſome bales of the bark would be ſent to Europe.

VI. *Obſervations on the Influenza, as it appeared at Briſtol in the Year* 1803. By Dr. A. Carrick. *Being Anſwers to certain Queries reſpecting that Diſeaſe, tranſmitted to him by Dr. Richard Pearſon, Phyſician.* London.

The following are ſome peculiarities obſerved by this writer.

The Influenza was not ſeen at Briſtol, until two or three weeks after its appearance in London; at Edinburgh, its appearance was a month later than in London. Thoſe perſons who were confined to their houſes, or who lived in parts of the city that were ſheltered from cold, in general, eſcaped the diſeaſe, while they who went abroad, or who lived in the higher parts, expoſed to the north and eaſt winds, were almoſt univerſally affected. This was particularly obſervable on Richmond Terrace. "On the eaſt ſide of the Terrace, not one family, and ſcarcely an individual eſcaped the complaint; while on the ſouth ſide, a great majority both of individuals, and

and families, escaped entirely." Few persons died of the complaint; in a great majority of cases, it readily yielded to moderate perspiration; in a few, bleeding was required, and, in a very small number that operation was obliged to be repeated, and used as freely as is in true pneumonia. A meteorological table is added, giving an account of the state of the atmosphere during the months of February, March, and April.

VII. *Observations on the Influenza, as it appeared in the Isle of Man, in the Spring of the Year* 1803, *by Dr. John Nelson Scott, in a Letter to Dr. Duncan, Sen.*

The writer thinks the Influenza was introduced into the Island by a young man from London. He had, he says, the most incontestable proofs, that the disease was infectious, and gives instances of its being communicated, in which he could not, he intimates, be mistaken. But as he adds, that the effect was often observable in a few hours, on the persons receiving the infection, it seems probable he was mistaken in that circumstance, and that the parties had contracted the disease from other sources. In general, the account given of the disease by this gentleman, and the method of cure recommended, corresponds with the observations of Dr. Carrick, and with those given in the subsequent paper, of the progress of the Influenza at Edinburgh, by Dr. Duncan, excepting that it was fatal in the latter place, where about eighty have supposed to have died of it. From the progress of the disease, which the editor thinks was sufficiently traced from Paris to London, from thence to Edinburgh, and from the manner in which it was communicated to the different parts of that city, as well as from what occurred in his own family, "he has no more doubt," he says, "of the contagious nature of Influenza, than he has of that of measles, chincough, or typhus fever."

MEDICAL NEWS.

Mr. Braithwaite, Surgeon at Lancaster, has used the oxygenated muriatic acid, he says, with singular success in the cure of the scarlet fever, accompanied with ulcers in the throat. One dram of the acid, mixed with eight ounces of distilled water, is given to adults, in the space of twelve hours. For children, the quantity to be proportionably diminished. It supersedes the necessity of using gargles, as well

well as of all other medicines, excepting such as may be necessary to keep the body soluble. To destroy infection, and prevent its being disseminated, he fumigates the apartments of the sick with the oxygenated muriatic gas.

Mr. Charles Rankine, Surgeon at Douglas, gives an account of a woman who went into a coalpit, with a child she had at her breast, where she continued nineteen days, not being able to find her way out. During this time, she had no food, living entirely on water she found there. Her cries being at length heard by some miners, they went into the mine, and led her and the child out. They are now living, and in perfect health. But as the writer depends solely on the narrative of the woman, and does not appear to have made the necessary enquiries to authenticate her story, little credit can be given, we conceive, to the report.

An elegant and well written life of the late Dr. Thomas Percival follows, in which the editor pays a well deserved tribute to the merit of the deceased. A new work, about to be published by Sir John Sinclair, Bart. to be entitled, The Code of Health and Longevity. From the knowledge the baronet may be supposed to have obtained, in the course of his statistical enquiries, of the causes of the superior healthfulness and longevity of the inhabitants of some districts over others, much useful information may be expected from this publication. The volume concludes, as usual, with lists of graduates, and of new publications in the course of the two last years.

ART. VI. *The Life of Sir Walter Ralegh, Knt. By Arthur Cayley, jun. Esq.* 4to. 2 Vols. 1l. 16s. Cadell and Davies. 1805.

NOTWITHSTANDING the great and exalted character of Sir Walter Ralegh in learning, and in arms, for every quality which dignifies the hero, and adorns the man, the world has never been indulged with a detailed account of his life. When we consider the important æra in which he lived, and the part he acted on the theatre of the world, the circumscribed sketches of Oldys and Birch must be pronounced to be far from satisfactory. It was once the intention of Gibbon to have displayed his knowledge, and exercised his talents in this interesting subject; but he was induced to relinquish it, as he himself informs us, for a more

more extenſive theme. We are much indebted, therefore, to Mr. Cayley, who has diligently attended to the facts of Sir Walter's life, and deſcribed them in a plain, ſimple, but very intereſting narrative. Having premiſed this, little ſeems to be neceſſary on our parts, but to enable the reader to judge for himſelf, by inſerting one or two ſpecimens from the work itſelf. We ſhall take our firſt example from the earlier part of Sir Walter's life, which is leſs familiar perhaps to the generality of readers.

"Lord Bacon has preſerved the following anecdote of Sir Walter Ralegh, while he was a ſtudent at Oxford. A cowardly fellow, who was a very good archer, having been groſsly inſulted by a neighbour, complained to Ralegh, and aſked his advice 'how he ſhould repair the wrong which he had ſuffered.' Ralegh's anſwer was, 'challenge him to a match of ſhooting.'

"Wood at laſt juſtly concludes, that it is *uncertain* how long Ralegh remained at the Univerſity. It is ſtill more uncertain, that he was ever a ſtudent in the Middle Temple, which the ſame writer aſſerts, becauſe he had ſeen verſes, written by him in that Inn of Court. Sir Robert Naunton, who was Secretary of State at the time of Ralegh's death, conſigns him to the ſtudy of the law on quitting Oxford; and the greater part of Ralegh's biographers agree with Sir Robert in this point, having probably copied him. Mr. Lewis Theobald, however, in a later day, conceived it to be ſo obvious an error, that no merit could be claimed for correcting it. For, at his arraignment, Sir Walter, in a reply to the Attorney General, lays a heavy imprecation on himſelf, 'if ever he read a word of law, or ſtatutes, before he was a priſoner in the Tower.' In addition to this, Hooker informs us, that after Ralegh 'had laid a good ground to build his actions on' at the Univerſity, he went to France, which is alſo confirmed by Camden, by whoſe account, Sir Walter's age could not exceed ſeventeen, at the time of his departure to that country.

"Ralegh had the advantage of a period of unuſual political activity to exerciſe and encourage his genius at his entrance into life. The glorious reign of our illuſtrious Elizabeth, leſs diſtinguiſhed by its length, than by the vigour and ſucceſs of her government, amid almoſt unexampled difficulties at home and abroad, and by the variety of important events occurring in the courſe of it, commenced in the ſeventh year of his age. The early part of it was employed in changing the odious ſcenes of perſecution, which the reign of her predeceſſor had exhibited, and in promoting with the ſoundeſt policy, the great work of the Reformation. When, at a later period, France became involved in civil war, Elizabeth, to avert a threatened danger from the encroaching power of Spain, aided the diſtreſſed and humble ſtates of Holland. Philip, in political repriſal, raiſed ſtubborn inſurrections in Ireland;

land; and the Pope, to give the rebellion permanence and plausibility, embraced that kingdom in the circle of St. Peter.

"It were impertinent to my subject to dwell on the origin of the Hugonots, and their opposition to the Guisards—to reconcile Queen Elizabeth's defence of another Prince's oppressed subjects, at a moment when imminent danger, from such oppressions, threatened her own; or, to aggravate her motives against France, in particular, from the recent violation of covenants relative to the surrender of Calais. Suffice it to observe, that with her hands full at home, by the insurrections of the Earl of Northumberland and Leonard Dacres, she was not wanting in commiseration and assistance to the persecuted Protestants of France. Having made use of her influence with other Princes of the same persuasion in promoting the cause, she accepted a pledge of jewels against a loan of money to the Queen of Navarre, and permitted Henry Champernon, a relative by marriage to the Earl of Montgomery, to march into France with a select troop of well-equipped volunteers, one hundred in number, and all gentlemen. 'Let valour decide the contest' was the motto on their standard. In the list were Philip Butshid, Francis Barcley, and Walter Ralegh; the two first afterward men of note; the last the most distinguished of them all, then a youth, and commencing his career.

"This select troop of horse arrived in the French camp in October, 1569, (the beginning of the third civil war), and was received with great distinction by the Queen of Navarre, and the Princes. Although the French writers, as well as our own, leave us in the dark as to its particular services in France, or the time of its continuance there, we may conclude that Ralegh gained considerable reputation in that country. Hooker says, 'he spent good part of his youth in wars and martial services there;' and another writer, who seems also to have known him, adds, speaking of his education, 'it was not part, but wholly gentleman, wholly soldier.' From these circumstances we may not only account for the chasm, which we find about this period in all the memoirs of Sir Walter's life; but may also presume, that, viewing the extensive and instructive scene of extraordinary events, which their political theatre at this time exhibited, he was initiated by this (then) polite, warlike, and diplomatic people, in those civil and military accomplishments, which he afterward so conspicuously displayed.

"Ralegh was still in France after the death of Charles IX. an event which took place about five years after his arrival in that kingdom; and as this interval embraces nearly thirty battles, sieges, treaties, and capitulations, the school must of necessity have proved a fine one for the initiation of our young volunteer. In his History of the World he has bequeathed us the following memorandum of this period. 'I remember it well, that when the Prince of Condy was slain after the battle of Jarnac, (which Prince, together with the Admiral Chastillon, had the

conduct of the Proteſtant army) the Proteſtants did greatly bewail the loſs of the ſaid Prince in reſpect of his religion, perſon, and birth; yet comforting themſelves, they thought it rather an advancement, than an hindrance to their affairs. For ſo much did the valour of the one out-reach the adviſedneſs of the other, as whatſoever the admiral intended to win by attending the advantage, the Prince adventured to loſe, by being over-confident in his own courage.' By what means Ralegh eſcaped the horrible maſſacre of Paris and the provinces, on the evening of St. Bartholomew, 1572, we are left in uncertainty. It is probable, however, that he found refuge in the Ambaſſador Walſingham's houſe, in company with Lord Wharton, young Sidney, and others.

" His return to England is ſuppoſed to have taken place in the year 1575. The following poem, by Walter Rawely, of the Middle Temple, was publiſhed the next year, prefixed to a ſatire intituled the Steele Glaſs, by George Gaſcoigne, Eſq. a writer of repute in thoſe days:

" Sweet were the ſauce would pleaſe each kind of taſte,
The life likewiſe were pure that never ſwerv'd,
For ſpiteful tongues in canker'd ſtomachs plac'd,
Deem worſt of things which beſt percaſe deſerv'd.
But what for that? this med'cine may ſuffice
To ſcorn the reſt, and ſeek to pleaſe the wiſe.

" Tho' ſundry minds in ſundry ſort do deem,
Yet worthieſt wights yield praiſe for every pain;
But envious brains do nought, or light, eſteem,
Such ſtately ſteps as they cannot attain:
For whoſo reaps renown above the reſt
With heaps of hate ſhall ſurely be oppreſs'd.

" Wherefore, to write my cenſure of this book,
This *Glaſs of Steel* impartially doth ſhew
Abuſes all to ſuch as in it look
From prince to poor, from high eſtate to low.
As for the verſe, who liſt like trade to try
I fear me much ſhall hardly reach ſo high.

" This is the poem alluded to at page 6, and which led Wood to pronounce Ralegh a ſtudent in the Middle Temple. The manner in which the name is written (*Rawely*) would make us at leaſt heſitate about aſcribing this piece to Sir Walter; other circumſtances, however, render it probable that he was the author of it. Among theſe we may mention, Gaſcoigne's acquaintance with Lord Grey de Wilton, appearing by his dedication to this and other of his works, and Ralegh's ſervice in Ireland, as we ſhall find, under that nobleman. Gaſcoigne had led a life ſimilar

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to that of Ralegh in foreign travels, and military ſervice; and ſubſcribed the very motto *tam Marti quam Mercurio* to his picture prefixed to the above ſatire, which is ſo well known to have been afterward aſſumed by, or appropriated to Ralegh himſelf. To theſe probabilities in favour of an acquaintance having ſubſiſted between them, we may add the internal evidence of the poem itſelf, which exhibits throughout that ſolid axiomatical turn ſo diſtinguiſhing Ralegh's muſe." P. 11.

The next ſpecimen we ſhall give demonſtrates Mr. Cayley to be qualified for ſtill higher undertakings, under the auſpices of the Muſe of Hiſtory, and we hope at no diſtant period again to ſee him called to the honourable exerciſe of his pen.

"In examining the aſperſions which have been caſt on the character of Sir Walter Ralegh, our attention is naturally attracted by a late celebrated writer, who, but too plainly diſcovers himſelf to have been a countryman of King James; and that he felt that Monarch's conduct to the Knight to have been a material blemiſh in his reign. With a juſt ſenſe of Mr. David Hume's merit on many of the ſubjects which have engaged his attention, I feel bound on the preſent occaſion, to avow my opinion, that the picture he has drawn of the reign of James I. is, to ſay the leaſt of it, *a bad likeneſs*. My concern, however, is only with that part of it which bears reference to Sir Walter Ralegh, whom I find Mr. Hume to have placed in a light peculiarly unfavourable; and as, from the popularity of his Hiſtory, the Knight's character may have ſuffered with poſterity, by his repreſentation, an enquiry into the juſtice of it may not be deemed improper in this place.

"It will be found by the foregoing pages, and the authorities which they refer to, that Mr. Hume, in his Hiſtory of Elizabeth, has not always been accurate in his incidental notices of Ralegh; a circumſtance which may eaſily have ariſen from his not being at the pains, as a general hiſtorian, of entering minutely into the life of an individual. In the firſt chapter, however, of the reign of her ſucceſſor, he is bold enough to inform us, 'it appears from Sully's Memoirs that Ralegh ſecretly offered his ſervices to the French Ambaſſador.' From which Mr. Hume preſumes, that, 'meeting with a repulſe,' Ralegh had recourſe to the Flemiſh Miniſter; yet he confeſſes, that on his trial there appeared no proof, nor any circumſtance which could juſtify the Knight's condemnation.

"Referring the reader to Sir Walter's introduction to Sully, in 1601, (noticed in Chap. VI.) I tranſcribe the following paſſage, the only one in Sully's Memoirs which could lead Mr. Hume to his concluſion. I then requeſt him to recollect Ralegh's enmity to Spain, and to decide for himſelf how far the hiſtorian was warranted in his imputation regarding France; alſo, whether

ther this paſſage affords not a ſtrong argument againſt the plot with Spain, of which the Knight was accuſed.

" I now only wanted (the Ambaſſador writes) to be as well acquainted with the Spaniſh councils as I was with thoſe of Britain and the North. Or, in other words, I wanted only to know what were the real deſigns of that crown, what propoſitions ſhe had already made to the King of England, how they had been received; and finally, what ſteps ſhe intended to take for the accompliſhment of her deſires. For barely to underſtand that the King of Spain ſought to detach England from France, and the Low Countries, was knowing nothing, or at moſt very little. It was ſuſpected that Spain meditated ſomething of much greater importance. This might be conjectured from the information which I had already received from the canon at Canterbury; and it appeared ſo much the leſs to be neglected, becauſe Aëſens and Barneveldt both at the ſame time affirmed the certainty of it, the one at Paris, the other at London. I therefore uſed my utmoſt endeavours to come at the truth. What I was told by my Lord Cobham and Sir Walter Ralegh was conformable to this information. But what made the greateſt impreſſion upon me was, that the Earl of Northumberland, whom I had gained by the offer of a conſiderable penſion, under the name of a preſent, with great ſecrecy one night, when I was going to bed, ſent his ſecretary to acquaint me with the following particulars, &c."

" Sir Walter's laſt voyage to Guiana, his return and death, are related by Mr. Hume at the beginning of the 48th Chapter of his Hiſtory, in a ſpirit of prejudice againſt the Knight ſufficient to fix his doom with every ſuperficial reader. In a note, however, at the end of the volume, we are informed, that 'ſome of the facts in this narrative which ſeem to condemn Ralegh, are taken from the King's declaration, which Mr. Hume concludes to be of *undoubted credit*. This aſſertion muſt aſtoniſh every reader, who reflects on the circumſtances under which that paper was written. Would it not, on the contrary, be more juſt to aſſert, that Mr. Hume's uſe of it invalidates the whole of his narrative?

" Yet the hiſtorian ſtops not here, but proceeds to inform us in the ſame note, that the moſt material facts in his narrative 'are confirmed either by the nature and reaſon of the thing, or by Sir Walter's own apology, and his letters.' This he is at much pains to prove by ſeventeen arguments, which, as the facts are ſaid to be thus confirmed, I have, for the ſatisfaction of ſuch readers as may feel curioſity on the ſubject, examined at length in the Appendix, and have there, I hope, ſufficiently proved, that they are the offſpring of prejudice, ſuperficial information on the ſubject, or wilful miſrepreſentation of it.

" It is more difficult to appreciate with juſtice the character of Sir Walter Ralegh, than to decry it upon a view thus prejudiced and confined. For, alas! no ſooner do we attempt a more *inti-*

mate

mate enquiry into his life and actions, than here, as on many other occaſions, we are aſtoniſhed at the barrenneſs of the ſubject ſo important in biography, the detail of private life; and are ſpeedily compelled to confeſs, that, however intereſting his public tranſactions, the character under our contemplation, has been handed down to us in conſiderable ambiguity.

"Sir Walter Ralegh (ſays Naunton) was one that, it ſeems, fortune had picked out on purpoſe of whom to make an example and to uſe as her tennis-ball, thereby to ſhew what ſhe could do; for ſhe toſſed him up of nothing, and to-and-fro to greatneſs, and from thence down to little more than to that wherein ſhe found him, a bare gentleman." Soldier, ſeaman, ſtateſman, ſcholar, poet, and philoſopher, we may challenge a ſimilar inſtance in modern ages of that union of characters, more frequent among the ancients, which diſtinguiſhed Sir Walter Ralegh; a union on the excellence of which much might be written, were we not ſilenced by the reflexion, that the correſponding union of talent and opportunity can rarely occur. Maſter of every accompliſhment requiſite to defend a ſtate in war as well as to adorn it in peace, a warlike reign was ſafety to him, a peaceful one deſtruction. He affords a memorable example that a martial ſpirit, under an active and adventurous Prince, ſhall find honour and emulation; but if the Prince be of a contrary character, his unfaſhionable virtue, unleſs it can mould itſelf to occaſions, ſhall be criminal, and his courage of leſs ſecurity than cowardice.

"Amid the various intereſts ariſing by various favourites in the long reign of Elizabeth, no man enjoys the credit of being leſs immerſed by the ſmiles of the court in the luxuries of it; while no one converted its frowns to greater utility, by being animated by them to enterprize the moſt honourable.

"Though he gained much at the court, (ſays Naunton) he took it not out of the exchequer, or merely out of the Queen's purſe, but by his wit and by the help of the prerogative. For the Queen was never profuſe in delivering out of her treaſure, but paid moſt and many of her ſervants part in money, and the reſt with grace; which, as the caſe ſtood, was then taken for good payment." That he could never condeſcend to court the people by the uſual arts, is noticed by Lord Burleigh, in a breath with Eſſex's affection of popularity, among his precepts to his ſon Cecil. "Seek not (he writes) to be Eſſex, ſhun to be Ralegh."

"In addition to the inſtances already noticed in the caſes of Mr. Udall and Sir Richard Greenville of the Knight's zeal in the cauſe of friendſhip, we may preſume many remain unrecorded. Having told Queen Elizabeth he had a favour to beg of her, 'when, Sir Walter,' ſaid her Majeſty, 'will you ceaſe to be a beggar?' 'When your gracious Majeſty ceaſes to be a benefactor,' replied the gallant Knight."

From the various entertaining anecdotes which are interſperſed, as well as from the various ſpecimens of beautiful poetry illuſtrative of the main ſubject, we could eaſily have produced a long and entertaining article, for which moſt of our readers would have thanked us. But enough has been given to ſatisfy all, that the author has executed his taſk with ability, and to convince alſo moſt who collect books of Hiſtory that the preſent publication merits a place in every ſuch collection.

ART. VII. *Obſervations on the Climate of Ireland, and Reſearches concerning its Nature from very early periods to the preſent Time. With Thoughts on ſome Branches of Rural Economy, particularly recommended in an Addreſs to the Inhabitants and Friends of this Country. To which are prefixed Preliminary Conſiderations on the Structure and Functions of Plants.—On the Analogy between the Vegetable and Animal Syſtems.—On the general ſtate of Woods and Plantations in Ireland, in ancient and modern times.—On peculiar circumſtances denoting the various conditions of her Linen Manufacture throughout a ſeries of ages.—And on the Utility of the co-operation of Art and Science in every Work wherein their joint Labours are required.* By W. Patterſon, M. D. F. R. S. A. &c. Octavo. pp. 326. Gilbert and Hodges, Dublin; Murray, London. 1804.

DR. P. is undoubtedly deſerving of commendation, for the pains he has taken in his endeavours to promote the welfare of his country, and the condition of its inhabitants. We have peruſed with pleaſure the publication, of which we are now going to give an account, and we heſitate not to recommend it to the inquiſitive world, and eſpecially to the Iriſh gentry, whoſe intereſt and whoſe duty is to co-operate with Dr. Patterſon's views, in promoting the intereſt, the cultivation, and the happineſs of their country.

This work conſiſts of two parts; namely, the *preliminary conſiderations*, which occupy 113 pages, and the *obſervations*, &c. which form the reſt of the work. The preliminary conſiderations are divided into ſix ſections. The obſervations on the climate, &c. conſiſt of five chapters, each of which is ſubdivided into ſections.

The firſt ſection of the firſt diviſion is a ſhort diſcourſe on the uſefulneſs of the ſtudy of meteorology. In the ſecond

ſection,

ſection, which is pretty extenſive, Dr. P. gives an elegant compendium, or general idea, of whatever belongs to the vegetable kingdom. He deſcribes the general organization of plants, which he principally obtains from Mirbel's work on that ſubject, and at the ſame time laments the very limited ſtate of our knowledge relative to it. He briefly explains the foundation of the Linnæan ſyſtem, and deſcribes the different parts of the vegetable body, eſpecially thoſe which belong to the propagation of the ſpecies, in the courſe of which he ſometimes compares vegetables to animals, in a manner which is ſomewhat poetical: thus, ſpeaking of the different modes of vegetable propagation, he ſays,

" The ſeeds of plants are thus a ſexual progeny, claiming both a father and mother, whilſt the buds are a linear progeny, produced and nouriſhed by a father alone, to whom they adhere, not falling off like the ſeeds. For in this moſt ſimple kind of vegetable reproduction, not only by buds, bulbs and wires, which are their viviparous generation, the caudex of the leaf is the part of the bud, or bulb, or wire, which rises into its boſom. This paternal race exactly reſembles its parents, when it has arrived at its maturity; whereas the ſeminal race, ſince it derives its form partly from the mother, and partly from the father, is liable to perpetual variation; both which diſpoſitions are employed by ſkilful gardeners to great advantage." P. 14.

In the ſequel, Dr. P. briefly examines the ideas of Van Marum, Hildebrand, Darwin, Peſchier, &c. concerning the irritability of plants; after which he deſcribes the various branches of vegetable economy, or of the phyſiology of plants, together with the actions of gaſes, of light, of heat, of electricity, &c. upon vegetables, ſuch as have been inveſtigated by modern philoſophers. The laſt part of the ſection treats of the principal diſeaſes of plants.

The third ſection commences with the following paragraph.

" Reflecting on the properties of the ſeveral ſubſtances which compoſe, or have a conſiderable agency in the atmoſphere, that great and magnificent *apparatus* in the immenſe *laboratory* of nature, we muſt own that it is a ſcene of wonders, and be convinced that it is largely inſtrumental in carrying on the moſt important purpoſes of terreſtrial creation. By its operations are produced the terrible, as well as the cheering phenomena of the natural world. Yet the moſt formidable phenomenon muſt have its uſe in the vaſt mechaniſm of this ſyſtem, to preſerve the balance in the ſeveral powers, and to co-operate with that of the mildeſt deſcription

cription in ſuſtaining the grand and vivifying agency of the *whole.*" P. 51.

He then ſucceſſively ſhows the great dependence of animal and vegetable life on the various conſtitution of the atmoſphere, the advantages and diſadvantages ariſing from heat, cold, windy ſeaſons, in agriculture, manufactures, animal and vegetable economy, &c. He alſo earneſtly recommends the ſtudy of meteorology, and notices the plans propoſed for making regular obſervations in that branch of natural philoſophy.

In the fourth ſection, this author conſiders more immediately the modes of improving the economical ſtate of Ireland, by ſhowing that it is at once beneficial and practicable to diminiſh the quantity of imports for manufacture and home conſumption, by introducing or extending the culture of various articles, which they are at preſent content to derive from abroad. He then treats of the mode of making proper plantations of trees in different parts of the kingdom, and ſhews the fertility of the ſoil for this purpoſe, by mentioning the great quantities of timber which Ireland has furniſhed in former times.

The fifth ſection mentions whence Ireland is ſaid to have been firſt peopled, which was the firſt tribe of cloth manufacturers, the viciſſitudes of the linen manufactures at different periods, the introduction of the art of dying, the demands of various articles of dreſs for the inhabitants of Ireland, and other ſuch particulars.

In the ſixth ſection, Dr. P. briefly treats of the neceſſary diviſion of labour, and ſhows how the literary men and the artiſts are connected with, and ought to aſſiſt, each other; for the labours, he obſerves, of the mechanic, and of the philoſopher, like thoſe of the hand and head, ought to unite in order to conduct a work of public importance to its point of greateſt utility.

The title of the firſt chapter of the Obſervations, &c. is *obſervations on the weather, in the year* 1801. This chapter is ſubdivided into three ſections.

In thoſe ſections Dr. P. deſcribes the ſituation of the city of Derry, where the meteorological obſervations were made, gives ſummary tables of the obſervations made with the barometer, thermometer, hygrometer, and raingage, alſo ſynoptical views of common phenomena, ſuch as the direction of the wind, the rain, hail, ſnow, froſt, ſtorms, and aurora borealis; after which he gives ſhort accounts of the quality of the weather during each month, and laſtly relates the progreſs of vegetation in the courſe of the whole year.

The

The contents of the ſecond chapter are the ſame as thoſe of the firſt, but for the following year, viz. 1802. It contains likewiſe a fourth ſection of remarks on the origin and nature of winds.

Chap. III. Sect. I. *On the climate of Ireland*, commences with the following paragraphs.

"That the climate of Ireland has ſuffered a conſiderable change, almoſt within the memory of the preſent generation, is not only a popular opinion, but is a doctrine held by intelligent and philoſophical obſervers. We are told, that the winters in this iſland, have laid aſide their ancient horrors, and frequently aſſume the mildneſs and vegetative powers of ſpring; while ſummer is repreſented as leſs favourable than formerly, leſs genial in promoting vegetation, and leſs vigorous in advancing to maturity the fruits of the earth.

"In ſupport of theſe ſentiments it is alledged, that our prevailing winds, which blow from the weſtward, have, of late years, ſwept with uncommon violence over the ſurface of our iſland; fruſtrating the uſual effects of their genial properties, by the overbearing fury of their courſe. The evidences which are brought to prove this diſpoſition of the winds with us, are three phenomena, ſtated as principally occurring in the province of Ulſter, namely, the *trees* of the country, the *ſands* of the ſea-coaſt, and the *tides* of the ocean*. P. 155.

In order to examine the influence of thoſe cauſes, this author in the firſt place endeavours to trace the ſtate of the climate of Ireland from the earlieſt periods, by collecting whatever he has been able to find concerning it in the works of old writers, commencing with Diodorus Siculus; he then collects and examines the particulars which relate to the above-mentioned cauſes, in the courſe of the ſix ſections into which this chapter is divided, and at the end of thoſe ſections there is an Addreſs to the Inhabitants of Ireland, wherein Dr. P. recommends, in a very impreſſive manner, the planting of trees on the iſland, which was once covered with wood. He ſhows the advantages which muſt naturally ariſe from it, and recommends the offer of premiums, and other encouragements, for the attainment of that object.

The fourth chapter treats of the planting of trees, in all its branches. And the fifth, which is the laſt of the work, treats of the ſtructure, utility, cultivation, and diſeaſe of the flax plant.

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* Hamilton, Tranſact. R. I. A. Vol. VI. Science, page 29. A Memoir on the Climate of Ireland, read in 1794.

ART. VIII. *The Hiſtory of Chicheſter. By Alexander Hay, M. A. Vicar of Wiſborough Green, &c.* 8vo. 10s. Longman and Co. 1804.

TO thoſe perſons who are fond of gratifying their curioſity by reſearches into the antiquities of their own country, the preſent will prove a valuable acquiſition.

Mr. Hay, we are informed, has reſided above thirty years in the city, whoſe hiſtory he has now given to the world.

From the proofs adduced by Mr. Hay, it appears that Chicheſter may juſtly lay claim to an antiquity equal perhaps to any town in Great Britain, and that it contains ſeveral objects well worthy of the attention of the Antiquary: of this nature are—its Cathedral, the Croſs in the Market-place, and ſeveral antient edifices within its walls.

The author's ſtyle is plain and perſpicuous, without any attempt at that florid and impoſing mode of narration which many hiſtorical writers have fallen into.

The hiſtory of this very antient city is neceſſarily much connected with that of England in general, and the reader will therefore find a conſiderable portion of the general hiſtory of our iſland, immediately connected and interwoven with that of the city of Chicheſter.

As a ſpecimen of the ſtyle of this work we ſubjoin the following:

"About the year 45 or 46 of the preſent æra, Claudius, the Roman Emperor, ſent Aulus Plautius with a conſiderable armament into Britain to reduce the refractory inhabitants to due ſubjection.

"Plautius defeated them in ſeveral engagements, partly by the ſuperior diſcipline of the Romans, though then in its decline, but principally by means of the diviſions which prevailed among the Britons. The next year Claudius followed his General, and ſtaid in Britain not more than fifteen or ſixteen days, during which time he ſent Flavius Veſpaſian, the ſecond in command under Plautius, into the maritime part of the country to reduce the inhabitants to ſubjection.

"Veſpaſian fixed his head-quarters at the place now called Chicheſter.

"The inhabitants of the weſtern parts of Suſſex were called Regni: what the name of the city was does not clearly appear. The ſcite of the Roman camp is plainly to be traced on the Broil near the city to this day. The Roman General made Cogidubnus Governor of the Regni, and honoured him with the title of King, and friend and ally of the Roman people.

"From

"From one of the oldeſt inſcriptions in England, which the workmen in digging to lay the foundation of the council chamber dug up in 1731, it appears that a temple was built on or near that ſcite, dedicated to Neptune and Minerva, in the reign of Claudius, the Roman Emperor.

"The ſtone, with the inſcription in the Roman character of that time, was a few years ago, and I believe is at preſent, at Goodwood, in the poſſeſſion of the Duke of Richmond." P. 15.

We give the inſcription of this ſtone, as we think it may be acceptable to many of our readers.

"The inſcription is, Neptuno et Minervæ Templum, pro ſalute domus divina, ex auctoritate Cogidubni regis legati, Tiberii Claudii Auguſti in Britannia. Collegium Fabrorum, et qui in eo ſacris vel honorati ſunt, de ſuo dedicaverunt. Donante aream Pudente Pudentini Filio."

The late Sir William Burrell ſpent a conſiderable time in viewing and making drawings of the moſt curious and ancient deſigns of architecture, which are to be found in and near the cathedral of Chicheſter, and which were added to his valuable collection of the antiquities of Suſſex, but which, unfortunately for the world, he did not live to complete.

Although there are no plates to the preſent work, yet as far as the hiſtorical part is capable of gratifying the curioſity of thoſe who lament the want of Sir William Burrell's publication, the preſent may in a great meaſure ſupply the deficiency.

ART. IX. *Memoirs of Charles Macklin, Comedian, with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: forming an Hiſtory of the Stage during almoſt the whole of the laſt Century; and a Chronological Liſt of all the Parts played by him.* 8vo. 444 pp. 8s. Aſperne. 1804.

THE principal part of this narrative, has, it ſeems, before appeared in the European Magazine, but it has ſuch an air of authenticity, is written with ſo much vivacity, and communicates ſo many intereſting anecdotes of the principal characters of the drama, that we are glad to ſee the whole collected in this form. We well remember Macklin, and have

have often been delighted with his forcible repreſentations of Shylock, as well as of other characters. Theſe memoirs appear to do him ample juſtice in his private as well as his theatrical exhibitions.

Our readers will not be ſatisfied without ſome ſpecimen of the work, which we ſelect from one of the moſt whimſical and eccentric of all the parts that Macklin acted.

" What induced him to quit the Stage in the full vigour of fame and conſtitution, was one of thoſe ſchemes which he had long previouſly indulged himſelf in, of ſuddenly making his fortune by the eſtabliſhment of a tavern and coffee-houſe in the Piazza, Covent-garden; to which he afterwards added a ſchool of oratory, upon a plan hitherto unknown in England, founded upon the Greek, Roman, French, and Italian Societies, under the title of " The Britiſh Inquiſition."

" The firſt part of this plan was opened on the 11th of March, 1754, by a public ordinary, (which was to be continued every day at four o'clock, price three ſhillings,) where every perſon was permitted to drink port, claret, or whatever liquor he ſhould chooſe. A bill of fare, we muſt confeſs, very encouraging, even in thoſe times, and which, from its cheapneſs and novelty, drew a conſiderable reſort of company for ſome time.

" As curioſity muſt not be a little excited to know ſomething of Macklin in this new light of a tavern-keeper, we have it in our power, partly, to gratify them [it], on the authority of a literary Gentleman now living, who often formed one of the ordinary during the courſe of the firſt ſeaſon; and his relation is as follows:

" Dinner being announced, by public advertiſement, to be ready at four o'clock, juſt as the clock had ſtruck that hour, a large tavern bell, which he had affixed to the top of the houſe, gave notice of its approach. This bell continued ringing for about five minutes: the dinner was then ordered to be diſhed; and in ten minutes afterwards it was ſet upon the table: after which the outer room door was ordered to be ſhut, and no other gueſt admitted.

" Macklin himſelf always brought in the firſt diſh, dreſſed in a full ſuit of clothes, &c. with a napkin ſlung acroſs his left arm. When he placed the diſh on the table, he made a low bow, and retired a few paces back towards the ſideboard, which was laid out in a very ſuperb ſtyle, and with every poſſible convenience that could be thought of. Two of his principal waiters ſtood beſide him; and one, two, or three more, as occaſion required them. He had trained up all his ſervants ſeveral months before for this attendance; and one principal rule (which he laid down as a *ſine qua non*) was, that not one ſingle word was to be ſpoken by them whilſt in the room, except when aſked a queſtion by one of

of the gueſts. The ordinary, therefore, was carried on by *ſigns* previouſly agreed upon; and Macklin, as principal waiter, had only to obſerve when any thing was wanted or called for, to communicate a *ſign*, which the waiters immediately underſtood, and complied with.

"Thus was dinner entirely ſerved up, and attended to, on the ſide of the houſe, all in dumb ſhew. When dinner was over, and the bottles and glaſſes all laid upon the table, Macklin, quitting his former ſituation, walked gravely up to the front of the table, and hoped 'that all things were found agreeable;' after which, he paſſed the bell-rope round the back of the chair of the perſon who happened to ſit at the head of the table, and making a low bow at the door, retired.

"Though all this had the ſhew of a formality ſeemingly touching too much on the freedom of ſocial meeting, it appeared to have a general good effect: the company not only ſaw it as a thing to which they had not been accuſtomed, but it gave them by degrees, from the example of taciturnity, a certain mixture of temper and moderation in their diſcourſe; and it was obſerved, that there were fewer wrangles and diſputes at this ordinary, during the time Macklin kept it, than could well be expected in places which admitted of ſo mixed an aſſembly of people.

"The company generally conſiſted of wits, authors, players, templars, and lounging-men of the town."

We are much ſurpriſed, and not a little diſappointed, as much is ſaid of Macklin's cotemporaries, that theſe memoirs contain no account or anecdotes of Mr. and Mrs. Yates, both of whom were eminently diſtinguiſhed in their time, and bore no unimportant parts in the hiſtory of the Theatre. A candid hiſtory of theſe perſonages we cannot but conſider as a deſideratum in our Dramatic Biography.

ART. X. *The Hiſtory of the Anglo-Saxons, from their firſt Appearance above the Elbe to the Norman Conqueſt. By Sharon Turner, F. S. A.* 4 vols. * 8vo. 1l. 13s. 6d. Longman and Co. 1799—1805.

WHEN we reflect on the obſcurity with which all hiſtory is involved in its beginnings; the paucity and conciſeneſs of its early writers; the ſuſpicious mediums of its

* We purpoſely delayed our account till the concluſion of this work, though not inattentive to its progreſs.

occaſional

occaſional deſcent, and the frequency with which rational evidence and ſober truth are ſacrificed by later chroniclers to vanity, fiction, or exaggeration; we cannot but expreſs our gratitude to any writer who may be careful to inveſtigate original ſources for himſelf; and by wading through the obſcure monuments of former times, at once correct, enlarge, and embelliſh the knowledge of our early hiſtory. Mr. Turner has executed this important taſk with conſiderable judgment; and though the ſources of knowledge from which he has drawn may not be always uncontaminated, we readily commend both his labour and his zeal. For the importance of his undertaking we ſhall quote his own words, when ſpeaking of the ſeizure of Britain by the Anglo-Saxons, from the deſcendants of the Roman ſettlers.

"This mighty revolution, than which hiſtory preſents to us none more complete, has made the fortunes of the Saxons during every period intereſting and inſtructive to us. Though other invaders have ſhaded the iſland with the banners of conqueſt, yet the effects of the Anglo-Saxon ſettlements have prevailed beyond every other. Our language, our government, and our laws, diſplay our Cimbric anceſtors in every part: they live not merely in our annals and traditions, but in our civil inſtitutions and perpetual diſcourſe. The parent tree is indeed greatly amplified by branches engrafted on it from other regions, and by the new ſhoots, which the accidents of time, and the improvements of ſociety, have produced; but it diſcovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempeſts and viciſſitudes." P. 2.

On the wild and inconſiſtent fictions which have been framed in explanation of the Anglo-Saxon origin, and on the etymology of the name, this author has been perhaps too minute. But the reaſon he aſſigns why Tacitus ſeems to have omitted the Saxons in the enumeration of the German tribes, deſerves attention.

"It has been much wondered that Tacitus, who wrote a particular deſcription of Germany many years before Ptolemy, ſhould have omitted to name the Saxons. Every author has been unwilling to ſuppoſe that they came to the Elbe in the ſhort interval between theſe authors; and therefore it has been very generally imagined, that the nation to whom Tacitus gave the denomination of Foſi were the warriors who acquired afterwards ſo much celebrity under the name of Saxons.

"Before ſuch violent ſuppoſitions are admitted, it ſeems neceſſary to aſk, if Ptolemy mentions any other people in his Geography of Germany, whom Tacitus has not noticed? if he does, the omiſſion

omiſſion of Tacitus is not in the preſent caſe ſingular; if he does not, the conjecture that the Foſi were the Saxons comes to us with authority.

"Upon comparing the Cimbric Cherſoneſus of Tacitus with the delineation of the ſame place by Ptolemy, the queſtion above ſtated is decided. Ptolemy does not mention the Saxons only as being there; on the contrary, he names ſeparately ſix other nations before he comes to the Cimbri. Tacitus, after mentioning the Friſii, Chauci, and Cheruſci, ſpeaks of the Foſi, and cloſes his account of this part of Germany with the Cimbri. Tacitus has not merely neglected to name the Saxons, but alſo the Sigulones, the Sabalingii, the Cobandi, the Chali, the Phunduſii, and the Charudes. If either of theſe tribes had riſen to eminence, the one ſo ſucceſsful would have been thought the Foſi. The Saxons' won the prize of renown, and their celebrity, rather than their ſituation, made ſome gentlemen deſirous to find them in Tacitus. The name of Foſi cannot be ſtrictly applied to the Saxons with more juſtice than to the others.

"But it cannot be inferred from the ſilence of Tacitus, that the Saxons were not above the Elbe in his days. In this part of his map of Germany, he does not ſeem to have intended to give that minute detail of information which Ptolemy, fortunately for our ſubject, has delivered. Tacitus directed his philoſophical eye on the German ſtates, who differed in manners as well as in name. He ſeldom preſents a mere nomenclature; he ſeems to enumerate thoſe the moſt carefully, whoſe wars, cuſtoms, fame, viciſſitudes, and power, had diſtinguiſhed them from the reſt. As the Saxons and their neighbours were not remarkable in either of theſe circumſtances, he knew them not, or he paſſed them over; but Ptolemy purſues the plan of a plain and accurate chorographer; he is ſolicitous to mark poſitions, latitudes, diſtances, and names, leaving narrations of hiſtory and manners almoſt out of his conſideration. It was therefore a part of his plan to notice the Saxons, as it was conſiſtent in Tacitus to have omitted them.

"The only inferences which can be ſafely drawn from the ſilence of the ſon in law of Agricola and the preceding geographers are, that the Saxons were then an obſcure and inconſiderable people, and had neither moleſted the nations of greater notoriety, nor incurred the enmity of the Roman government." P. 18.

Having deſcribed the native territory of the Saxons, the circumſtances which increaſed their power at an early period, their application to maritime expeditions, their league with other ſtates, their continental aggrandizement, and their general character, are all made preliminary topics of enquiry. The Hiſtory of Britain, from the death of Maximus to the arrival of the Saxons, is alſo placed in an intereſting point of view; occaſionally blended with the contemporary hiſtory of the Continent. Such are the materials by which the reader

reader is prepared for the arrival of Hengiſt and his followers: and the ſlow progreſſion of the Saxon conqueſts is traced with fidelity and care, till their final ſettlement in *eight* governments. Heptarchy has been the uſual term: but Mr. Turner, with propriety on his ſide, contends for *Octarchy*.

An extraordinary miſtake, in p. 166, we cannot paſs unnoticed. A. D. 465.

"In this year Hengiſt and his ſon Eſca fought the Britons at Wyppeds Fleot, on the ſea coaſt of Thanet, very near the ſpot of his firſt landing; twelve Britiſh chieftains fell, and the memory of one has been perpetuated in the appellation of the place."

Wipped is itſelf a *Saxon* name; and in the Saxon Chronicle we are expreſsly told it was hiepa anþegn, one of their own, not a Britiſh chieftain, whoſe memory was perpetuated.

To follow this author cloſely through the Saxon hiſtory is impoſſible. The limits of a Review will not allow of ſuch minute inveſtigation. In many inſtances, we obſerve he indulges too much in digreſſionary anecdotes, and betrays a fondneſs for, and an occaſional reliance on, the traditions and the poetry of Cambria, that but ill ſuit the ſober dignity of the hiſtorian. The ſongs of the bards may corroborate the details of hiſtory: but cannot be themſelves admitted as deciſive evidence of facts. They ſeem occaſionally to have warped his judgment, even when ſeparating the Arthur of Hiſtory from the Arthur of Tradition.

The account of the Octarchy, till the acceſſion of Egbert, is given in a connected form. The particular tranſactions of each ſtate are not, perhaps, ſo eaſily diſtinguiſhed, but the aggregate hiſtory has more correctneſs: and though Strutt's Chronicle may be ſtill referred to for the occaſional aſcertaining of a ſolitary fact, a comprehenſive view of the Octarchic Hiſtory will be beſt obtained from Mr. Turner. In his reliance upon authors of minor credit, he may have been ſometimes injudicious: but few writers have been more accurate or laborious in their reſearches.

In the two ſucceeding volumes we have leſs to complain of, in what regards the Welch traditions. They commence with the acceſſion of Ethelwolf in 836: and though the complaint may, perhaps, in ſome inſtances, be juſt that Mr. Turner's extracts of Latin paſſages from the Scandinavian Antiquaries are too numerous; yet, when it is conſidered, that Northern literature never was before conſulted by Engliſh hiſtoriographers; and that, without a knowledge of the hiſtory and remains of the nations on the Baltic, thoſe of

the Anglo-Saxons can be but imperfectly apprehended, we ſhall make little heſitation to commend his zeal. The very circumſtance that their authority never was before adduced, is a ſufficient reaſon for the introduction of the extracts.

The famous tapeſtry of Bayeux has been alſo uſed in illuſtration of the reign of Harold; and in the preceding reigns the hiſtorian appears to have gained conſiderable light from two unpubliſhed chronicles, among the Saxon manuſcripts at the Britiſh Muſeum, which contain ſeveral important paſſages not to be found in the chronicle edited by Biſhop Gibſon. With regard to Gibſon's work, we can aſſert one fact that has never yet been noticed. The text preſents the Saxon ſtyle of no particular age. The biſhop had manuſcripts of different periods laid before him; and inſtead of making one the ground-work, picked a text from all. A new edition of the Saxon chronicle, indeed, properly collated, with a text taken from ſome manuſcript of undoubted age and authenticity, is a deſideratum in Engliſh literature deſerving the attention even of the Houſe of Commons.

During the period of hiſtory occupied by this portion of the work, the tranſactions of the North appear ſo intimately and eſſentially connected with what was paſſing in this country, that the abolition of the laſt remnants of the Octarchy, and the regular eſtabliſhment of the Engliſh monarchy, cannot be detailed with proper effect, unleſs the native Danes are admitted to a ſhare of the inveſtigation. The general aſpect of the North in the eighth century was remarkable, ſays Mr. Turner, for two peculiarities, which were, above all other cauſes, fitted to produce an age of piracy. Theſe cauſes were, the numerous petty kings who ruled in its various regions, and the ſea kings, who ſwarmed upon the ocean.

"When we review theſe kings and ſub-kings of the north, we behold only a part of its political ſituation. A phenomenon of the moſt diſaſtrous nature, at the ſame time appeared in the Baltic, which has no parallel in the hiſtory of man.

"This was the prevalence of ſovereigns who poſſeſſed neither country nor ſubjects, and yet filled every region adjacent with blood and miſery. The ſea kings of the north were a race of beings whom Europe beheld with horror. Without a yard of territorial property, without any towns, or viſible nation, with no wealth but their ſhips, no force but their crews, and no hope but from their ſwords, the ſea kings ſwarmed upon the boiſterous ocean, viſited like the fiends of vengeance every diſtrict they could approach, and maintained a fearful empire on that element, whoſe impartial

impartial terrors ſeem to mock the attempt of converting it into kingdoms. Never to ſleep under a ſmoaky roof, nor to indulge in the cheerful cup over a hearth, were the boaſts of theſe watery ſovereigns, who not only flouriſhed in the plunder of the ſea and its ſhores, but who ſometimes amaſſed ſo much booty, and enliſted ſo many followers, as to be able to aſſault provinces for permanent conqueſt. Thus Haki and Hagbard were ſea kings; their reputation induced many bands of rovers to join their fortunes. They attacked the king of Upſal, whom Haki defeated and ſucceeded. Some years afterwards, the ſons of Yngvi, who had become ſea kings, and lived wholly in their war ſhips, roamed the ocean in ſearch of adventures. They encountered the king of Haley-ia and hanged him. They alſo aſſaulted Haki and overpowered him. Solvi was a ſea king, and infeſted the eaſtern regions of the Baltic with his depredations. He ſuddenly landed in Sweden in the night, ſurrounded the houſe where the king of Upſal was ſleeping, and applying firebrands reduced all who were in it to aſhes. Such was the generous warfare of theſe royal pirates.

"It was a law of cuſtom in the north, that one of the male children ſhould be ſelected to remain at home to inherit the government. The reſt were exiled to the ocean, to wield their ſceptres amid the turbulent waters. The conſent of the northern ſocieties entitled all men of royal deſcent, who aſſumed piracy as a profeſſion, to enjoy the name of kings, though they poſſeſſed no territory. Hence the ſea kings were kinſmen of the land ſovereigns; while the eldeſt ſon aſcended the parental throne, the reſt of the family haſtened like petty Neptunes to eſtabliſh their kingdoms in the waves; and if any of the fylki-kongr, or thiod-kongr were expelled their inheritance by others, they alſo ſought a continuance of their dignity upon the ocean. When the younger branches of the reigning dynaſty were about to become ſea kings, the ſhips and their requiſite equipments were always furniſhed as a patrimonial right.

"When we recollect the numerous potentates of Scandinavia, and their general fecundity, we may expect that the ocean ſwarmed with ſea kings. Such was their number, that one Daniſh ſovereign is mentioned to have deſtroyed ſeventy of the honourable but direful race. Their rank and ſucceſſes always ſecured to them abundant forces, and the miſchief they perpetrated muſt have been immenſe. Theſe ſea kings were alſo called Her-kongr." Vol. ii. p. 38.

Such were the rovers, who, at a later period, extended their ravages to England.

On the life and reign of Alfred, Mr. Turner has been willingly diffuſe; and he has even introduced, as a digreſſion, that monarch's own account of the voyages of Ohthere toward the north pole, and Wulfſtan in the Baltic: the former of which was ſo ſhamefully miſrepreſented by Voltaire. The Saxon text, which is printed in the notes, is

taken from the only ancient MS. of Oroſius now to be found in any of our public libraries; and is more correct than Mr. Barrington's, from whoſe tranſlation Mr. Turner occaſionally differs.

Alfred's intellectual character, in courſe, occupies a large portion of his notice: and Mr. Turner appears to have peruſed the principal works that are attributed to him with more than ordinary care. A knowledge of northern literature has opened advantages which were unknown or or unattained by former hiſtorians.

"When Alfred began his own education, he had not only to find the ſtimulus in himſelf, and to cheriſh it in oppoſition to the prejudices and practice of his countrymen, but he had alſo to ſtruggle againſt difficulties, which would have extinguiſhed the infant deſire in a mind of leſs energy. His principal obſtacle was the want of inſtructors. "What," ſays his friend, who happily for poſterity has made us acquainted with the private feelings as well as public purſuits of this noble-minded ſovereign, "what of all his troubles and difficulties, he affirmed with frequent complaint and the deep lamentations of his heart, to have been the greateſt, was, that when he had the age, permiſſion, and ability to learn, he could find no maſters." Youth, which baſks in the beſt ſunſhine of life, and the moſt genial glow of health, under the parent wing, feels not the ſtorms and calamities which all men are born to endure, as inevitably as flame is deſtined to aſcend. This happy vacancy from the cares of exiſtence affords a delightful ſeaſon for the firſt feaſt of knowledge: if it paſſes unimproved, all future acquiſitions are but chance-play or toil. When Alfred had attained the age of maturity, and by the dignity to which he ſucceeded, had gained the means of obtaining inſtruction, he was always diſabled from profiting by the advantage. A diſeaſe, his daily and nightly tormentor, which his phyſicians could neither remedy nor explore; the duties and anxieties inſeparable from his royal ſtation; the fierce aggreſſions of the North-men, which on ſea and land demanded his preſence and exertions, ſo afflicted and conſumed his future life, that though he got a few maſters and writers, he was unable to enjoy their tuition. It is admirable to ſee, that notwithſtanding impediments, which to moſt would have been inſuperable, Alfred perſevered in his purſuit of improvement. The deſire of knowledge, that inborn inſtinct of the truly great, which no gratifications could ſaturate, no obſtacles diſcourage, never left him but with life. If Alfred ſucceeded in his mental cultivation, who ſhould deſpair? If Alfred could find leiſure for literary purſuits, who ſhall talk of buſineſs as a bar?" P. 257.

The third volume, which opens with the reign of Edward the Elder, continues the hiſtory to the Norman conqueſt. From this portion, would our limits allow it, we could very readily make copious extracts. One, however, the deſcription of the battle of Aſſandun, will ſerve as a ſpecimen of Mr. Turner's beſt ſtyle.

"When Edmund withdrew to Weſſex, Canute paſſed into Eſſex, and thence advancing, plundered Mercia without mercy. Edmund, earneſt for a deciſive effort, again aſſembled all the ſtrength of England, and purſued the Dane, who was retiring to his ſhips with his plunder. At Aſſandun, in the north part of Eſſex, the armies met. Edmund arranged his countrymen into three diviſions, and riding round every rank, he rouzed them by his impreſſive exhortations to remember their own valour and their former victories. He intreated them to protect the kingdom from Daniſh avarice, and to puniſh, by a new defeat, the enemies they had already conquered. Canute brought his troops gradually into the field. Edmund made a general and impetuous attack. His vigour and ſkill again brought victory to his arms. The ſtar of Canute was clouded, when Edric, his ſecret ally, deſerting Edmund in the very hour of ſucceſs, fled from the field with the men of Radnor, and all the battalions he commanded. The charge of Canute on the expoſed and inferior Anglo-Saxons was then deciſive. The valour of Edmund was forgotten. Flight and deſtruction overſpread the plain. A few, jealous of their glory, and anxious to give a rallying point to the reſt, fought deſperately amid ſurrounding enemies, and were all cut off but one man. In this diſmal conflict almoſt all the valued nobility of England periſhed. Ulfketyl, the noble duke, who had alone taught Svein the force of Engliſh valour, was among the victims of Edric's treachery.

"The betrayed Edmund diſdained the death of deſpair, and attempted new efforts to reſcue his afflicted country. He retired to Glouceſter; and ſuch was his activity and eloquence, that a freſh army was around him before Canute overtook him.

"It was then that the greatneſs of Edmund's ſoul appeared. He could not endure that the blood of his beſt ſubjects ſhould be ſo laviſhed for his perſonal profit, and he challenged Canute to decide their quarrel of ambition by a ſingle combat. He intimated the glory which the conqueror would gain, whoſe dignity would be the purchaſe of his own peril and merit.

"Canute accepted the propoſal. The Iſle of Olney was the place of meeting, around which the two armies aſſembled. The kings received each other's ſpears upon their ſhields. Their ſwords were brandiſhed, and the combat became cloſe. Long the weapons ſounded upon their helms and armour. Their dexterity was equal; their ſpirits emulous. At laſt the ſtrength of Canute began to fail before the impetuoſity of Edmund. He felt his powers

powers faſt ebbing, and in an interval of the combat, he exclaimed to the Anglo-Saxons "Braveſt of youths, why ſhould our ambition covet each other's life? Let us be brothers, and ſhare the kingdom for which we contend." Edmund, with generous prudence, agreed to the new idea; the duel ceaſed, and England was divided between them. Canute was to reign in the north, and Edmund in the ſouth. The rival princes exchanged arms and garments; the money for the fleet was agreed upon, and the armies ſeparated." Vol. iii. p. 264.

The account of the Norwegian expedition to this country, immediately previous to the Conqueror's arrival, is well entitled to the reader's notice. But we ſhall cloſe our extracts with Mr. Turner's obſervations on the Conqueror's ſucceſs.

"William eſcaped unhurt. But the ſlaughter of his Normans had been great.

"His victory was ſplendid; but if Harold had not fallen, it would have contributed very little to gain the crown of England. It was the death of Harold which gave William the ſceptre. The force of England was unconquered. A ſmall portion of it only had been exerted; and if Harold had ſurvived, or any other heir at all competent to the criſis, William would have earned no more from his victory than the privilege of fighting another battle with diminiſhed ſtrength. When he landed on England, he came with all his power. The fleet of the Anglo-Saxons was afterwards ready to cut off further ſuccour, if ſuch could have been raiſed for him in Normandy; and it is probable, that if by the fall of Harold, England had not been ſuddenly left without a chief, the battle of Haſtings would have been to William but a ſcene of brilliant glory, ſpeedily followed by a melancholy cataſtrophe.

"In great revolutions much is effected by active talents; but perhaps more by that arrangement of events over which man has no controul. It was William's intention to have ſailed a month ſooner than he appeared. If his wiſhes had been fulfilled, he would have invaded Harold before the king of Norway, and would perhaps have ſhared his fate. For if the Engliſh king, with the diſadvantages of a loſs, and deſertion of his veteran troops, of new levies, of an inferior force, and an overweening preſumption, was yet able to balance the conflict with William's moſt concentrated, ſelect, and ſkilfully exerted ſtrength, until night was cloſing; if the victory was only decided by his caſual death; how different would have been the iſſue, if Harold had met him with the troops which he marched againſt the Norwegians. But the government of human deſtinies had ordained, that a new dynaſty ſhould give new manners, new connections, and new fortunes, to the Engliſh nation. Events were therefore

ſo made to follow, that all the talents of Harold, and the force of England, ſhould not avail againſt the viciſſitude intended. While Harold's fleet watched the ocean, the adverſe wind kept William in port. This fleet was diſperſed by its ſtores failing; and at the ſame time the invaſion of the king of Norway compelled Harold to leave his coaſt unguarded, and to hurry his ſoldiers to the north of the iſland. In this critical interval, while Harold was ſo occupied by land, and before his fleet had got revictualled, the winds became auſpicious to William, and he landed in ſafety. Immediately after this, the Saxon fleet was enabled to ſail.

"Harold had in the mean time conquered the Norwegians; but this very event which ſeemed to enſure the fate of William, became his ſafety. It inflated Harold's mind ſo as to diſguſt his own ſoldiery, and to ruſh to a deciſive conflict in contempt of his adverſary, before he was prepared to meet him. When the battle had begun, the abilities of Harold, and the bravery of his countrymen, ſeemed again likely to ruin the hopes of his great competitor. The death of Harold then terminated the conteſt, while William, who had been in as much danger as Harold, was yet not penetrated by a ſingle weapon. But though Harold had fallen, the great ſtrength of the country was untouched. It had however happened, that Harold's brothers, whoſe influence might have ſoon created a new army, periſhed before him. No heir was in the country to whom the crown could be given. There was no chief of enterprize like Harold, who was diſpoſed to ſeize the dignity, and to appeal to the country for its ſupport. William therefore, after his victory, found a vacant throne, and a country without a leader. His own claims were plauſible. The venerated ruler of their religious feelings had ſanctified them by his approbation. He had profeſſed to fight the cauſe of God. He was recommended by the merit of a brilliant victory. He was accordingly permitted to march quietly to the crown, and it was placed on his head before oppoſition could be embodied to prevent it.

"Shall we not ſay, that William's enterprize ſucceeded againſt all probability; and that chance, or rather Providence, was the agent which enthroned him?" P. 398.

On the whole, we ſtrongly recommend 'The Hiſtory of the Anglo-Saxons,' as a valuable acceſſion to Engliſh literature. Compared with the extent of the reſearch, its faults and deficiencies are by no means numerous; and, in point of ſtyle, it certainly improves conſiderably after the firſt volume, which is not free from the vice of turgidity. But we have ſeldom ſeen a work in which the powers and labour of minute inveſtigation have been exerciſed to more advantage: and the Anglo-Saxons certainly deſerved from our countrymen this ſpecies of attention.

The

The fourth volume, which is employed on the manners, government, laws, poetry, religion, literature, and language of the Anglo-Saxons, we reserve for separate consideration.

[*To be concluded in another Number.*]

ART. XI. *Fleetwood; or, the New Man of Feeling. By William Godwin. In three Volumes*, 12mo. 15s. Phillips. 1805.

THIS author, in his Preface, says, with reference to his former novels, that, in Fleetwood, he has been careful "not to repeat himself." He has not indeed condemned a man, upon legal evidence, for a crime of which he was not guilty; nor has he, in this domestic tale, introduced supernatural agency; but he has, on more occasions than one, repeated his former profaneness, and mixed with human feelings events which, though not miraculous, are utterly incredible.

Fleetwood, who is represented as his own biographer, is an only child; whose father, on the death of his wife, retired from trade, and from London, to an estate which he had purchased in Merionethshire. There he acquired a love of solitude, a romantic cast of mind, and an impatience of contradiction. He was educated under a private tutor, whom he describes as a man of little taste, no genius, and superficial erudition; but in whom, because he was *no clergyman*, he was sufficiently fortunate! After some adventures, the consequence of heroic philanthropy, Fleetwood is, at the age of sixteen, "entered, as he says, at the university of Oxford;" where he plunges headlong into all the dissipation and many of the vices of the place, both of which are greatly aggravated. We know as much of Oxford as Mr. Godwin does; and can say with confidence, that such *quizzing of fresh men* as he describes, never was exhibited there.

After a residence of four years in the university, our hero proceeded to France, with an intention of making the tour of Europe; but he was detained in Paris by the sensual fascination of that luxurious metropolis. He there renewed his acquaintance with a Sir Charles Gleed, whom he had first known at Oxford; and whom, though destitute of genius,

and far from handsome, he represents as in peculiar favour with the French ladies for qualities, which we will not shock the delicacy of our readers by describing. Under the guidance of this man, Fleetwood commences an adulterous amour with a Marchioness, who is described as possessing not one quality calculated to captivate the heart of a man of *real feeling*; but the progress of the amour is depicted in all those glaring colours which were so generally offensive in the romance of *the Monk*. Being at last convinced of what no wise man could ever have doubted, that the Marchioness permitted many others to share her favours, he broke off all connexion with her, and attached himself to a Countess, a married woman likewise. She too proved false to him, and in an agony of distress he quitted Paris, and bent his course to Uri, in Switzerland, to visit M. Ruffigny, a friend of his father, whose "affectionate and benevolent wisdom, he was assured, would contribute much to the perfecting [of] his character."

He did not remain long in the Canton of Uri. After two days, and some solemn preparation, of which the usefulness is not readily perceived, M. Ruffigny informed him that his father had been two months dead; and Fleetwood, who, in the midst of his wildest dissipation, had never ceased to love and revere the author of his being, was overwhelmed with grief and remorse; grief for the loss of a parent, "the wisest and best man whom he ever knew," and remorse for having deviated so far from the paths of rectitude and honour which that parent had pointed out to him.

It was necessary, on many accounts, to return immediately to England; and Ruffigny, who was thoroughly acquainted with the manner in which Fleetwood had employed his time in Paris, accompanied him on his journey, to sooth his sorrow; to aid him by his experience in settling his affairs; and to prevent him from being again entangled in the labyrinths of dissipation. During the journey, the venerable Swiss communicated to his young friend the history of his own life; which, though it contains many things unnatural, and therefore utterly incredible, is on the whole more interesting than the history of Fleetwood himself. It is, however, but an episode, of which our limits will not admit even an abridgement; though we cannot help observing, that it furnishes a very singular specimen of inconsistency in the author's moral principles. In his *Enquiry concerning political justice*, Godwin, as many of our readers doubtless recollect, endeavoured to persuade the public,

public, that *gratitude is vice*; and that *the keeping of promiſes is not virtue*; but, in the work before us, he repreſents Ruffigny as refuſing to compel his uncle, by whom he had been defrauded, to reſign his ill-gotten wealth, *becauſe his uncle was the brother of his father*; and inſiſting on the *ſacredneſs of a promiſe* which that villain had *extorted from him* before he was eight years of age!

The virtuous Swiſs, after ſnatching Fleetwood from the mire of ſenſuality into which he had once more plunged himſelf, returns to his native country; and the hero of the tale, having regained the diſpoſitions and habits of his earlier years, became a general miſanthrope; though he delighted in performing acts of beneficence to individuals, and hoped for the ſolace of friendſhip. He occaſionally viſited the metropolis; frequented clubs of learned men; obtained a ſeat in the houſe of commons; and viſited Paris, Vienna, and Madrid, in queſt of happineſs; but every change of ſcene or of place was made in vain. He lived to the age of forty-five, the ſlave of peeviſhneſs and diſcontent.

At laſt he became acquainted with a Scotch gentleman, of the name of Macniel, who was particularly recommended to this romantic miſanthrope by his having been the friend of Rouſſeau, and having married a woman circumſtanced nearly as Mary Wollſtonecraft was circumſtanced when Mr. Godwin thought fit to marry her. The conſequences to Mrs. Macniel were the ſame as to Mrs. Godwin*: her company was ſhunned by the virtuous part of her own ſex. She is deſcribed, however, as a woman highly accompliſhed and virtuous; as an excellent wife and mother; and as having educated her daughters ſo well, that the youngeſt, who was named MARY, captivated the heart of "the faſtidious and ſenſitive Fleetwood." Macniel, his wife, and two eldeſt daughters, quitted England with the intention of ſettling in Italy, but periſhed at ſea; and the youngeſt, who was left behind for the expreſs purpoſe of completing her conqueſt, after ſuffering the extremity of grief for the loſs of her parents and ſiſters, and being deprived of her fortune by the fraud of a Genoeſe banker, was, in an evil hour, married to Fleetwood.

For a month, which this ill-ſtarred pair employed in travelling from London to Merionethſhire, they are deſcribed as having been exquiſitely happy; but they had hardly entered

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* See Britiſh Critic, vol. xii. p. 232.

their own houſe, when the happineſs of Fleetwood was baniſhed for ever. MARY naturally enough admired a charming cloſet, and requeſted it from her huſband to be the repoſitory of her flowers and drawings. The requeſt was inſtantly granted; but it had been Fleetwood's cloſet; his heart was riveted to it; and, "when the port-folios and drawings made their appearance," he retired in diſcontent and confuſion to have ſome conſultation with his ſteward! We are told, in the title page of the book, that he was a man of feeling; but it is well added, the *new* man of feeling, for the feelings of Fleetwood had no reſemblance to thoſe of Harley *.

The loſs of this cloſet rankled in his boſom; he concluded his wife ſelfiſh, becauſe he was himſelf ſelfiſhneſs perſonified; he was hurt at her propoſing to receive the viſits of their male and female neighbours; and he was rendered miſerable by her quitting a play of Fletcher's, which he was reading, to go for ſome roſe plants, which ſhe could not have obtained at another time, without laying the perſon, who was to be her guide, under ſome inconvenience! A huſband of ſuch feelings was, at the age of forty-five, prepared to become jealous, without reaſon, of a wife young, beautiful, and lively.

It muſt be confeſſed, however, that the conduct of Mary, as here depicted, was not what it ought to have been. Though blameleſs in itſelf, and ſuch as a huſband of her own age would perhaps have approved, it was not calculated to ſooth the heart of ſuch a man as ſhe *knew her huſband* to be. Yet, for the jealouſy and ſelfiſhneſs of Fleetwood, no apology can be deviſed; and for the honour of human nature, it is to hoped that few men exiſt ſuch ſlaves to caprice and ſuſpicion as he is repreſented. His jealouſy and tyranny at laſt affected the intellect of his wife, who, comparing the happineſs which ſhe had enjoyed in the houſe of her father, with the miſery which ſhe now endured, ſunk into a profound melancholy; and at the ſeaſon when ſhe was deprived of all who had been kind to her, endeavoured to plunge herſelf into the ocean, that ſhe might again be united to them.

This attempt ſeriouſly alarmed Fleetwood. He hurried with his wife to Bath, and for a while treated her with kindneſs; but her ſpirits became elevated, indeed too much

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* The name of Mackenzie's Man of Feeling, who is likewiſe a man of real benevolence and charity.

elevated,

elevated, by the ſociety and amuſements of the place, and his jealouſy and diſcontent returned.

He invited to his houſe two couſins, ſons of the ſame mother by different fathers. Gifford, the elder, was a ſeaman, and his brother, Kenrick, an enſign. The former was of a dark and gloomy complexion, the latter fair and ruddy; but the countenances of the brothers differed not ſo much from each other as the diſpoſitions of their hearts. Gifford was artful, avaricious, and unprincipled, while Kenrick was candid, generous, and heedleſs. Mrs. Fleetwood delighted in the company of the enſign, whilſt Gifford accommodated himſelf to the temper and manners of her huſband. Being the neareſt relations that Fleetwood had in the world, Gifford formed a plan for getting poſſeſſion of his couſin's eſtates, and began rendering him jealous of the intimacy which ſeemed to ſubſiſt between his wife and Kenrick. His plot was artfully laid, and ſucceeded; but the candor and frankneſs of the injured pair had almoſt defeated the machinations of their enemy, when Fleetwood quitted Bath, and retired into Berkſhire.

Kenrick had been diſpatched on buſineſs to Weſtmoreland and Merionethſhire, and was to join his regiment when that buſineſs was completed. Through his culpable imprudence in writing to Mrs. Fleetwood, in the language of love-letters which were intended for another lady, Gifford was able to blow up the embers of Fleetwood's jealouſy into ten-fold fury; and to produce ſuch evidence of the criminal connexion of Kenrick with his wife, as no huſband in ſimilar circumſtances could reſiſt. The conſequence was, that Fleetwood drove her with celerity from his houſe; quitted England himſelf with Gifford; travelled in his company from place to place in a ſtate of diſtraction; made a will in his favour, bequeathing to him the whole of his fortune; and ſent that hypocritical villain to England to ſuperintend the law proceedings which were neceſſary to obtain a divorce, and to baſtardize Mrs. Fleetwood's child. Gifford, by the ſubornation of witneſſes, ſucceeded in every thing; intercepted every letter from his couſin, which had a tendency to diſcover the truth; hurried through parliament an act for diſſolving the marriage; and returned to Paris to rejoin Fleetwood according to appointment.

Unexpectedly meeting with Kenrick in the ſtreet, he inſtantly became alarmed; but by his means, and thoſe of Mrs. Scarborough, a neighbour of Fleetwood's in Berkſhire, his wicked arts ſhould be detected, and the fruits of all his labours loſt. He therefore reſolved to "make aſſurance double

double ſure," by murdering his couſin in a wood, ſix miles diſtant from the city; but he was prevented by Kenrick, and ſome friends, at the very inſtant when he had dragged Fleetwood from his carriage, and pointed a piſtol to his head. Gifford and his accomplices were apprehended by the police; convicted, and adjudged to die by the hands of the executioner; and Fleetwood being convinced of Mary's innocence, again cohabited with her as his wife, without waiting for a repeal of the act which had diſſolved their marriage!

Such are the outlines of this novel, which are filled up in many places with great ſkill. The concluſion is indeed abſurd; and the abſurdity might have been eaſily prevented, merely by throwing ſuch obſtacles in the way of Gifford's proceedings, as ſhould have delayed the paſſing of the bill by parliament till the truth had been brought to light. The reader is diſappointed likewiſe at the *abruptneſs* of the concluſion, before the ſuborned witneſſes were convicted and puniſhed, and Mrs. Fleetwood's innocence made as public as had been her infamy; and it is impoſſible not to wiſh that Gifford, before his execution, had in a letter to Fleetwood confeſſed all his crimes. The novel ſeems to have been conſtructed, like Johnſon's Raſſelas, merely to be a vehicle of moral and prudential reflections; and the reflections which it contains are in general juſt, though frequently polluted by profane alluſions to ſubjects too ſacred to be lightly introduced into works of mere entertainment *. The language is occaſionally elegant and vigorous; but it is often ſlovenly, and ſometimes ungrammatical; whilſt the author, forgetting his own juſt reflections on the purity of Engliſh ſtyle †, introduces on every occaſion French words and phraſes which can never be aſſimilated to the idioms of our tongue. Fleetwood is certainly leſs exceptionable with reſpect to moral tendency, than either of Mr. Godwin's former novels; but it will add nothing to his fame, and very little to the ſtock "of books which enable a recluſe to form an idea of what is paſſing in the world;" it is a work which we dare not wholly recommend, nor can ſeverely cenſure.

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* See pp. 12, 38, 199, vol. ii. and 227, vol. iii.

† See his Enquiries, part 2, Eſſay 12.

ART.

ART. XII. *Scottish Scenery; or Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland: accompanied with Notes and Illustrations; and ornamented with Engravings by W. Byrne, F. S. A. From Views painted by G. Walker, F. A. S. E. By James Cririe, D. D. Dalton, Dumfriesshire.* 4to. 412 pp. 3l. 3s. Cadell and Davies. 1803.

IF we have a little overlooked Dr. Cririe, the Muses at least will not be angry, for a more pedestrian writer of verses has not for some time appeared, either in North or South Britain. The Doctor is aware that many persons have been, of late years, employed in describing the same scenery; yet, as he treats the subject in a different style from his predecessors, he hopes for approbation. Unhappily, he seems not to have known that difference of style, without superiority of execution, is no recommendation; and that of all tedious journies, there is none so wearisome, as that which carries us through a blank and barren region of mere verse, devoid of poetry. His book is handsomely printed; his plates are well designed, and well engraved, yet the reader sighs over the assemblage, and wishes the painter and the engraver had gone without the writer, poet we will not say. Take, reader, one of his views across the Forth.

> "Across the wave, North Berwick's conic *Law* *,
> That hill so oft in ancient times illum'd,
> And blazing far amid the shades of night;
> His distant coast Tranent and Pinkey's plains;
> *Hard by, Carberry Hill, to hist'ry known* †,
> Where Mary yielded all her soul held dear;
> To save ungrateful lives made quit the field,
> Bothwell of towring hopes and bold address.
> The towns and villas on the winding Esk
> Are seen afar. High tow'ring Arthur's seat
> Upon the right, with fair Edina's hills,
> Her castle, palace, and her deep sunk vales;
> Her bridges, buildings high, and spacious streets;
> Thy crowded harbour, Leith, and pleasing beach;
> The lofty tap'ring mast's elastic form,
> And spreading canvas white of many a sail
> *Seen in thy roads: Inch Keith's green isle*
> And fortress old; at hand Inch-Colm, now waste
> Ere while the abode of Piety and Peace," &c. &c. P. 14.

* This means, gentle reader, not an act of legislation, but a hill. See the notes, p. 256.

† Not much like a verse.

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Where Dr. Cririe can have lived, in the 19th century, to conſider this as poetry, it is not eaſy to gueſs. Such, in general, is the ſtyle of enumeration in which his pen proceeds. Even the pathetic does not much raiſe his ſtrain. Speaking of the eſcape of Queen Mary from Loch Leven caſtle, after many ill-ſelected circumſtances, he thus concludes:

> "Yet, oh! that ſtill to Fate's decree reſign'd,
> Nor led by Hope's deluſive ſmile, to change
> From bad to worſe, her ſad unhappy ſtate,
> She here had ſtaid, and ne'er the fate of war
> Had tried, nor rival pow'r had truſted. Then,
> Nor durance hard, in foreign land, had held
> The Captive Queen, nor Juſtice, ſacred name!
> Too oft profan'd, indignant had beheld
> The lifted axe—the block,—the mangled corpſe—
> Mournful remains of Majeſty laid low!
> Diſtant the time,—remote the ſcene,—yet ſtill
> Tender emotions fill the feeling heart,
> And melt to pity every generous mind." P. 25.

Something of effect ſeems to be attempted here, but fails entirely. What is aimed at in the formation of the following line, we know not:

"A light diſpels the charm. We ſtop at Weem." P. 57.

Something like poetry, however, appears in parts: as for inſtance, the ſpirit of the ſtorm, at the beginning of the journey from Tyne-Drum to Dalmally.

> "For frequent to theſe hills of miſt reſorts
> Thick wrapt in murky clouds, cloſely condens'd
> And black as night, the ſpirit of the ſtorm,
> 'Mid darkneſs thick he ſits in awful ſtate,
> Or ſtalks ſublime along the mountain tops.
> One foot on Jura reſts, and one deſcends
> On lofty Nevis, or on high Ben-More." P. 68.

This ſpirit is certainly a poetical perſonage; but the traveller has worn him threadbare; and continues the alluſion till the idea becomes as flat and unprofitable as a thrice-told tale. Another attempt is made in the deſcription of an emigrating family, p. 97. but alſo with imperfect effect. The writer evidently has not ſo formed his taſte, as to ſelect expreſſions and circumſtances with felicity; and hence, even when he catches a poetical thought, he ſpoils it in the execution. Occaſionally he is inattentive to his metre, as we have ſeen above, and might otherwiſe exemplify, but we are not tempted further to expatiate. Dr. C. has evidently miſtaken his talent, in writing his narrative in a poetical form. The

plates

plates he has procured, and the materials collected in his notes and illuſtrations, would infallibly have formed a ſaleable book, had he been contented to deſcribe his tour in plain and ſenſible proſe. His account of *Jacob Moore*, a Scotch landſcape painter at Rome, is to us new; there is nothing inſerted of him in the new edition of the Dictionary of Painters. He died at Rome, October 1, 1793. (ſee p. 240.) Among the plates, we more particularly notice that of "the Fall of Aharan," at p. 61. and of "Stone Byre Linn," on the Clyde, at p. 142.

A poem entitled Loch-Kettrin, ſubjoined to the Tour, appears to have been written for ſeparate publication, but is too ſimilar in ſtyle to the reſt of the volume, to demand a ſeparate examination.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Poems by Thomas Brown*, M. D. *In two Volumes.* 12mo. 12s. Edinburgh, printed. Sold by Longman and Co. London. 1804.

Candidates for poetical fame begin, in general, with ſmall efforts, a ſonnet, a tale, or a ſhort poem; but this author, of whoſe talents we have not heard before, comes upon us at once with two volumes; and comes with ſtrong claims to our approbation.

The imagination of Dr. Brown is ſtrong, his feeling lively, and his taſte elegant. Sometimes indeed he writes in a meaſure which ſeems to be his own, but which we cannot reduce to any rules of verſification or harmony. Yet his ear does not ſeem to be naturally deficient, ſince when he conforms to the eſtabliſhed meaſures of our language, his verſes are poliſhed and harmonious. Sometimes, but not very frequently, his judgment is ſeduced to employ the unauthorized compounds of modern affectation; but in general his ſtyle is pure; ſtrong through energy of thought, not ſtiffened by the buckram of art. His volumes have no proſaic introduction, preface or advertiſement, and very few notes. The dedication is in verſe, addreſſed to the author's mother, and gives no mean ſpecimen of his powers. We ſhall produce a ſhort poem in proof of Dr. Brown's merit, and leave it to be further traced by thoſe who ſhall have recourſe to his volumes.

"T.

"*To a Lady who wiſhed to have the Power of writing Verſes.*

" Ah, lady! do not aſk the lyre;
Still on the laurel let it hang!
Thou only mark'ſt the ſounds of fire,
Nor feel'ſt that flame, which all admire,
The brightly-blazing pang.
Ah! wherefore ſnatch the dangerous fate!
Ah, lady! leave it on the bough!
Sweet will it breathe.—But, O! to wait
Each looſer note, what envious hate
Will lurk on every brow!
Even I, the humbleſt of the throng,
Have felt the ſorrow. Yet to me
One dear reward has ſooth'd the ſong,
—To thine that bliſs can ne'er belong—
The power of praiſing thee." Vol. i. P. 37.

The poems are not all in this lighter ſtyle: A long poem in ſtanzas, entitled the WAR-FIEND, exhibits much ſublimity of thought and expreſſion. The Sonnets on Negro Slavery have force and beauty, and many others which we could ſpecify. Thoſe to which we object for their unintelligible meaſure, will be found in Vol. i. p. 104, 105, 193. Vol. ii. p. 8, 11, 120, &c. &c. The firſt of theſe begins,

" All in ſtillneſs on her yielding arm,
Huſh'd each look of rapture—Sure, even death
Thus were dear.—But, O! a ſweeter breath
Seen, tho' ſilent, lives o'er every charm."

What peculiarity of effect the author means to produce by this ſtrange metre, if metre it can be called, we are unable to conjecture; we can, however, aſſure him, that the effect is unhappy. Perhaps, while we allow his talents to be excellent, we cannot give him better advice, than to check a little the rapidity of his pen.

ART. 14. *Select Iſlandic Poetry, tranſlated from the Originals. With Notes.* Part Firſt. 12 mo. 128 pp. 3s. 6d. Reynolds. 1804.

This is another production of Mr. Herbert, already diſtinguiſhed by his tranſlations from the German, Daniſh, and other northern languages. (See Brit. Crit. vol. xxv. p. 138.) Though his name does not appear in the title page, it is ſubjoined to the dedication, which is addreſſed to the Honourable C. Anker, of Copenhagen. The poems in this collection are, to our taſte, more curious than pleaſing; the notes are full of Iſlandic and other northern lore. Mr. H. has proved before that he is an able

able translator, but we cannot feel any interest about the hammer of *Thor*, or his going disguised, like his sister *Friga*, to knock out the brains of the giant who had purloined it. In this first poem, the initial word should be *wroth*, not *wrath*, which is invariably a substantive. The metre is of that free kind which occurs in many old ballads, and has been imitated also in the Lay of the Last Minstrel.

> Wroth waxed Thor, when his sleep was flown,
> And he found his trusty hammer gone.

Vegtam's song will interest some readers, as being the translation of the part which introduces the descent of Odin, so finely given by Gray.

> " The gods did all to council crowd,
> The goddesses talk'd fast and loud;
> And this the theme of their debate,
> If Balder's dreams were big with fate.
> Heavy the hero's slumbers were,
> Joy seem'd in sleep to disappear;
> To mystic shrines the giants press,
> And ask, if this bodes new distress.
> The shrines have said, that Uller's friend,
> The loveliest to death must tend:
> Frigga and Suafner grieving hear,
> And gods debate with anxious fear;
> They send, and sue all things to seal
> The peace with oaths for Balder's weal;
> All Nature swore to hold from strife,
> Frigga took pledges for his life.
> Yet did the lord of slaughter fear,
> The sprites of Joy must disappear;
> He call'd the gods, and counsel sought,
> But each propos'd a different thought.
> Up rose the King of Men with speed, &c." P. 43.

Mr. H. occasionally censures Bp. Percy's translations of the Runic poetry; but as they were professedly made through the medium of the Latin, without knowledge of the originals, they are entitled to much indulgence. After the dedication, is a poem, also addressed to Mr. Anker, which appears to be a specimen of composition in the Danish language, by Mr. Herbert. A second part of this publication is intended.

ART. 15. *Poems by P. L. Courtier.* Vol. II. 12mo. 7s. Rivingtons. 1805.

A former volume by this author, the principal subject of which was Solitude, has before been noticed by us. This is of the same character and description, and merits the praise of always easy, and sometimes elegant versification. We, however, have not

not ſeen any thing in this collection that pleaſes us better than the following ſtanzas:

When, this eventful being o'er,
Life's glittering hopes in darkneſs cloſe,
Will the loved few I leave deplore
My weary pilgrimage of woes?

Where ſtretch'd in death I coldly lie,
Will warm attachment then repair,
And deeply heave the heartfelt ſigh
For friendſhip, not forgotten there?

Will love, as twilight faintly grey
Around ſhall ſpread the tender gloom,
Lingering, with dewy eyes ſurvey
A votive Bard's untimely doom?

With fainted virtue, not ſevere
His follies then with pity ſcan,
Think that his vows were moſt ſincere,
His errors, all the lot of man.

Oft to the Planet of the night
Will genius there ſweet homage pay;
Loſt till from fields of orient light,
Aurora leads the golden day?

O, early there may Spring diſcloſe
The blooming promiſe of the year.
Luxuriant Summer there repoſe,
And woodland minſtrels warble near.

There Autumn wreathed with foliage brown,
A penſive wanderer ſoftly tread;
And Winter, with a chaſtened frown,
Pace the ſtill manſions of the dead.

And there ſome meek memorial ſtand
To tell in ſimpleſt words expreſt,
That one who roamed this deſert land,
A weary ſtranger—is at reſt.

To all publications of this ſize and character it now ſeems indiſpenſably neceſſary to add engravings. Some ſuch embelliſhments accompany this volume; and truth bids us ſay, that they are not of inelegant execution.

ART. 16. *Ruth, a ſacred Eclogue; and Tobit, a Poem; with two ſelect moral Tales. Tranſlated from the Works, and preceded by the Life, of M. de Florian, by S. Maxey; ornamented with Engravings.* 12mo. 5s. Vernor and Hood. 1805.

The beſt part of this volume is the ſketch of the life of Florian; of

of the verſification but little can be ſaid. The following ſpecimen will probably ſatisfy the reader:

> Indeed 'twas time Tobias ſhould return,
> For his long abſence made his parents mourn.
> From the firſt time he left his father's houſe,
> The good old man, and his diſtreſſed ſpouſe,
> Counted the days the journey would require,
> And when the time appointed did expire,
> They uſed to go and meet him every day,
> The wife conducted Tobit on the way.

The Spaniſh Courſer, and the French Pullet, are poems of ſome humour, and the tranſlator has more merit here than in his graver compoſitions. This work muſt have been publiſhed at no ſmall expence; the typography is good, and the engravings not ill executed. The author and his friends will of courſe be gratified, but we fear the public will be ungracious enough not to receive the volume, with all theſe recommendations, into general circulation.

ART. 17. *The Fig Leaf, a ſatirical and admonitory Poem. Dedicated, without Permiſſion, to the faſhionable World.* 4to. 16 pp. 1s. Vernor and Hood, &c. 1805.

How often muſt we, and all other Critics, repeat, that ſtringing meaſured lines together, with or without rhymes, is not writing poetry? The author calls this "a ſatirical and admonitory Poem." But a poem it certainly is not; and hardly can be called *ſatirical*, from the extreme feebleneſs of its ſtyle and plan. Yet ſo little is he conſcious of its demerits, that he prints ſome of his worſt lines in the title-page, as a motto; and in a private letter has entruſted us with his name: the concealment of which is, in our opinion, the greateſt boon we can ſhow him. His motto, of twenty lines, ends thus:

> Methinks each buxom damſel will at laſt
> Bid bold defiance to the northern blaſt;
> And throwing of *all* clothing—uſeleſs gear!
> In *puris naturalibus* appear.

We thus give part of his own ſpecimen, which is ſurely fair. What this author begins with vain attempts at jocularity, he ends by the moſt ſolemn and awful religious topics: thus diſgracing the ſacred name, which every good man reveres, by the moſt indecent and unneceſſary introduction. This is characteriſtic of a certain ſect of religioniſts, to which doubtleſs the author belongs. Let it not be ſuppoſed that we defend the faſhions he attempts to ſatirize; we only wiſh that the reprehenſible parts of them were well attacked by a real ſatiriſt.

ART. 18. *Ode to Time*, 1805. 8vo. 8 pp. 6d. Cawthorne. 1805.

So little can be said either for or against this Ode, that the sooner we dismiss it the better. It is followed by two Epitaphs; something against both of which might easily be said, but it does not seem to be worth while.

DRAMATIC.

ART. 19. *The Honey Moon. A Comedy, in Five Acts, as performed at the Theatre Royal, Drury Lane, with universal Applause. By the late John Tobin, Esq.* 8vo. 81 pp. 2s. 6d. Longman and Co. 1805.

It is impossible to read this Comedy without feeling a deep regret at the consideration that it is posthumous. A taste so formed on our best dramatic models, and an imitation of them conceived and executed with so much genius, gave an earnest of excellence which death only could disappoint. That the Honey Moon owes much to the prior efforts of Shakspeare cannot be denied, and requires not to be excused. We trace the author in the Taming of the Shrew, and in Twelfth Night; yet he has imitated like a man who was able also to invent, and by no means makes a servile copy of his original. It was, perhaps, his intention to show in how different a way the design of taming a froward female might be conducted, and the attempt is by no means unsuccessful. The Duke, in this Comedy, succeeds by the union of reason and tenderness, with firm resolution; Petruchio chiefly by terror. The plot is slight, and is divided into three actions; but that from which the play is named is clearly the principal. The chief part of the dialogue is written in easy blank verse; a practice which we have often wished to see revived, as raising the style, and by no means lowering the humour of Comedy, as may be abundantly seen in this example. To show how closely Mr. Tobin could follow his master, without servile imitation, let us take the following speech respecting a disguised lady:

"——Yet 'tis said
She kept it [the secret] to her death; that oft as love
Would heave the struggling passion to her lips,
Shame set a seal upon them: thus long time
She nourished, in this strife of love and modesty,
An inward slow-consuming martyrdom,
Till, in the sight of him her soul most cherish'd,
Like flow'rs that on a river's margin fading,
Thro' lack of moisture drop into the stream,—
So, sinking in his arms, her parting breath
Reveal'd her story." P. 39.

If this be not equal to "She never told her Love," it is ſtill extremely beautiful, and what only an original genius could have written. For humour, the following ſpeech of a hungry apothecary has much merit:

"*Hoſteſs.* Why, truly
You look half ſtarv'd.
Lampedo. Half ſtarv'd! I wiſh you'd tell me
Which half of me is fed. I ſhew more points
Than an old horſe, that has been three weeks pounded.
Yet I do all to tempt them into ſickneſs.
Have I not, in the jaws of bankruptcy,
And to the deſolation of my perſon,
Painted my ſhop, that it looks like a rainbow?—
New double-gilt my peſtle and my mortar,
That ſome, at diſtance, take it for the ſun?
And blaz'd in flaming letters o'er my door,
Each one a glorious conſtellation,
Surgeon, apothecary, accoucheur—
(For midwife is grown vulgar?)—Yet they ail not:
Phials and gallipots ſtill keep their ranks,
As if there was no cordial virtue in them.
The healing chime of pulverizing drugs
They ſhun, as 'twere a tolling bell, or death-watch.
I never give a doſe, or ſet a limb!" P. 50.

This is much in the ſpirit of Beaumont and Fletcher. We are happy to meet with any thing dramatic which we can praiſe. Had the author been living, we ſhould have given his drama a more conſpicuous place in our pages to encourage him to freſh efforts.

ART. 20. *Cuſtom's Fallacy. A Dramatic Sketch, in Three Acts. Never performed.* 8vo. 97 pp. 2s. 6d. Barker. 1805.

In a ſhort preface to this Drama, we are told, that, after a part of it had been printed, it was put into a channel for repreſentation at Drury-Lane Theatre, and had not been rejected by the managers; when "the horror of ſuſpence acting powerfully on the weak nerves" of the author, he (as we collect his meaning) withdrew it. In our opinion, he is indebted to his nerves for ſaving him from diſappointment and mortification; ſince this piece, although not ſo replete with abſurdities as many which have been applauded on the ſtage, wants that flippancy of dialogue and frequency of incidents, which (we preſume) are the cauſes of their ſucceſs. With ſome alterations, however, it might be made more readable than moſt of the Farces in five acts, which the *cuſtom* of the preſent age (in no inſtance more *fallacious*) has honoured with the name of Comedies.

DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Diocese of Oxford, by John, Lord Bishop of that Diocese, at his triennial Visitation. Published at the Request of the Clergy.* 4to. 32 pp. 1s. Hanwell and Parker, Oxon; Rivingtons, London. 1805.

A wise and prudent solicitude for the welfare of Church and State, sound opinions, and language at once dignified and impressive, are the strong characteristics of this discourse.

The Bishop begins by adverting to the state of public affairs, and clerical duties, between his first Charge * and the present; and he remarks, that the revolutionary principles, though "renounced by those who first dispersed and propagated them, or kept under by the iron hand of despotism, have gone abroad through the rest of Europe; and, though they have now few open advocates, are yet seen every where in their effects." P. 5.—To the secret effects of this spirit, the Bishop of Oxford attributes the ill-advised conduct of those who call themselves evangelical teachers.

"Even those," he says, "who seek to correct the faults of the times by a stricter religion (I say this, wishing to think and speak charitably of them,) have fallen into the same error, in endeavouring to attain their end by separation rather than union. Members of a Church, the purity of whose doctrines, and rectitude of whose discipline they allow, whilst they shelter themselves under its wing so far as suits their convenience, they are in fact sapping its very foundations, and are become more dangerous enemies, than a conscientious dissenter from it. They err thus, whilst they seek for confederacy among themselves, and the exclusive name of Evangelical Ministers, so as to bring into disrepute the best and ablest ministers not of their stamp, and to draw off their congregations, venturing sometimes openly to proclaim, and hold out to the ignorant, that the true gospel is preached in their assemblies only. What then, in the name of our common Lord and Master, is the aim of the church itself, and of every serious minister of it? Or on what are these exclusive pretensions founded? We hear much among them of the name of Christ, as thrown into technical expressions; but in their interpretation of his Revelation, and in their mode of teaching, they stand more apart than others from that great Exemplar, and from the simplicity of the gospels." P. 6.

But the chief part of the Charge is employed on the subject of the Residence Bill, which the Bishop considers, as a justifiable interference of the State, with respect to ecclesiastical duties, for

* See Brit. Crit. vol. xx. p. 268.

the

the performance of which the ſame power allows emoluments, &c. He conſiders it alſo as a relief from a prior law, "in the higheſt degree oppreſſive, partial, and vexatious." He explains the neceſſity for a diſcretionary power, with reſpect to indulgence, and juſtifies the meaſure of placing that in the hands of the Biſhops. What he ſays reſpecting epiſcopal juriſdiction, in p. 20, &c. is in the higheſt degree important, and, to our apprehenſion, no leſs juſt.

"Let it not be thought," he ſays, "that in this I am contending for power for myſelf, or my brethren of the ſame order. To them it is an increaſe of anxiety, trouble, and care. They can have little inducement to claim and maintain it, but from a ſenſe of duty, and a conviction that it belongs to the office they bear in the Church of Chriſt. To the clergy I conſider it as a relief, though it may not operate always preciſely in the ſame way: ſo far as it operates at all, it reaches out indulgence to them." P. 23.

Other very material conſiderations ſucceed, which we earneſtly recommend to the conſideration of the clergy, but which we cannot with propriety abridge. The concluſion is, in our opinion, a model of epiſcopal language, firm, yet modeſt; dignified, yet liberal. We cannot forbear to cite it.

"Theſe things then, Rev. Brethren, as I have freely ſpoken, neither fearing to aſſert the authority inveſted in me, nor ſhrinking from any admonition which ſeemed neceſſary and uſeful; ſo, on the other hand, I would be underſtood to ſubmit them to your free conſideration; only requeſting, that you would weigh them well, without any private view or bias, looking to the true conſtitution of the Epiſcopal Church eſtabliſhed in theſe realms, and the nature of the office which you reſpectively hold in it; being perſuaded myſelf, that, in adhering firmly to the fundamental principles, and even ancient cuſtoms of ſuch a church, and in promoting religion by the inſtrumentality of the ſame, maintaining alſo unity amongſt ourſelves, we ſhall moſt effectually fulfil our part in the ſervice of God and our country at all times, more eſpecially in this criſis, and go through our courſe with preſent ſatisfaction, and future hope."

ART. 22. *War inconſiſtent with Chriſtianity: A Faſt Sermon. By the Rev. Richard Warner, of Bath; preached May* 25, 1804, *and February* 20, 1805. *Being the* twelfth *Year of the preſent War. Fifth Edition, with large Additions.* 8vo. 36 pp. 2s. Cruttwell. 1805.

Give a weak man a general truth, and he will quickly make both folly and miſchief out of it, for want of diſcriminating powers. This fooliſh chemiſtry is exhibited in the preſent Sermon by a double proceſs. That war is a great evil, one of the greateſt that this world knows, (though Mr. Warner cannot contrive

trive to prove it without the aid of Bishop Hall) few wise men have ever doubted. That it is in its general causes, and too common consequences, unchristian, is equally true. But that, to preach up these truths, without limitation, at a time when we are contending for our very existence as a nation, is most mischievous, none but a very weak man could fail to see. Mr. Warner preaches them, with an avowed implication that our very self-defence is unlawful. He publishes his *preachment*, with a direct falsehood, or equivocation, in his very title-page; where he calls this, in italics, the *Twelfth* year of the present war, though he knows it to be only an early period of a new war; after an interval, produced, on our part, by that very desire of peace, which he is bound by his principles to praise.

Nothing can be more weak than the scriptural ground, which Mr. Warner takes for his unlimited doctrine. Our Saviour forbad resistance against those who came to take him, because being taken, condemned, and put to death, was the very cup he had then to drink. He said before Pilate, that his kingdom was not of this world, otherwise his servants would fight; and Mr. Warner would have us conclude from this, that therefore *we ought not to fight for this kingdom of England, which certainly is of this world.* Our Saviour said, that "they who take the sword shall perish by the sword;" that is, are exposed to temporal death. Had he meant that it was utterly and in all cases unlawful, could he not, and would he not have said, that all who take the sword shall be *condemned?*

But, in one of his prefaces, (for to this fifth edition he has several) Mr. Warner has furnished the full condemnation of his own discourse. For he says, if it can be proved that war is not *necessarily* followed by certain evils, of a moral kind, which he enumerates, "I shall then," to cite his own words, "be ready to acknowledge my argument is not made out; my premises are unsound, my conclusions false, and myself *deserving of severe reprehension*, for preaching to my hearers, *the crude notions of my own fancy*, instead of "the words of truth and soberness." Now the picture is so far from being such as he has drawn it, that, not only the moral evils stated by him, do not *of necessity* follow from all war, but that in *a defensive war*, particularly, (which he refuses to distinguish) many truly Christian virtues are exercised, which are not in peace called into action. Such as self-denial, strict obedience to command, neglect of present and personal interest, contempt of life for the sake of duty, and devotement for the welfare of others; which, with other kindred virtues, the Volunteer in arms for his country displays in a degree never likely to be manifested by Mr. Warner, nor the whole gang of canting Peace-mongers. Mr. W., therefore, by his own admission, deserves to be severely censured, and SEVERELY CENSURED he hereby is; and ever shall be by us, while he preaches and publishes such pernicious nonsense.

We

We deteſt war as much as Mr. W. can do, and its general conſequences; but the generous ſelf-defence of a Chriſtian people againſt unjuſt and cruel ambition, is, we aſſert, an exerciſe of TRULY CHRISTIAN VIRTUES.

The indiſcriminate proſcription of arms has been juſtly ridiculed in various fanatics for ages paſt; and it required no ſagacity or abilities to haſh up again the ſtuff that has been ſo often confuted. Mr. Warner's chief modern abettor in this doctrine, whom yet he has not thought fit to mention, is a mad female fanatic of the Weſt (Joanna Southcote,) now in priſon, if we miſtake not, or deſerving to be ſo, for her pernicious prophecies. Let him go to her cell for a defence!

We have called Mr. Warner *a very weak man* for what he has done; and we think him ſo, for this and many other good reaſons*. We had no alternative in the preſent caſe, but to call him *a very wicked man*, which we neither wiſh to think, nor prove him. One or both he cannot fail to be.

ART. 23. *The fatal Uſe of the Sword; conſidered in a Sermon preached at St. Philip's Church, Birmingham, on Wedneſday, February* 20, 1805, *the Day appointed for a General Faſt. By the Rev. Spencer Madan, A. M.* 8vo. 26 pp. Piercy, Birmingham. 1805.

This calm, temperate, and ſenſible explanation of the truth, reſpecting the lawfulneſs of war to Chriſtians, was produced by the fanatical and miſchievous Sermon of Mr. Warner, of Bath, on the ſame text, Matt. xxvi. 52. Mr. Warner, it is very truly obſerved in a note, "admits the impropriety of framing general doctrines out of particular texts, perverted from their true meaning, and accommodated to falſe ones by diſlocation, and makes many juſt obſervations on the evils which have ariſen from that practice, and yet has moſt ſtrongly illuſtrated it by his own example, in the uſe which he has made of the above text."

Omitting the ſound and general anſwers which Mr. Madan has given to the abſurd ſophiſtry which he oppoſes, we cannot but obſerve how completely he has overthrown it, by a text taken from St. Luke's account of the ſame period. So that if the one text could be ſuppoſed abſolutely to forbid the uſe of the ſword, the other would with equal ſtrength enjoin it; an abſurd conſequence which muſt always reſult from ſuch falſe interpretations. "What," ſays Mr. Madan, "is the language of the ſame Divine Teacher, when preparing his Apoſtles for the melancholy change which would ſpeedily enſue? *Let him that hath no ſword ſell his garment, and buy one*, Luke xxii. 36. This expreſſion may be applied indeed in a metaphorical and ſpiritual ſenſe; but it alſo has a literal and temporal import. It is a warning of the

* See our account of his volume of Sermons. Brit. Crit. vol. xxv. p. 211.

moſt imminent dangers, and enjoins the diſciples to prepare againſt them by all the means in their power, as evil days were coming when they might account a weapon more neceſſary than a garment. It was intended to apprize them of the circumſtances in which they would ſtand, and to intimate what perilous times would follow. It ſurely ſhews us, in the ſtrongeſt light, the expediency, and the neceſſity of preparation againſt perſonal dangers, as well as againſt trials of a moral or religious nature. It is therefore, of itſelf, an ample refutation of thoſe who explain the words before me in a ſtrict and abſolute ſenſe, as if the taking of a ſword, in any caſe whatſoever, were an act incompatible with the profeſſion of chriſtianity." P. 19.

The great importance of oppoſing the entrance of erroneous doctrines into ſuch a town as Birmingham, is an abundant juſtification of the Rector of St. Philip's (if any were wanted) for publiſhing this diſcourſe. The leſſons of his old antagoniſt Prieſtley are probably not yet entirely forgotten, and give additional cauſe for that vigilance which he ſo laudably diſplays.

ART. 24. *A Sermon preached in the Pariſh Church of the Holy Trinity, Guildford, Surrey, before the Hon. Sir Beaumont Hotham, Knt. one of the Barons of his Majeſty's Court of Exchequer; Charles Runnington, Eſq. Serjeant at Law; Judges of Aſſize; William Borradaile, Eſq. High Sheriff; and the Grand Jury, on Thurſday, the 2d Day of Auguſt,* 1804. *By the Rev. John Barwis, A. M. Rector of Niton, in the Iſle of Wight, and Chaplain to the High Sheriff.* 4to. 18 pp. 1s. Rivingtons. 1804.

This is the ſecond Aſſize Sermon publiſhed by Mr. Barwis in the ſame year. The former was noticed by us, (vol. xxv. p. 690,) in connection with another diſcourſe, by this author, on the Duties of Volunteers. The preſent is the ſuperior of the two Aſſize Sermons. The text is particularly well choſen. "Thus ſpeaketh the Lord of Hoſts, ſaying, execute true judgment, and ſhew mercy and compaſſions every man to his brother." Zechar. vii. 9. Mr. Barwis takes occaſion from it to expatiate on juſtice and mercy, the nature and connection of which he ably illuſtrates. He particularly remarks, that a ſteady and regular adminiſtration of public juſtice is the beſt cure for the irregularities of private revenge. To this cauſe he attributes chiefly the merciful character of our countrymen.

"This laſt has given riſe to a very generally prevailing opinion, that the natives of this land are *by nature leſs* cruel, leſs addicted to bloodſhed, than thoſe of any other. The remark is true, but not the cauſe aſſigned. The merit is not in the men, but in the conſtitution under which they live. If the dagger of the aſſaſſin be unknown, if the rage of the moment more rarely impel to ſanguinary vengeance here than elſewhere, it muſt be attributed

attributed to the well-founded hope, that he who has ſuffered wrong will find redreſs. This is the ſureſt preventive of barbarous ferocity of every kind, and is the parent of the moſt genuine mercy." P. 12.

There is undoubtedly truth in this remark, but not without qualification. The conſiderate and reflecting character of our countrymen is ſurely the primary cauſe of this diſtinction, and has given riſe to the very laws which aſſiſt and confirm that diſpoſition to mercy. Long before our preſent conſtitution was eſtabliſhed, the general character of the people was the ſame; and the Hiſtory of England is throughout a picture of mildneſs and humanity, ſtrongly contraſted with the bloody and wanton ferocity which every where marks the civil and religious contentions of our neighbours in France.

ART. 25. *The Plague ſtayed: a Scriptural View of Peſtilences, particularly of that dreadful Peſtilence, the Small-pox, with Conſiderations on the Cow-pock; in Two Sermons, with copious Notes and Illuſtrations. By the Rev. James Plumptre, M. A. Fellow of Clare Hall.* 8vo. 77 pp. 2s. 6d. Cambridge, printed. Rivingtons, &c. London. 1805.

There is ſomething altogether very peculiar in this publication. Two ſermons are here printed, which, in their main ſubſtance, are the ſame; except that the ſecond has a different introduction; and contains ſome general arguments in favour of inoculation, which were not thought neceſſary in the firſt. The former was preached before the Univerſity of Cambridge, the latter in a country pariſh near Cambridge. The ſame notes and illuſtrations ſerve, in a great degree, for both.

To give an exact opinion of them, is by no means eaſy. They contain much that is ſound and uſeful, reſpecting the hiſtory of the ſmall-pox, and the recommendation of the cow-pox: but much alſo, that is far beyond our comprehenſion, in other reſpects. The title pages, both general and particular, ſeem to imply, "*ſcriptural* views of the *ſmall-pox*;" and the prophecies are, by ſome means, very copiouſly introduced in connection with it: with what propriety we really cannot ſee. In a note, (p. 27.) a fanciful relation between the name of *Jenner* and the Greek verb γενναω, with its derivatives, is ſaid to ſeem "to be one of thoſe *facts*, to which the thinking mind is fearful of allowing too much or too little moment!" As far as our minds are capable of thinking, we have not a particle of doubt, that it ſhould not be allowed the ſmalleſt moment whatever. It is a mere pun; and has no more validity for being found in Greek, than if the ſimilarity of ſound had happened to be traced in Perſic, the language of Ava, or that of New Holland. Yet the piety and good intention of the diſcourſes are admirable; and that which was addreſſed to a rural congregation, would there, doubtleſs, have a good effect.

POLITICS.

POLITICS.

ART. 26. *Reflections on the Proceedings of the House of Commons on the Nights of the 8th and 10th of April, 1805, embracing a View of the Conduct of Mr. Whitbread and the Whig Opposition on those memorable Nights: To which is annexed, a verbatim Copy of the Act for regulating the Office of the Treasurer of his Majesty's Navy.* 8vo. 94 pp. Ginger. 1805.

The character which has been given of a former publication by this writer ("his Strictures on the Tenth Report *,") applies almost literally to the work before us. Whatever may be the merits of the cause which he supports, the hardy assertions, the coarse sarcasms, and the profuse invectives of this author, are by no means calculated to do it service. But the cause itself is now submitted to the highest tribunal in this kingdom, and it would be equally unfair and indecent to anticipate the judgment which it may be supposed to deserve.

ART. 27. *A Sketch of the Political State of Europe at the beginning of February, 1805. By William Hunter, Esq. Author of the "Vindication of the Cause of Great Britain," and other Political Tracts.* 8vo. 205 pp. 4s. Stockdale. 1805.

The "Vindication of the Cause of Great Britain," announced in the title page as the work of this author, was † favourably noticed by us soon after its appearance. The work before us is written in the same patriotic spirit, but not with equal judgment; for, in his zeal to embrace every topic which the present circumstances suggest, the writer has fallen into needless repetitions, and a tedious prolixity. To those readers, however, who may not be very conversant in the subjects here discussed, many observations, which to us appear trite, may be found interesting.

The author commences his work with a statement of the causes which led to the present situation of public affairs, and this induces him to review, at some length, the modern history of Europe. The French Revolution, and its consequent enormities, he ascribes to the writings of those "Atheists, Freethinkers, Voluptuaries, and political Enthusiasts," who, about half a century ago, produced a change in the public opinion. After discussing this fertile topic, and various others connected with it, at considerable length; and after stating also the leading circumstances of the late war, together with the consequent situation of each of the

* See British Critic for June 1805, p. 697.
† See Brit. Crit. vol. xxii. p. 204.

principal

principal European powers, the author points out to each the neceſſity of withſtanding the violent and unceaſing encroachments of France. He then juſtifies by arguments, which we deem concluſive, not only our renewal of the war with Bonaparte, but the ſubſequent rupture with Spain; and ſuggeſts many conſiderations reſpecting the management of our navy, the recruiting of our armies, and the general conduct of the war; ſome of which are trite, but others important, and, in our opinion, well worthy of attention. The Catholic Queſtion is alſo agitated, and the motives for at leaſt heſitating to grant, if not wholly rejecting, the claims of that body, are very fairly and clearly ſet forth. Laſtly, the author reverts to the war in which we are engaged, and ſtates the terms on which alone it can be honourably and ſafely terminated. We agree in moſt of the opinions which he has given on public affairs, and think his work, though it has undoubtedly the fault already noticed, is creditable to his underſtanding, his information, and above all to his public ſpirit and patriotiſm.

NAVY.

ART. 28. *Navy. Facts, reſpecting the Royal Navy, and his Majeſty's Dock-Yards; ſhewing the Fallacy of the Aſſertion, that an efficient and powerful Navy may be kept up, even in Time of War, without having Recourſe to the Merchants' Yards.* 4to. 11 pp. No Publiſher's name. 1805.

The queſtion, "whether a ſufficient number of ſhips of war can be built in the King's yards ſolely, without having recourſe to thoſe of the Merchants?" though of late much agitated, was never, we believe, raiſed till the Earl of St. Vincent preſided at the Board of Admiralty. It ſeems to have been a favourite opinion with that Board, that the ſyſtem ſo long practiſed, of contracting with ſhip-builders for the building of a part of our Navy, was erroneous, and they accordingly laid it aſide. The writer before us maintains the contrary doctrine, and ſtates ſome ſtriking facts in ſupport of his opinion. The point might however, we conceive, be aſcertained, nearly to a certainty, by calculations of the average work performed in the King's yards, for a certain number of years, during war and peace, and an inquiry how far the naval eſtabliſhments might, if neceſſary, be increaſed.

ART. 29. *A Statement of the Caſe between Captain Robert Keen, of the Royal Navy, and Mr. Robert Seppings, Maſter Shipwright of his Majeſty's Yard at Chatham, reſpecting an Invention for obviating the Neceſſity of lifting Ships in the King's Docks.* 8vo. 36 pp. 1s. Johnſon. 1804.

"The diſputes of individuals," ſays this author, "are ſeldom intereſting to the public." He might have added, that this is a caſe

case which not the public, but his own official superiors, must decide. We do not therefore conceive that a statement of it here would be interesting to our readers, or is necessary in justice to the author. The whole depends on a few facts; and if they are as stated by Mr. Seppings (especially that decisive circumstance of *his plan having been on trial before the time when Capt. Keen alledges that he communicated his ideas on the subject to Mr. S.*) there can be no doubt of his having a prior claim to the merit of the invention.

NATURAL HISTORY.

ART. 30. *Werneria; or short Characters of Earths: with Notes, according to the Improvements of Klaproth, Vauquelin, and Hauy. By Terræ Filius.* 12mo. 105 pp. 4s. Baldwin. 1805.

Technical verses are never very delightful, and *Terræ Filius* has certainly not succeeded in the attempt, if he made it, of giving new grace or elegance to such a plan. Let us take the first example that occurs.

Fluate of Lime, &c.

"Of divers colours, and in various shapes,
Of cube, or mass amorphous, fluor's found;
Transparent oft', of sparry texture, hard
And brittle, tho' not with steel igniting *." P. 17.

The author says, "Every boy can tell how much easier he gets by heart his Latin grammar, in heroic verse, than his Greek in unmeasured prose." True, good Sir, but to make the comparison hold, the lines given should be *verse*, which we apprehend cannot be said of the fourth of those given above; nor of the first, fifth, and seventh in the following quotation.

Carbonate of Baryt.

"*The carbonate of baryt most commonly*
Is found in mass amorphous; but sometimes
In crystals of six sides, with pyramids
Join'd base to base; of faint transparency,
In texture compact, and with diverging
Striæ, in lustre moderate, milk-white,
Or greyish, or with a tinge of yellow,
By no means hard, and yielding to the knife." P. 25.

It is better surely to be ignorant of mineralogy, than to attempt committing to memory such flimsy inharmonious stuff as

* Why not?
"And brittle, though with steel it strikes no fire."
So little effort would mend these strange lines.

this,

this. Dates are almoſt impoſſible to be accurately remembered, without a technical method, and therefore ſome ſenſible men have ſubmitted to labour through ten or a dozen ſuch lines as, Troy *abeif*, olympois, Romput, &c. But he who cannot remember the deſcription and characters of a mineral, without ſuch a barbarous jargon as this to aid him, is not fit to learn any thing.

MISCELLANIES.

ART. 31. *Six more Letters to Granville Sharp, Eſq. on his Remarks upon the Uſes of the Article in the New Teſtament. By Gregory Blunt, Eſq.* 8vo. 195 pp. 5s. Johnſon. 1803.

The baſis of theſe Letters is a virulent prejudice againſt the doctrine of the Trinity, which drives the author almoſt to madneſs in his indulgence of it. He begins (that is the writer of the preface begins *) by aſſerting, that "the doctrine of the Trinity is pretty generally admitted to be in the wane, by critical ſcholars, and rational Chriſtians;" an aſſertion directly in contradiction to the fact. Critical ſcholars certainly do not deem it ſo; nor *rational Chriſtians*, unleſs by that name he means excluſively the partizans againſt it, ſuch as himſelf, whoſe opinion, in ſuch a caſe, is of no value. This decline of the doctrine being ſuppoſed, Mr. Sharp's treatiſe on the Greek article is conſidered as a deſperate remedy in a deſperate caſe. In our opinion there is no proof of a deſperate caſe ſo ſtrong, as the intemperate uſe of ridicule, in a queſtion of ſerious moment. To raiſe the laugh of fools, is to triumph among fools, and they are in many claſſes the majority. As Wilkes truſted he ſhould beat the man who threatened to take *the ſenſe* of the city, by taking *the nonſenſe* of the city; which how effectually he did, all who are old enough remember.

In the paltry pertneſs of calling himſelf *Gregory Blunt*, becauſe he attempts to anſwer *Granville Sharp*, and ſimilar efforts at buffoonery, conſiſts a great part of the merit of this writer. The quantity of duſt, with which he endeavours to cloud a plain and ſimple propoſition, is a ſtrong proof of his diſtreſs; and to follow him through all his ribaldry would be to make a book almoſt as tedious and confuſed as his own. The plain and ſimple queſtion is, whether, according to the idiom of the Greek language, as well as the practice of the ſacred writers, certain paſſages in the New Teſtament ought to be tranſlated according to Mr. Sharp's rules, or according to the modes which he conſiders as corrupt. To this point the teſtimony of Beza, a Greek

* Moſt probably the ſame perſon, though pretended to be another.

scholar of acknowledged learning, is far above that of the anonymous *Blunt*; and *he* says, "*id* CERTÈ *postulat Græci sermonis usus, quum unus tantum sit articulus, duobus istis,* Θεου και Σωτηρος, &c. *communis.*" To confirm this *fact*, the Greek fathers were examined by *Mr. Wordsworth*; not as men of authority in other respects, but as men who might be supposed to understand *their own language.* To oppose these plain things, Mr. Blunt is obliged to censure the writers of the New Testament, in the mass, "as popular, loose, informal writers," and to speak of the writings of the fathers, as "the accumulated filth of fourteen centuries," &c. though he must know that they cannot *honestly* be so depreciated; and that, if they could, the real question is not what the sentiments of the writers were, but whether they understood Greek or not, which was their native language. Mr. Sharp's remarks, and Mr. Wordsworth's illustrations, are too solid to be affected by such sophistry.

When these Letters first appeared, they were attributed to persons of credit, attached, or supposed to be attached to the Socinian cause. But these nominations have one by one been withdrawn, and the letters remain at this hour more unfathered than ever, probably because the bantling is perceived not to be worth owning. We have been tardy in our account of them, from real disgust in wading through such a mass of ribaldry; and from an occasional doubt whether we should treat of them at large, or in this general way. On full consideration we have deemed this notice amply equal to their worth; but if to any person it should appear otherwise, champions cannot be wanting *, whose time is more at their command, to attack the enemy on every inch of his ground, and beat him off from every one of his positions.

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* No one could be more able, were it worthy of his labour, than Dr. Burgess, the excellent and learned Bishop of St. David's, who gives a good general view of Mr. Blunt's demerits, in a note on his primary Charge. (See Brit. Crit. xxv. 467.) He says, that these Letters "are very well calculated to mislead the unlearned reader by abstract questions, gratuitous assertions, and hypothetical examples; but communicate nothing on the score of authority, which bears any comparison with the unanimous consent of the Greek fathers; and nothing at all which has any pretence to grammatical observation." He adds, that the author's "use of the Port Royal Greek Grammar, his new mode of construing Greek, and his misapplication of English phraseology to Greek idiom are too ill-grounded, and their defects too palpable, to escape the notice of a sensible school-boy." Note, p. 19.

ART. 32. *A Voyage round the World in the Years* 1800, 1801, 1802, 1803, *and* 1804, *in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson, and Norfolk Island. By John Turnbull.* 3 vols. 12mo. 13s. 6d. Phillips. 1805.

These volumes exhibit a more circumstantial account of the various islands in the South Sea, and of Otaheite in particular, than we have elsewhere seen. The picture, however, cannot be very pleasing to readers of benevolent feelings. The author represents these poor islanders as benefited in no respect by their communication with Europeans, as greatly diminished in population, and as subject to various diseases with which they were before wholly unacquainted. Capt. Cooke computed the population of Otaheite at two hundred thousand. This author asserts, that it has now dwindled to five thousand (surely impossible!); neither does it appear by this account that any considerable progress has been made by the Missionaries, whose potent exertions are nevertheless spoken of in the highest terms of commendation. The work is on the whole interesting, though defaced by various inaccuracies of style and language. Many useful hints are also given to those who may hereafter visit these islands; the inhabitants of which, according to Mr. Turnbull, remain still distinguished by the vices and weaknesses which first attracted the astonishment and pity of our countrymen. Their propensity to theft is unalterable; human sacrifices are still continued, and the horrible society of the Arreoys still exists.

ART. 33. *L'Ami des Meres, ou Lettres sur L'Education precedées du Tableau des Sentimens que la Nature inspire à l'Homme pour sa Mere, et du Precis des bienfaits qu'il doit à son Amour.* 4 Vols. 12mo. P. 16. Dulau. 1805.

These volumes are introduced with an honest effusion of gratitude to the English nation in general, and to Mr. Lock of Norbury Park, in particular, for the singular humanity and generosity with which they distinguished the French, who were compelled to take refuge in this country, from the barbarity of their unworthy countrymen. The work is divided into four parts, each occupying a distinct volume. The first volume discusses the subject which the title page above represents; the second volume treats on "Education de la Conscience;" the third, "Education du Cœur;" the fourth, "Education de l'esprit." The style is easy and elegant, and the author's maxims unexceptionable; indeed he is entitled to the highest commendation for having, in opposition to many of his countrymen, made a love of religion, and the practice of the Christian virtues, the ground-work of all the precepts he inculcates. We heartily wish that this publication may be successful, and have not the least scruple in recommending

mending it. The writer is the Abbe Carron le Jeune. Two letters, commendatory of the work, are prefixed; one from the Bishop of Montpelier, the other from M. du Baurblanc.

ART. 34. *Light Reading at Leisure Hours, or an Attempt to unite the proper Objects of Gaiety and Taste in exploring the various Sources of rational Pleasure, the fine Arts, Poetry, Sculpture, Painting, Music, Dancing, fashionable Pastime, Lives, Memoirs, Characters, Anecdotes, &c. &c. &c.* 8vo. 5s. Ridgway. 1805.

We always take up a book having a long title page with suspicion, and remembering the old proverb, "that all is not gold that glistens." This publication professing the discussion of so great a variety of subjects, any one of which would have afforded ample exercise for the finest talents, excited a double portion of distrust. However, as it is not the duty of a Critic to decide at first sight, we determined to travel through the volume, and are obliged to confess that we have not often been more agreeably surprised and detained. We met with a great number of anecdotes perfectly new to us, and advise such of our readers as are fond of Light Reading, to make this book their companion in a post-chaise, or put it in possession of their parlour window.

ART. 35. *Sketches relative to the History and Theory, but more especially to the Practice of Dancing, as a necessary Accomplishment to the Youth of both Sexes; together with Remarks on the Defects and bad Habits they are liable to in early Life, and the best Means of correcting or preventing them, intended as Hints to the young Teachers of the Art of Dancing. By Francis Peacock, Aberdeen.* 8vo. 5s. Longman and Rees. 1805.

Forty years ago we should have been better able to have ascertained the merits of this work, and to have entered into the spirit of it, than we can be supposed to be at present. Alas, the shuffling gait, the stoop in the shoulders, and the turned-in toes, of very ancient critics are beyond the power of discipline. But we have read this book with satisfaction, and recommend it to younger practitioners in the art. It communicates some pleasing anecdotes from Lucian, Athenæus, Diodorus, and others; and, among many useful observations, contains the following: "Young people, even when they are in good health, do not naturally attend to the posture most proper for them to sit in; they generally think only how they may make themselves easy in that situation, and therefore the position they commonly adopt is improper. Some sit upon one hip, this shortens that side to which they recline; others sit with their bodies bent forwards, and this gives a roundness to the back (*our own case precisely.*) Leaning against the back of a chair,

chair, particularly if the seat be broad, has the same effect; when they do this, the head naturally comes forward."

The author has had upwards of sixty years experience, and has the advantage of the tuition of "a Desnoyer, a Glover, and a Lally," and speaks withal so modestly of himself as greatly to prepossess us, unskilled as we are in his art, in his favour. Indeed, we would not unwillingly put ourselves under the tuition of this accomplished gentleman, but that we apprehend it is too late for us to learn any new step, except the *Pas Grave*.

ART. 36. *Fisher's Grammar improved; or an English Grammar, in which Fisher's Plan is preserved, and the Work made more perfect, by various Amendments; in Orthography and Prosody, from Walker, Sheridan, and others; and in Etymology and Syntax, principally from Lowth. The Third Edition, much improved. By the Rev. J. Wilson, Vicar of Biddulph, and Master of the Free Grammar School in Congleton.* 12mo. 184 pp. 2s. bound. Congleton, printed. Sael, &c. London. 1803.

The former editions of this Grammar did not come into our hands, but, by the report of the present Editor, in his preface, they must greatly have wanted correction. Mr. Fisher, we presume, was a North Britain, since we are told that he had ranked *Head* and *Heed*, *Poor* and *Power*, &c. as words of the same sound. Some provincialities, however, still remain; since the learner is told in page 10, to pronounce *Worsted*, Wus-ted, with short *u*; *Creature*, Creet-yer; *Failure*, Fail-yer, &c. At the same time, such errors, on examination, appear to be now very rare, and may easily be pardoned, on account of the great variation, and frequent anomaly of our pronunciation. As a Grammar, the book appears to be well digested, and calculated for practical use; nor can the publishers, who called in the aid of Mr. Wilson, have reason to repent of the confidence placed in him.

ART. 37. *Charms of Literature, consisting of an Assemblage of curious, scarce, and interesting Pieces, in Prose and Poetry, divided into pathetic, sentimental, harmonious, moral, and Gothic Subjects. Embellished with Engravings on Wood by Bewick.* 3d Edition. 3s. 6d. Mitchell. 1805.

It is no matter of surprise to us that this little volume should pass through three editions before it came to our hands, for it is a very convenient, cheap, and entertaining publication for young persons. It contains a great variety of matter, selected with proper attention to the intellectual faculties of young persons. The embellishments by Bewick are no important addition, indeed they are of very inferior execution.

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ART. 39. *Sketch of His Majesty's Province of Upper Canada. By D'Arcy Boulton, Barrister at Law.* 4to. 99 pp. 7s. Nornaville and Co. 1805.

This account, though slight, as the title of Sketch implies, has the advantage of being the result of actual observation. Its information also is directed, very principally, to a point which is of the first importance to those who think of settling in that remote province; by stating the comparative fertility of the several townships, and their local advantages, or disadvantages, with respect to markets, and to land or water carriage. The author every where extols the province of Upper Canada as superior, in all respects, to the adjoining settlements belonging to the United States. The following general advice, we insert, as useful to the persons described, and honourable to the author of the tract.

"Europeans who quit their native soil for the western world should, before they leave their home, weigh maturely the cause of their departure. If politics form a part of their reason, I should wish them to make choice of the United States, *not as preferable in themselves, or because that government will better please them*; but because discontented, or disappointed politicians would not suit the province, I have undertaken to describe. I shall presume, however, the object of an emigrant to be, to remove to a spot, where he can, with greater ease, maintain a rising family, and increase a small capital. Such a settler will find Upper Canada well suited to his purpose. English people, untainted by political speculations, are naturally attached to their own constitution. I confess, for my own part, that when I first crossed the St. Lawrence, and set my foot on British ground, after residing in the American States, I perceived sensations, that were unexpected, even to myself. I seemed at once to step home. I need not describe my feelings on this occasion; a true Englishman can well imagine them, and with respect to those that are not so, I am perfectly indifferent." P. 3.

This account is divided into eleven chapters; and an appendix is subjoined, containing an alphabetical list of places, for the sake

ſake of giving a ſhort account of thoſe townſhips, &c. which had been omitted in the general deſcription. A neatly engraved map of Upper Canada is prefixed. We underſtand the author to be a riſing man in the profeſſion of the law in that country; and there can be no doubt, that his account may be relied on as authentic. It is reſpectfully dedicated to His Majeſty.

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Athenæus, Vol. vii.

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We have received the favour of *Anglo-Scotus*'s letter, and will attend to it in all particulars.

In the queſtion propoſed to us by *Docilis*, he will ſee, upon reflection, that thoſe who have in any way diſgraced their baptiſm, are very different from thoſe who never received any. But, in all ſuch caſes the great difficulty is to have ſufficient proof of the fact: and it is the ſame with reſpect to the rejection of particular perſons from communion.

LITERARY INTELLIGENCE.

The Bookſellers have agreed to reprint *Dr. Johnſon's Engliſh Poets*, with the addition of *Chaucer*, *Spenſer*, and the other early poets, as well as the moſt eminent of thoſe poets who have died ſince *Dr. Johnſon's* ſeries cloſed. The whole will form a complete body of Engliſh poetry. The early poets will be collated, and the additional Lives written, by *Mr. Alexander Chalmers*.

A new edition of *Dr. Johnſon's* works, being the fourth ſince his death, is alſo in the preſs, and will appear in the early part of the winter. This has ſome additions, and illuſtrative notes.

The *Rev. Henry Boyd*, tranſlator of *Dante*, has nearly ready for publication *The Woodman's Tales* and other poems.

A Life of *Foote*, by *Mr. Cooke*, is in great forwardneſs.

ERRATA.

In our laſt, p. x of the Preface, for *Banon* read *Barrow*
P. xix do. for *Zotts*, read *Zotti*,

THE

BRITISH CRITIC,

For SEPTEMBER, 1805.

Δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ αὐτοῖς φίλοι ὦμεν καὶ τοῖς θεοῖς, αὐτοῦ τε μένοντες ἐνθάδε, καὶ ἐπειδὰν τὰ ἆθλα αὐτῆς κομιζώμεθα. PLATO.

Our care ſhall be to unite juſtice with wiſdom, that we may be at peace with ourſelves, and with Heaven, both while we remain here, and when we are to receive the reward of this conduct.

ART. I. *The New Cyclopædia, or Univerſal Dictionary of Arts and Sciences; formed upon a more enlarged Plan of Arrangement than the Dictionary of Mr. Chambers; comprehending the various Articles of that Work with Additions and Improvements; together with the New Subjects of Biography, Geography, and Hiſtory; and adapted to the preſent State of Literature and Science. By Abraham Rees, D.D. F.R.S. Editor of the laſt Edition of Mr. Chambers's Dictionary; with the Aſſiſtance of eminent profeſſional Gentlemen, Vol. I. 4to.* 1l. 16s. Longman and Rees. 1802.

IT is not our cuſtom to review works of this kind while they are paſſing in ſucceſſive volumes through the preſs; and we had no intention of making an exception in favour of the work before us, till very lately, when we were put in mind of the influence of the French *Encyclopedie* on the reli-

gious and political principles of that nation; and of the conſequences which occaſioned the Britiſh Critic to be brought forward. A Cyclopædia, or Dictionary of Arts and Sciences, is indeed one of the moſt powerful engines that can be employed, either to ſubvert or to ſupport the conſtitution, as well in church as in ſtate; and though we are far from entertaining any unfavourable opinion of the principles of the Editor of this Cyclopædia, it is our duty to watch over the progreſs of his work, and to point out as well its faults as its merits, that the former may be corrected, and the latter increaſed. In doing this, we ſhall certainly not deviate from our uſual impartiality; and we truſt that even Dr. Rees himſelf ſhall have no cauſe to blame the ſeverity of our reprehenſions; eſpecially as they will be made while he may turn them to advantage.

It is not however without regret, that we feel ourſelves compelled to cenſure before we have an opportunity to praiſe; but we ſhould not diſcharge our duty either to the public, or to Dr. Rees, were not we to obſerve, that in the very title of this work there is ſomething bordering on abſurdity. One Cyclopædia may certainly be more *ſcientifically* arranged than another, and it is a point which ſeems not to be yet decided, which of the various plans that have been adopted, is in this reſpect entitled to the preference; but it is not conceivable, that one *Dictionary* can be formed upon a more enlarged PLAN *of arrangement* than another; becauſe no arrangement can extend a Dictionary beyond the limits preſcribed by the alphabet.

We are acquainted with but three *forms*, under which works of this kind have hitherto been arranged; that which was employed by Mr. Chambers; that of the French Encyclopediſts; and that of the Encylopædia Britannica; and it may be a queſtion which of theſe forms admits of moſt matter within the ſame compaſs. But ſince the editor of the New Cyclopædia has adopted Mr. Chambers's arrangement, it is ridiculous to ſay that one of theſe two works is formed upon a more *enlarged plan* of arrangement than the other.

For his preference of this form before the other two, Dr. Rees has aſſigned reaſons, which, if his work is to be conſidered as a mere *Dictionary*, it will not be eaſy to anſwer; but perhaps this is not the proper idea of a *Cyclopædia*. The original word certainly ſignifies, as Johnſon has explained it, "a circle of knowledge, or a courſe of the ſciences;" but who would give or take a courſe of this kind by breaking each ſcience into fragments? The editor is aware of this

objection

objection to his plan, and endeavours to obviate it by the following arguments:

"A Dictionary is intended for communicating knowledge in an eaſy and expeditious manner; and it is deſirable, that the ſeveral articles ſhould be ſo full and comprehenſive, as to afford ſufficient inſtruction on the ſubjects to which they relate, without the neceſſity of recurring to another Dictionary, or to an Index, for further information. It may be ſaid, indeed, that the ſciences are thus mutilated and mangled; and that it is impoſſible to preſerve their unity without diſcuſſing each in a ſeparate treatiſe. We readily allow that this inconvenience is inſeparable from the form of a Dictionary; but at the ſame time, we think that this may be remedied, in a very conſiderable degree, by that kind of ramification of the principal ſubject, which, with ſuitable references, will lead the reader to ſubordinate articles that form, by their mutual connection and dependance, an aggregate or whole, ſuperſeding in all common caſes the neceſſity of a diſtinct treatiſe. Theſe references, when judiciouſly diſtributed and arranged, will ſerve, like the index of a book, but much more effectually, to lead the reader from one ſubject to another; they will enable him to perceive their relation to each other; and they will direct him how to collect and combine the diſperſed parts of any ſcience into one entire and regular ſyſtem. Each article will afford him, as it were, a diſtinct *lecture*, and he may purſue the ſame courſe of ſtudy by the means now ſuggeſted, or vary it, as he thinks proper." (*Advertiſement.*)

But does Dr. Rees really imagine, or does he hope to perſuade the public, that the form of a Cyclopædia, in which each ſcience is divided and ſubdivided into a vaſt number of parts; and thoſe parts diſperſed, not in a regular order, but at random, through twenty quarto volumes, bears any reſemblance to a courſe of lectures read on the ſciences, from the different profeſſorial chairs in a univerſity? Every lecturer, who is maſter of the ſcience which he profeſſes to teach, begins with explaining the nature and object of that ſcience; and when he has defined his terms, proceeds gradually from that which is known to that which is unknown; or, to ſpeak more correctly, from that which is better known to that which is leſs known, till he has in a logical order gone through the whole, and carried the minds of his audience along with him. No arrangement ever ſurpaſſed that of the propoſitions in the firſt ſix books of Euclid; and any man of a ſound underſtanding may ſoon make himſelf maſter of thoſe propoſitions by perſevering ſtudy, without the aid of a treatiſe; but could this be accompliſhed were they completely diſarranged? Dr. Black's *Lectures on the*

Elements of Chemiſtry, publiſhed by the late profeſſor Robiſon, of Edinburgh, would, twenty years ago, have been a preſent to the public of incalculable value; and notwithſtanding the advanced ſtate of the ſcience at preſent, and the numberleſs publications on it both at home and abroad, there is perhaps no work, from which a reader, deprived of the benefits of oral inſtruction, may acquire ſuch juſt notions of the nature and objects of Chemiſtry, and of the proper method of cultivating the ſcience, as from theſe lectures. But ſurely Dr. Rees will not ſay, that this could have been the caſe, had the lectures been publiſhed without any arrangement, in the ſtate in which they were put into the hands of the editor *; and yet ſuch a publication would have exhibited a view of the ſcience of Chemiſtry very ſimilar to that which is exhibited of every ſcience in a Cyclopædia, publiſhed on the plan employed by Chambers.

In vain are we told of "that kind of ramification of the principal ſubject, which, with ſuitable references, will lead the reader to ſubordinate articles, that form by their mutual connexion and dependance, an aggregate or whole." Such references can be a guide not to the ſolitary ſtudent, but only to him, who either has an opportunity of aſking a learned profeſſor, in what order the ſubordinate articles ſhould be read, or is himſelf already acquainted with the diviſions and arrangement of the ſcience.

But this inconvenience, whatever it may be, is inſeparable, ſays the editor, from the form of a Dictionary; and he makes ſome objections to the plan of the *Encyclopedie Methodique*, which we have no inclination to combat. "The inconveniency and perplexity," which attend the multiplication of alphabets, form indeed an objection againſt that mode of arrangement, which it is not poſſible to obviate; and yet this is by no means the moſt powerful objection which occurs to us againſt the arrangement and conſequent magnitude of the Encyclopedie Methodique. That work may indeed, as Dr. Rees ſuppoſes, be made a complete library, if a regular ſyſtem of each ſcience can be conſtructed in the form of a *Dictionary*; but no man, who reads for the acquiſition of knowledge, and does not form a library for learned oſtentation, would chooſe to expend money in the purchaſe of *one immenſe work*, of which the profeſſed object is to ſuperſede the neceſſity of recurring to any other. No man has talents adequate to the full com-

* See the preface to Black's Lectures, and Britiſh Critic, Vol. XXI, pp. 656, 657.

prehenſion

prehenſion of *every* ſcience, and the principles of *every* art; nor will the divine, the lawyer, the phyſician, or the ſtateſman think of ſtudying his appropiate ſcience in a Dictionary. It is indeed true, as has been often remarked, that there is ſuch a relation of the ſciences to each other, that he who would be eminent in any one ſcience, ſhould endeavour to acquire ſome general knowledge, ſuperficial as it muſt be, of the whole circle. To facilitate the acquiſition of this kind of knowledge is one object, of which the editor of a Cyclopædia ſhould never loſe ſight, for it is by much the moſt important object which the nature of his compilation can poſſibly attain; but the French Encyclopædia profeſſes to *exhauſt* every ſubject, of which it treats; while in the New Cyclopædia, by Dr. Rees, no connected view is given of any ſcience or of any art.

The editor indeed, ſpeaking of the plan that has been adopted by other modern compilers of works of this kind, and alluding, we ſuppoſe, to the *Encyclopædia Britannica*, ſays, that "in a publication of a limited compaſs, ſuch as bookſellers may undertake, and the general claſs of readers purchaſe, it is hardly poſſible to combine ſeparate articles, ſufficiently inſtructive, with treatiſes, equally comprehenſive and complete."

That it is impoſſible, within a moderate compaſs, to explain every technical term, and to give ſyſtems of every ſcience ſo complete, that the profeſſional ſtudent,—the divine, the lawyer, or the phyſician, &c. whoſe life is devoted more particularly to the cultivation of *one* ſcience, ſhall have occaſion to conſult no other work for information, is certainly true. But what ſhould render it impoſſible to combine with ſeparate articles, in the form of a Dictionary, treatiſes ſufficiently comprehenſive to ſerve the purpoſe of thoſe profeſſional men, who are laudably ambitious to acquire ſome knowledge of the whole circle of the liberal ſciences, we profeſs ourſelves unable to conceive. If, indeed, we may judge from the ſucceſs of thoſe who have attempted it, to conſtruct a Cyclopædia on this plan, is far from an eaſy taſk. The principal contributors to the third edition of the Encyclopædia Britannica were men of high profeſſional eminence; and yet ſo defective were ſome of the treatiſes furniſhed by them, that the editor was obliged to reſume the ſubject under the denomination of ſome branch of the ſcience, and to diſcuſs a ſecond time, in a ſubordinate article, what ought to have been diſcuſſed once for all in the general ſyſtem. This indeed can excite no wonder in a reflecting mind. To compoſe ſyſtems of ſcience for a Cyclopædia of moderate length,

and yet so perfect as to supersede the necessity of those subordinate articles, of which the subjects are discussed partly under their proper denominations, and partly under the several systems to which they belong, would require so comprehensive a view of the several sciences in all their *minutest ramifications*, as can hardly be present at once to the mind of any man; and if this difficulty presented itself to Dr. Rees, we are not surprized that he shrunk from before it. To us there seems but one way in which it can be completely overcome; and that is by writing all the systematic treatises, and revising them carefully, before a single article of the *Dictionary* be put to the press. Were this to be done by men of science, capable of minute attention and patient labour, an Encyclopædia might be compiled within the compass of fifteen or sixteen volumes, exhibiting such a view of the sciences as the world has not yet seen, in any work under that denomination.

Dr. Rees, however, is of a different opinion. "To those, says he, who usually consult Dictionaries for information, the plan of combining scientific treatises with separate articles, is by no means the most eligible." It certainly is not the most eligible to those who consult *mere Dictionaries*, or who consider Cyclopædias as nothing more than *Indexes* to science, in which the technical terms are explained, short histories given of each science, and the authors mentioned who have most successfully treated the multifarious subjects. The success, however, of the Encyclopædia Britannica, and of various other Encyclopædias, to be noticed by us in due time, should have suppressed this remark; as it proves with the force of demonstration, that it is not as mere *Dictionaries*, that such works are encouraged by the public. A mere Dictionary of Arts and Sciences, when accurately compiled, is indeed highly valuable to those who want only an Index to knowledge; but such a work may surely be comprised within a much smaller compass than twenty quarto volumes. Such, however, is the nature, and such, probably, will be the extent, of the New Cyclopædia;

—"in which it is proposed to give, under each distinct head of science, an historical account of its rise, progress, and present state, concisely and yet as comprehensively, as the limits of the work, and the sources of information possessed by the compilers, will allow; to specify the subjects which such sciences include; to refer to those articles in which the discussion of them occurs; and to point out such publications as afford fuller information. References of this kind will be introduced under each separate article,

article, wherever they ſhall be thought neceſſary and uſeful; and thus the reader will be able to judge concerning the authorities upon which the compilers of the ſeveral articles depend; and if he ſhould have opportunity or inclination, he may recur to them for himſelf." (*Advertiſement.*)

Theſe references are indeed the moſt valuable part of the work, as they make it, what ſuch a work can only be, a very complete index to general ſcience. Conſidered in this point of view, the editor's *plan of arrangement* is excellent; and it is our buſineſs now to report with what ſucceſs that plan has been executed, as far as the work has hitherto proceeded. It muſt not, however, be expected, that our report is to be the reſult of our having with attention read every thing contained in the Dictionary. To prepare for ſuch a report would be a taſk little leſs laborious, and much more irkſome, than that of the editor himſelf; but we ſhall certainly give a character of no article which we have not read, and read with care.

Under the title A, we are told that "A is ſometimes a noun; for we ſay great A and little *a*; but it is moſt commonly a *definite*, or an *indefinite* article. It is *definite*, and denotes the number *one*, as *a* man is coming, that is, *no more than one*. It is alſo uſed as an *indefinite* article; ſo we ſay, *a* man may come this way; that is, any man."

To ſay that A is ſometimes a *noun* is only pedantic trifling; but it is ſurely erroneous to call it both a definite and indefinite article. It is indeed true, that he who ſays, "*a* man is coming," affirms that only *one* man is coming; but he, who ſays *a* man may come this way, does not affirm that more than one may come; while both ſpeakers leave the individual indefinite and unaſcertained. There is, however, an obvious difference in the wording of the two phraſes; but that difference reſults not from the varying import of the article, which is the ſame in both; but from the firſt ſpeaker uſing the verb in the indicative, and the ſecond in the ſubjunctive or potential mood. The former affirms poſitively, that ſome one thing is *now doing*; the latter affirms, that ſome one thing *may be done hereafter*, without denying the poſſibility of a thouſand ſuch things being done at the ſame time, or a thouſand things of a quite contrary nature. The article A, however, notwithſtanding this groſs blunder, when compared with the ſame article in ſimilar works, is, on the whole, entitled to praiſe.

But we muſt not dwell on matters of ſo little importance; and there is nothing of greater conſequence to be found in ſeveral ſucceeding pages. The editor, after Aikin and En-

field, represents Firmin ABAUZIT, as detecting an error in the *Principia* of Newton, and at the same time as refusing the chair of philosophy in the university of Geneva on account of the weakness of his *talents*. This *may be* true; but it is not often that men possess talents equal to the task of correcting Newton, without being conscious of them. It is however certain, that ABAUZIT, if this account of him may be depended on, was defective in common sense; for he conceived mathematical *demonstration* to be necessary in matters of *testimony;* which every mathematician of a sound mind knows to be incapable of demonstration.

Under the title ABBÉ, we are told that the modern *Abbés*, who have not obtained any fixed settlement in church or state, "are a numerous and useful body; that *they are persons of universal talents and learning;* and that they are held in esteem and respect by people of various descriptions, and particularly by the female sex, to whom they are devoted." Does this numerous body consist of persons, who are *all* possessed of universal talents and learning? And are they *all* held in esteem by the female sex? If this ridiculous article be an abridgement, as we suspect, of the article in the *Encyclopædia Britannica*, the abridger has mistaken the sense of his author, who, in half a column, gives a very just and perspicuous account of the modern Abbés.

"ABBEVILLE, in *Geography*, is said to be the capital of Ponthieu, in the late province of Picardy in France;" but we are not told the name of the modern *department* in which it is situated. Perhaps Dr. Rees hopes, that the revolutionary division of France will soon be done away; but it should certainly be mentioned, as at least a wonderful phænomenon, in a body of arts, sciences, and miscellaneous literature.

The article ABBOT is extremely incorrect, and betrays ignorance of ecclesiastical history. The reader, who wishes for a full and fair account of the rise of that order of ecclesiastics, will find it in Bingham's *Origines Sacræ*, Book VII. chap. 3.

In the article ABBREVIATION, or ABBREVIATURA, Horne Tooke's Επεα πτεροεντα is very improperly introduced. It is indeed true, that the parts of speech are there distributed into words necessary for the communication of our thoughts, and abbreviations employed for the sake of dispatch; and that all words, except the noun and verb, are considered as ABBREVIATIONS. But granting the truth of that ingenious theory, what philosopher would think of classing with the *abbreviatures* made use of in writing by lawyers,

lawyers, phyſicians, and Jewiſh rabbins, *adverbs*, *prepoſitions*, *interjections*, and *conjunctions*, which are conſtituent parts of all languages, and employed as well in *ſpeaking* as in writing by men of *every* profeſſion? Horne Tooke's theory ſhould have been mentioned either under the term WORD, or in the article GRAMMAR; but certainly not where no train of thought will ever lead a man to look for it.

Under the title ABDOMEN, in *medicine*, the reader will meet with a remarkable confirmation of our objections to the plan of this Cyclopædia, if it be meant to teach the firſt principles of ſcience or of art; for the ſtudent of phyſic is referred to not fewer than twenty-four different articles ſcattered through the Dictionary, in order to acquire a ſuperficial knowledge of the diſeaſes of the *abdomen!* The ſurgeon, for the diſeaſes peculiar to his department of the healing art, is referred to twenty-three articles ſcattered in the ſame manner!

The ſeveral articles under the title ABERRATION, are extracted from works of unqueſtionable merit, and are, perhaps, as valuable as *detached* articles of the kind can be.

It is difficult to conceive what can have induced Dr. Rees to affirm, under the title ABGARUS, that the authenticity of that prince's correſpondence with our bleſſed Lord is admitted by Archbiſhop Wake. The very contrary is the fact; for though the Archbiſhop has tranſlated the two letters which are given by Euſebius, as thoſe of our Saviour and Abgarus, and has not thought fit to write contemptuouſly of thoſe eminent men, who eſteemed them genuine, he has delivered his own opinion in very plain terms, and expoſed the impoſture with a ſtrength of argument which it is impoſſible to reſiſt*.

The article ABHORRERS might ſurely have been omitted; and had we the diſpoſition of ſome writers to pry into the motives of the writers, who come under our review, we ſhould be induced to ſay, that ABHORRERS and PETITIONERS were, at this time of day, brought under the notice of the public for no laudable purpoſe.

ABISHAI was not the principal General in the armies of David, but his brother JOAB. Surely Dr. Rees reads his Bible!

We doubt if the term ABLACTATION be in uſe for weaning a child from the breaſt; but we are ſure, that there

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* See the Introduction to his Tranſlation of the Epiſtles of the Apoſtolical Fathers.

could be no good reason for giving us half a column on that word, and then referring to the word WEANING.

The article ABLATIVE ABSOLUTE, in *Grammar*, is nonsense. See Lowth's Introduction to English Grammar.

ABOMINATION, in *Scripture History*, is on the whole a good article; but who would look into it for an account of the *insurrection of the Jews under Berchochab in the reign of the Emperor Adrian?* Under the same title in the Encyclopædia Britannica, we have no such information as this, nor any account of the different interpretations of the phrase *abomination of desolation* that occurs in the book of Daniel; and the omissions, as they shorten the article, render it so much the fitter for a place in a general Index to literature. The word ABOMINATION occurs, however, in Ezekiel, Chap. xviii. in a sense, of which no notice is taken in either of those articles; though it were certainly worthy of notice, more especially as the account of it by Spenser* is far from satisfactory.

ABORTION is an article extremely objectionable. In the first place, Dr. Rees controverts the very general opinion, that women are more subject to abortion than brute animals; though in the book of Genesis, which, as the pastor of a Christian flock, he surely admits to be of high authority, it is expressly said that they are†. This, however, is of little importance compared with the receipts which he gives for procuring abortion, followed by the absurd inquiry, whether the procuring of abortion at an early period be a crime! The editor and proprietor of every Cyclopædia undoubtedly wish their work to be generally read, but what man of real reflection would thus "cast fire-brands, arrows, and death," among the multitude?

The life of the patriarch ABRAHAM is so written as to be of no value; though it might have been made highly instructive, had the author omitted the Rabbinical and Mahometan fictions, to make room for an abstract of what has been written on the command given to the patriarch to sacrifice Isaac, his son. Dr. Rees seems not to have particular talents for biography; and yet he has given us accounts of many obscure men, who, as they contributed nothing to the improvement of science or the arts, are improperly introduced into a work of this kind.

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* De Legibus Heb. Rit. Lib. I. C. 11.

† Chap. iii. v. 16. See likewise Delany's Revelation examined with Candour, Vol. I. Dissert. 7.

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The article ABRAXES contains much curious information, and is incomparably superior to the same article in the Encyclopædia Britannica. The same thing cannot be said of the article

ABRIDGEMENT, which contains no directions whatever for making useful abridgements of books. The compiler, however, subjoins, as he says, two excellent specimens of abridgement; but he does not inform his readers that these specimens are extracted from the Encyclopædia Britannica. This silence would not certainly have been improper, had the extracts, which he has made, been of the number of those articles which have long floated on the surface of science, and are now the property of nobody; but we happen to know, that the article ABRIDGEMENT in the Encyclopædia Britannica was furnished for the second, if not the first, edition of that work, by an ingenious gentleman, who has since both amused and instructed the public by various tracts on rural and political economy. From the Abbé *Gaultier's* book on the subject, much useful matter might have been extracted*.

Under the title ABSCESS we have much valuable information, with references to the best or most approved authors, who have treated of the various species of abscess; but there are likewise references to a great number of other articles scattered through the Dictionary, which might certainly have been read with more advantage, had they been brought together, and reduced into the form of a system. The article however is excellent; as indeed are most of the articles which relate to surgery, and likewise those which treat of questions in law.

ABSTRACTION, in *metaphysics*, as it appears in this work, displays no great genius for such speculations, and betrays but a very slight acquaintance even with the modern authors, who have most successfully treated the subject. If the compiler was not acquainted with the writings of professor Stewart, of Edinburgh, which, notwithstanding Degerando's attempt to support it, have completely demolished the doctrine of Locke and Reid concerning *abstraction*, the editor at least might have referred to his friend Horne Tooke, whose *Diversions of Purley* would, with great propriety, have been introduced into this article, though most impertinently noticed under the title ABBREVIATION.

Under the title ABSURDITY, we have an extract from the *Leviathan* of Hobbes, in which the following observation

* See Brit. Crit. Vol. XVI. 337, and Vol. XVII. 666.

is

is ſuffered to go abroad into the world without the ſlighteſt cenſure:

"Divers abſurdities alſo aroſe from the wrong converting of names into propoſitions; as firſt, when the names of bodies are applied to accidents; or the names of accidents to bodies: as in that propoſition, *faith is infuſed or inſpired:* ſince nothing is either fuſible or inſpirable, but body."

Surely Dr. Rees admits, though Hobbes did not, that "to one is given, by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another FAITH BY THE SAME SPIRIT;" but what is *given* by the *Spirit* may be ſaid, without abſurdity, to be inſpired; though nothing can be *literally* inſpired but *air*. No man is miſled by ſuch phraſeology; becauſe it is univerſally known, that the language is metaphorical, and that it is impoſſible to ſpeak or write, otherwiſe than by metaphor, of mind and its accidents.

The articles ABYSSINIA, and ABYSSINIAN, in *eccleſiaſtical hiſtory*, are well drawn up; but they ſhould have compoſed but one article, as there is properly ſpeaking no ſuch *ſect* in the Chriſtian church as *Abyſſinians*. It would be ridiculous to call *ſects* in the Chriſtian church by the names SPANIARD, FRENCH, and ITALIAN, &c. and if ſo, with what propriety is ABYSSINIAN made the name of a *ſect?*

ACADEMICS, we are told, "were a ſect of philoſophers, who followed the doctrine of SOCRATES and PLATO, as to the uncertainty of knowledge, and the incomprehenſibility of truth." This we apprehend to be a miſtake. The members of the middle and new Academy were indeed ſceptics, and profeſſed to be the followers of Socrates and Plato; but Socrates and Plato were not themſelves ſceptics, though the former affirmed, as he had reaſon to do, that there was no certainty in the phyſical ſcience, which, in his days, was cultivated among the Greeks. This is indeed proved in the article itſelf, in which, as it is not long, contradiction might ſurely have been avoided.

Under the title ACADEMY, we have ſhort accounts of the various aſſociations known by that title, which have, in the different nations of modern Europe, been inſtituted for the cultivation of arts, ſciences, and literature. The academies are grouped into claſſes denominated from the objects which they have in view; ſuch as ACADEMIES of *Antiquities*; ACADEMIES of *Painting*, *Sculpture*, and *Architecture*; ACADEMIES of *Belles Lettres*; ACADEMIES, *Chirurgical*; ACADEMIES *Coſmographical*; ACADEMIES, *Eccleſiaſtical*; ACADEMIES, *Hiſtorical*; ACADEMIES of *Language*; ACADEMIES of *Law*; ACADEMIES, *Medical*; ACADEMIES

DEMIES of *Sciences*, &c. &c. This classification has a very scientific appearance; but the reader will find that on this, as on many other occasions, appearance is deceitful. *The Royal Academy of Arts*, which, in 1768, was instituted in London for the encouragement of *Designing*, *Painting*, *Sculpture*, &c. is ranged, not under the class entitled ACADEMIES of *Painting*, *Sculpture*, &c. but, under the class ACADEMIES of *Antiquities!* Under the class ACADEMIES *Cosmographical* is ranged, we know not for what reason, the ACADEMY of *Dancing*, instituted by Louis XIV.! In the Encyclopædia Britannica, this highly privileged Academy is classed as one of the ACADEMIES, or *Schools of Arts*, which it certainly was; though it is not easy to conceive how the *Academicians*, by cultivating the art for which they were associated, could contribute to the improvement of *Geography!* ACADEMY *of Medals and Inscriptions* appears in the New Cyclopædia in the class ACADEMIES *of Law*, though it would surely have, with greater propriety, been ranged, as in the Encyclopædia Britannica, under the class ACADEMIES of *Antiquities*. Both Cyclopædias, we think very improperly, distinguish the class ACADEMIES of *Belles Lettres* from ACADEMIES of *Language*, or *Grammatical Academies*; for neither poetry nor eloquence will be successfully cultivated by him, who neglects the study of grammar. "*Naval* ACADEMY, as that of Petersburgh and that of England," seems to be ranged under *Medical* ACADEMIES, with what propriety we know not, as all that is said of it is, "See ACADEMY," under which word nothing more of Naval Academies is to be seen! From ACADEMIES of *Sciences* no reference is made to SOCIETY, which there certainly should have been, to give to the *Royal* SOCIETIES of London and Edinburgh that connexion which they have with foreign Academies, instituted for the same purpose, and of which even the plan of this work admitted the proper notice to be taken.

But whilst we object to Dr. Rees's *classification* of ACADEMIES, as the most antiphilosophical arrangement that we have seen; we acknowledge with pleasure, that he has brought to our notice a greater number of these useful institutions, than is to be found in any other English work, with which we are acquainted.

ACCELERATION, in *physics*, is a very good article; as is likewise ACCENT, in *grammar*, where the reader will find a summary account of what has been written by the most eminent Grammarians on the antiquity and use of the Greek accents.

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The article ACCOMMODATION, in *Theology*, is peculiarly objectionable. The compiler, whoever he was, has brought together the arguments of various *rational Chriſtians* among our Engliſh Divines, as well as of ſtill *more rational Chriſtians* in Germany, to ſet aſide the application of the Jewiſh prophecies made by the writers of the New Teſtament to the perſon and character of our Saviour; to call in queſtion the very exiſtence of the Devil, and of conſequence the Moſaic hiſtory of the fall of man, and the Chriſtian doctrine of redemption, which, if that hiſtory be falſe, is unintelligible; and even to prove, that it was no part of the deſign of Chriſt's miſſion to inſtruct his followers in all thoſe particular truths which may be conſidered as influencing religious opinions! As impartiality is the firſt and greateſt duty of the conductors of a Cyclopædia, we ſhould have had no objection to this conduct, if the arguments of theſe men of *modern liberality* had been followed by a ſummary of the reaſonings which have been urged in reply to them, by ſuch Divines as are accounted *more orthodox*, and, of courſe, *leſs liberal*. But not one word have we on the orthodox ſide of the queſtion; though, as if conſcious that he had done wrong, the compiler or editor concludes with obſerving, that the opinions, which he had been labouring to prove erroneous, are ſuch "as the reader of this article will not incautiouſly reject, and without the previous heſitation and ſubſequent examination which they deſerved!" If it is thus that the New Cyclopædia is to be conducted; if no theological opinions are to receive in it any ſupport but thoſe which are approved by the editor and his friends; and if even ſuch Divines as Warburton (who ſurely was no orthodox *bigot*) are not to be contraſted with Sykes and Middleton; and ſuch men as Grotius, and Limborch, and Witſius, and Moſheim, with Dutch and German theologians of the modern ſchools, it is impoſſible that, as real friends to our eccleſiaſtical eſtabliſhment, we can wiſh ſucceſs to the labours of Dr. Rees. Many opportunities, however, will occur to him during the progreſs of the work, for counteracting the miſchievous effects of this pernicious article, and we truſt that of theſe he will eagerly lay hold.

ACTS *of the Apoſtles* is an excellent article; and that which is entitled ACTS *of Pilate* is entitled to regard. The articles ACTION, ACTIVE *power*, and AGENT, have diſappointed us; but we truſt that the ſubject will be reſumed under the title POWER. It is a ſubject of the higheſt importance; and in theſe days of fataliſm, deſerves all the attention that can be beſtowed on it.

We

We were agreeably surprised to find so very little that is exceptionable in the article ADAM. Had one sentence been omitted, in which a doubt is started whether Moses was the author of the concise account which the scriptures give us of the origin of the human race, this article might have been recommended with confidence to the perusal of the illiterate as well as of the learned. We trust that Dr. Rees is aware of the importance of right notions of the FALL *of man*, and *original* SIN to which he refers; and that in these articles he will not content himself with stating the arguments on one side only of each question, which he may have occasion to discuss.

In the meagre sketch of the life of Robert ADAM, the architect, we were surprised at finding the New *University* of Edinburgh called one of the considerable *edifices*, which was erected from his designs. An *university* is not an edifice, nor are there two universities in Edinburgh, an old and a new!

ADHESION, in *Philosophy* and *Chemistry*, is a valuable article taken from the Encyclopedie Methodique. The article ADULTERY contains some curious information; but is in many respects exceptionable.

There is something extremely anomalous in the extent of the various articles in this work. Thus AEROLOGY occupies but three lines, whilst AEROSTATION extends through upwards of thirteen pages. It is true, that from the former of these particulars we are referred to AIR, where we have an account of various kinds of air or gases; but we are likewise referred from the latter, notwithstanding its length, to a variety of articles. At the end of the article AEROSTATION is the following ridiculous reference:—"See also for an account of several publications on this subject, and abstracts of their contents, Monthly Review, vol. lxix. p. 551;—vol. lxxi. p. 379;—vol. lxxiii. p. 99." Is it thus that the editor fulfils his promise of pointing out, under each separate article, "such publications as afford fuller information?" Surely he ought to have enumerated the publications themselves; as he cannot reasonably expect, that every purchaser of the New Cyclopædia, will likewise purchase the Monthly Review!

Dr. Rees is mistaken when he says, that the existence of such a subtile fluid as Newton's ÆTHER has been almost universally allowed. We do not believe, that there is this day in Europe one philosopher, entitled to the smallest respect, who admits that any thing which has been called æther, can be the efficient cause of attraction and repulsion

in the material world, as of ſenſation and reflection in the mind of man. Hartley's hypotheſis of *vibrations* and *vibrationales* is one of the moſt abſurd fictions that ever was conceived by a man of talents; and yet Hartley's inferences from the undoubted fact—*aſſociation*—are entitled to much regard *.

No leſs than twelve or thirteen pages are occupied by a geological deſcription of mount ÆTNA; but the article is valuable, and cannot be thought too long. The compiler indeed places greater confidence in Mr. Brydone's account of that mountain than the inhabitants of Catania allow it to deſerve; but this was natural for a man, who probably has not viſited Sicily; and the fictions and hypotheſes of that traveller can hardly miſlead any one who reads the article with attention.

AFFINITY is a long article; and, as the term comprehends the whole philoſophy of chemiſtry, its importance is equal to its length. The article, however, is very ſuſceptible of improvement; and we ſeriouſly adviſe the compiler to write anew, for any future edition of the firſt volume of the *Cyclopædia*, the ſection entitled *Cauſe of Chemical Affinity*. Affinity is a ſpecies of attraction, or what is ſo called in the language of philoſophy; but of the efficient cauſes of any kind of attraction we know nothing. Newton never ſuppoſed, that "the force of attraction is the *efficient cauſe* of the planetary motions †;" nor do ſuch of his followers as underſtand their maſter, concern themſelves with *the efficient cauſes* of phyſical phænomena, whether chemical or mechanical. Their utmoſt ambition is to trace the *laws* by which phyſical phænomena are produced, in obedience to the author of nature; nor will any man of ſober reflection attempt more.

AGRARIAN *law* is an article leſs exceptionable than we looked for under that title, though the compiler certainly pays to the reveries of Harrington a degree of deference to which they are not entitled.

AGRICULTURE, though a pleaſing ſketch of the hiſtory of the art, contains little information of any value; nor are its defects ſupplied by reference to works that can be in any degree uſeful to the practical farmer. We are indeed referred to BOARD OF AGRICULTURE, of which notice ſhall be taken in due time.

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* See Britiſh Critic, Vol. XX. p. 610, &c.

† See his Letters to Dr. Bentley.

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The arrangement of the biographical articles in this work seems to have been formed upon no principle whatever. Thus, of the several personages of the name of AGRIPPA, who have been deemed worthy of places in the biographical department, the first that occurs is *Henry Cornelius* AGRIPPA, who flourished in the beginning of the sixteenth century. Then follows AGRIPPA, surnamed *Castor*, who flourished under the emperor Adrian, about the year 132. To him succeeds *Herod* AGRIPPA I. the contemporary and friend of Claudius Cæsar. We have next a short life of *Herod* AGRIPPA II. the son of Agrippa I. which is followed by an account of *Marcus Vipsanius* AGRIPPA, the contemporary and favourite of Augustus; after which comes a life of the Consul *Menenius* AGRIPPA, who flourished 503 years before the Christian æra! In the arranging of these lives, surely some attention should have been paid to Chronology.

Dr. Rees is hardly accurate, when, following the compilers of the Encyclopædia Britannica, he says, under the title AGRIPPINIANS, that "Agrippinus, bishop of Carthage, in the third century, introduced and defended the practice of *rebaptization*." Agrippinus indeed contended, as Cyprian, and a great majority of the African church did afterwards, that baptism administered by *heretics*, was not the baptism instituted by Christ; and that therefore heretics coming into the church for the first time, were to be admitted in the same manner as converts from paganism were admitted, *i. e.* by baptism; but none of those fathers of the church *rebaptised*, or thought it lawful to rebaptise, those whom they believed to have been already baptised, whether during infancy, or when of riper years. "Hoc idem denuo sententia nostra firmavimus, statuentes, unum baptisma esse quod sit in Ecclesia Catholica constitutum, ac per hoc *non rebaptizari*, sed *baptizari* a nobis," says Cyprian; adding soon afterwards, that such was the opinion and practice of Agrippinus of happy memory *."

The article AIR is very defective, and might have been written twenty years ago, when the composition of the atmosphere was much less understood than at present. Among the older chemists, whom the compiler has justly praised, HOOKE is unaccountably forgotten, though he anticipated Lavoisier and his associates in some of their most valuable

* Cypriani Opera, Ed. Penelii, p. 182.

diſcoveries, and was, notwithſtanding the peculiaries of his temper, an ornament to the Engliſh nation.

It is ſingular that the editor of a work intended principally for the Britiſh nation, ſhould have contented himſelf with giving the proceſs by which ALCOHOL is produced from *brandy*. This, however, would be of little importance, were the proceſs itſelf complete; but he has forgotten to ſtate—what is certainly true—that pure ALCOHOL will hardly be obtained by repeated diſtillation, without previouſly ſaturating the ſpirit with the *carbonate of potaſh* deprived of moiſture.

ALEMBERT, *John Le Rond D'*, the celebrated mathematician, was lax, we are told, in "his religious principles." Surely a man who adds D. D. to his name, might have choſen ſome other epithet than this to characterize the principles of that philoſopher, who "adopted the ſyſtem of deified nature, which bereaves the world of a deſigning cauſe, and preſiding intelligence!" Such a man could have no religious principles lax or ſtrait. We cannot help thinking likewiſe that Dr. Rees, whilſt he beſtowed upon the *Encyclopædia* of D'Alembert, Voltaire, and Diderot, that praiſe which none have withheld from its literary and ſcientific merit, might have warned his readers of the tendency of its religious and political doctrines, in terms ſomewhat ſtronger than thoſe which are employed in the following ſentence:

"Whilſt many approved and commended both the deſign and the execution of it, *the freedom* with which ſeveral articles were written, was condemned by others, and ſubjected M. D'Alembert, as well as *others* of his colleagues (was he himſelf one of his colleagues?) to conſiderable obloquy!"

ALGEBRA is an article which contains a pretty copious detail of the riſe and progreſs of the ſcience, with ſome account of the authors who have contributed moſt to its improvement; but we cannot ſay that the article is perſpicuouſly drawn up. It appears indeed as two, if not three articles, which ought certainly to have been combined into one, by which means ſome repetitions might have been avoided, and the whole detail, if properly arranged, rendered more intelligible to the mathematical ſtudent.

Though in almoſt every one of the articles in this volume, which we have particularly noticed, we have met with ſomething which calls for reprehenſion; the reader will be unjuſt to us, and ſtill more unjuſt to Dr. Rees and his aſſociates, if he ſhall thence infer, that in our judgment the volume itſelf is a contemptible compilation. We entertain of it no ſuch opinion. It contains much that is praiſe-worthy, as well as

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ſome things reprehenſible; and we have dwelt more on its faults than on its excellencies, only becauſe it is yet in the power of the editor, and we truſt in his inclination, to correct the greateſt of thoſe faults under other articles which will occur in the progreſs of the work. Its plan cannot now indeed be improved; but, as we have already obſerved, the plan is excellent, if the *New Cyclopædia* be intended only to ſerve as an *index* to literature and ſcience, in which the technical terms are explained, the nature and object of each ſcience and art pointed out with perſpicuity, and the reader referred to works of approved merit on every ſubject of liberal ſtudy. Conſidered in this point of view, it muſt be admitted that the *New Cyclopædia* is by much too voluminous; but it might even yet be contracted in ſize, and made in every reſpect more intereſting by excluding from it all uſeleſs biography, as well as the name and ſituation of ſuch towns, villages, and even diſtricts of country, as have never been remarkable in the annals of the world. Biography is indeed a pleaſing and improving ſtudy; and, without a knowledge of geography, the greateſt part of hiſtory is hardly intelligible; but what inſtruction or amuſement can be derived from ſuch articles as the following?

"ACEBE, a ridge of mountains near Garri, in Abyſſinia;" "ACEBIS, a ſmall town in Cyrenaica, mentioned by Ptolemy;" "ACELA, a city of Lycia;" "AARON, or HARUM, *Al Raſchid*, in general biography, a celebrated caliph of the Saracen empire;" "ÆDITUUS, MARTIN, in biography, born at Amſterdam, was firſt phyſician to Frederic II. King of Denmark. Adrien Jonghe, dedicated his treatiſe *De Coma* to him, publiſhed at Baſle in 1558, whence it appears that he was then in high repute!"

The compilers of the *Encyclopædia Britannica* ſet perhaps the firſt example of ſwelling volumes devoted to ſcience with ſuch uſeleſs articles as theſe; but they had this at leaſt to plead for their conduct, that their compilation was intended to be a complete body of arts, ſciences, and miſcellaneous literature, and to form a ſmall library by itſelf. Dr. Rees, by the very plan of his compilation, declares, in the plaineſt manner poſſible, that he prefers no ſuch claim as this for the *New Cyclopædia*. He therefore ſhould not have introduced into that work a ſingle article of ſuch a nature as neither to communicate information directly itſelf nor indirectly, by reference to other publications on the ſubject. No dictionary, indeed, of arts and ſciences ſhould comprehend within its plan the geographical deſcription of inſignificant towns and villages; for who would turn over twenty

quarto volumes in quest of that, which, if it be not of absolutely no value, he may find in a good gazetteer? Nor should such works contain the life of any man, who has not either by his own efforts or by his patronage, contributed to the improvement of science, literature, or useful and liberal arts.

(To be continued.)

ART. II. *Hints towards forming the Character of a Young Princess.* In two Volumes. 8vo. 12s. Cadell and Davies. 1805.

THE character of the, now avowed, writer of this work is too well known, and the importance of the subject she discusses is too obvious, to require any prefatory observations in praise of the one or in vindication of the other. The best possible answer to all the attacks of malice and obloquy is the production of such a book.

An introductory chapter impresses upon the mind of the reader this indubitable position, that if the discipline of education be important and salutary in ordinary cases, it is proportionably more so in the offspring and heir of royalty. Such a character is necessarily exposed to peculiar dangers, which nothing can possibly counteract but the soundest, and above all, the most religious education. Let nature, truth, and reason be consulted, and the royal child educated by their suggestions; and let it not be forgotten, that the well-being and happiness of millions may at this moment be suspended on the lessons and habits which the distinguished character in question may receive. The second chapter is on the importance of forming the mind, and of storing it with knowledge. The knowledge of Greek is represented as less necessary, but it is recommended that the royal pupil should learn Latin, French, and German. Italian appears to the writer so far less important, as the authors more peculiarly necessary to be consulted, such as Davila, Beccaria, &c. may be read in French or English translations. Attention to the practice of the fine arts is not to be desired, and the position is happily illustrated by an anecdote of Farinelli, who used to complain that a pension of 2000l. a-year from the King of Spain was compensated little enough for being sometimes obliged to hear his Majesty play. The royal pupil should however be competently acquainted with geography and chronology:

logy:—many excellent remarks occur on this subject, and indeed the whole of this chapter demonstrates the writer to be admirably qualified for the task she has undertaken.—The following observations on the love of Truth and Œconomy of Time, cannot be too highly praised.

"But above all, there should be a constant, but imperceptible habit of turning the mind to a love of TRUTH in all its forms and aspects. Not only in matters of grave morality, but in matters of business, of common intercourse, and even of taste; for there is a truth both in moral and mental taste, little short of the exactness of mathematical truth; and the mind should acquire an habit of seeking perfection in every thing. This habit should be so early and insensibly formed, that when the pupil comes afterwards to meet with maxims, and instances of truth and virtue, in historical and moral writings, she may bring to the perusal tastes, tempers, and dispositions so laid in, as to have prepared the mind for their reception. This mode of preparatory and incidental instruction, as it will be gradual and inwoven, so it will be deep and durable; but as it will be little obvious to ordinary judges, it will excite less wonder and admiration than the usual display and exhibition so prevalent in modern education. Its effects will be less ostensible, but they will be more certain.

"When it is considered how short that period of life is, in which plain unvarnished truth will be likely to appear in all its naked simplicity before princes, is there a moment of that happy, that auspicious season to be lost, for presenting it to them in all its lovely and engaging forms? It is not enough that they should possess truth as a principle, they should cherish it as an object of affection, delight in it as a matter of taste, and dread nothing so much as false colouring and artifice.

"He who possesses a sound principle, and strong relish of truth in his own mind, will possess a touchstone by which to try this quality in others, and which will enable him to detect false notions, to see through false manners, and to despise false attractions. This discerning faculty is the more important, as the high breeding of very polished society presents so plausible an imitation of goodness, as to impose on the superficial observer, who, satisfied with the image and superscription, never inquires whether the coin be counterfeit.

"The early habit of sifting questions, turning about a truth, and examining an argument on all sides, will strengthen the intellectual powers of the royal pupil, prevent her thoughts from wandering, accustom her to weigh fairly and resolve soundly; will conquer irresolution in her mind; preserve her from being easily deceived by false reasoning, startled by doubts, and confounded by objections. She will learn to digest her thoughts in an exact method, to acquire a logical order in the arrangement of them, to possess precision in her ideas, and, its natural concomitant, perspi-

cuity in her expreſſion; all which will be of the higheſt importance to one who may hereafter have ſo much to do and to ſay in public.

"With the *ſhades* of expreſſions ſhe ſhould alſo be well acquainted, and be habituated to uſe the moſt appoſite and the moſt correct; ſuch as are neither too high nor too low, too ſtrong nor too weak, for the occaſion; ſuch as are obvious, but not vulgar, accurate but not pedantic, elegant but not artificial.

"The memory ſhould be ſtored with none but the beſt things, that when, hereafter, the judgment is brought into exerciſe, it may find none but the beſt materials to act upon. Inſtead, therefore, of loading the memory, might it not be uſeful to eſtabliſh it into a rule to read to her every day, as an amuſement, and diſtinctly from all regular inſtruction, a paſſage from the hiſtory of England, a ſtory out of Plutarch, or any ſimilar author; and require of her to repeat it afterwards, in her own words? This would not only add, daily, one important fact to her ſtock of knowledge, but tend to form a perſpicuous and elegant ſtyle. Occaſion would alſo be furniſhed for obſerving whether ſhe exhibited that beſt proof of good ſenſe, the ſeizing on the prominent features of the ſtory, laying leſs ſtreſs on what was leſs important.

"But while accuracy is thus fought, the ſtill more important habit of comprehenſiveneſs muſt not be overlooked. Her mind ſhould be trained to embrace a wide compaſs; it ſhould be taught to take in a large whole, and then ſubdivide it into parts; each of which ſhould be conſidered diſtinctly, yet connectedly, with ſtrict attention to its due proportions, relative ſituations, its bearings with reſpect to the others, and the dependence of each part on the whole. Where, however, ſo many things are to be known, and ſo many to be done, it is impoſſible to attend equally to all. It is therefore important, that, in any caſe of competition, the leſs material be left unlearned and undone; and that petty details never fill the time and mind, at the expence of neglecting great objects.

"For thoſe, therefore, who have much buſineſs and little time, it is a great and neceſſary art to learn to extract the eſſential ſpirit of an author from the body of his work; to know how to ſeize on the vital parts; to diſcern where his ſtrength lies; and to ſeparate it from thoſe portions of the work which are ſuperfluous, collateral, or merely ornamental.

"On the ſubject of œconomiſing time, the writer would have been fearful of incurring the charge of needleſs ſtrictneſs, by ſuggeſting the utility of accuſtoming princes to be read to while they are dreſſing, could not the actual practice of our admirable Queen Mary be adduced to ſanction the advice. That excellent princeſs, from a conſcientious regard to the value of time, was either read to by others, or condeſcended, herſelf, to read aloud, that thoſe who were employed about her perſon might ſhare the benefit, which

which ſhe enhanced by ſuch pleaſant and judicious remarks as the ſubject ſuggeſted. But there is an additional reaſon why the *children* of the great would be benefited by this habit; for it would not only turn idle moments to ſome account, but would be of uſe in another way, by cutting off the faireſt occaſions which their inferior attendants can have for engaging them, by frivolous or flattering diſcourſe." Vol. I. P. 29.

The third chapter aſſerts, what no one will undertake to controvert, that the education of a ſovereign is a ſpecific education. We are highly gratified in this chapter, by the feelings of loyalty which animate the author; and accordingly recommend the ſentiments here inculcated to univerſal attention. At p. 60, however, Mrs. More appears to argue as if the monarch, by the exertion of his own wiſdom and ſagacity alone, ſelected and appointed individuals to the high offices of the Church, Embaſſies, &c. This is not correctly the caſe. The king, indeed, is the fountain of honour; but, except in a few inſtances, the miniſter is generally underſtood, and indeed known to have the diſpoſal of the dignities of the State.

Chapter IV. diſcuſſes the important ſubject of ancient hiſtory, and laws of Egypt and Perſia. Chapters V. and VI. are employed on the ſubjects of Greece and Rome. At p. 100, we meet with this impreſſive apoſtrophe.

"While we take this retroſpect, we, of this highly-favoured land, may receive an awful admonition; we may make a moſt inſtructive compariſon of our own ſituation with reſpect to a neighbouring nation,—a nation which, under the rapidly-ſhifting ſcenes of every mode of government, from the deſpotiſm of abſolute monarchy to a republican anarchy, to which the royal tyranny was comparative freedom;—and now again, in the cloſing ſcene of this changeful drama, to the heavy ſubjugation of military deſpotiſm, has never ceaſed to be the object of childiſh admiration, of paſſionate fondneſs, and ſervile imitation, to too many in our own country; to perſons, too, of that rank which, giving them the greateſt ſtake in it, have moſt to riſk by the aſſimilation with her manners, and moſt to loſe by the adoption of her principles. And though, through the ſpecial providence and undeſerved mercies of God, we have withſtood the flood of revolutionary doctrines, let us, taking warning from the reſemblance above pointed out, no longer perſiſt, as in the halycon days of peace, ſervilely to adopt her language, habits, manners, and corruptions. For now, to fill up the meaſure of our danger, her pictures, and her ſtatues, not the fruits of her own genius—for here the compariſon with Athens fails—but the plunder of her uſurpation, and the ſpoils of her injuſtice, by holding out new baits to our curioſity, and new attractions

tractions to our admiration, are in danger of fatally and finally accompliſhing the reſemblance.—May the omen be averted!" P. 101.

At p. 104, are ſome remarks on the French character, which we would earneſtly recommend to the attention of our fair countrywomen.

At p. 122, chap. VII. the writer draws, with much felicity, the characters of hiſtorians ancient and modern; but, to our ſurpriſe, no mention is made of Herodotus. The hiſtorians more particularly recommended, are Tacitus and Livy. The character of the latter is given with great force and elegance. But many others are touched, with much ſtrength, in very few words.

At p. 153, we enter on the ſubject of Engliſh hiſtory, and more particularly on the character of Hume. The author no where appears to greater advantage than in this place.—What follows is truth itſelf.

"There is a ſedateneſs in his manner which impoſes; a ſly gravity in his ſcepticiſm, which puts the reader more off his guard, than the vehemence of cenſure, or the levity of wit; for we are always leſs diſpoſed to ſuſpect a man who is too wiſe to appear angry. That ſame wiſdom makes him too correct to *invent* calumnies, but it does not preſerve him from doing what is ſcarcely leſs diſingenuous. He implicitly adopts the injurious relations of thoſe annaliſts who were moſt hoſtile to the reformed faith; though he muſt have known their accounts to be aggravated and diſcoloured, if not abſolutely invented. He thus makes others reſponſible for the worſt things he aſſerts, and ſpreads the miſchief, without avowing the malignity. When he ſpeaks from himſelf, the ſneer is ſo cool, the irony ſo ſober, the contempt ſo diſcreet, the moderation ſo inſidious, the difference between Popiſh bigotry and Proteſtant firmneſs, between the fury of the perſecutor and the reſolution of the martyr, ſo little marked; the diſtinctions between intolerant phrenzy and heroic zeal ſo melted into each other, that though he contrives to make the reader feel ſome indignation at the tyrant, he never leads him to feel any reverence for the ſufferer. He aſcribes ſuch a ſlender ſuperiority to one religious ſyſtem above another, that the young reader, who does not come to the peruſal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for.

"But, in nothing is the ſkill of this accompliſhed ſophiſt more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itſelf on the ſide of ability. He, therefore, ſkilfully works on this paſſion, by treating, with a ſort of contemptuous ſuperiority, as weak and credulous

credulous men, all whom he repreſents as being under the religious deluſion.

"To the ſhameful practice of confounding fanaticiſm with real religion, he adds the diſingenuous habit of accounting for the beſt actions of the beſt men, by referring them to ſome low motive; and affects to confound the deſigns of the religious and the corrupt, ſo artfully, as if no radical difference ſubſiſted between them." P. 156.

We proceed on the ſubject of Engliſh hiſtory, till we are moſt agreeably detained, at p. 186, by the author's character of Elizabeth; this is truly excellent. Vanity was certainly the ſpring of ſome of that queen's moſt admired actions, and policy her favourite ſcience.

Chapter XI. repreſents the moral advantages to be derived from the ſtudy of hiſtory.—Hiſtory proves the corruption of human nature, and demonſtrates the ſuperintending power of Providence. This poſition is illuſtrated by various examples, and among others, not unaptly, by that of Bonaparte.

"May we not *now* add to the number of inſtances in which Providence has over-ruled the crimes of men for good, that recent exemplification of the doctrine, in the ambition of that perſon, who, by his unjuſt aſſumption of imperial power in a neighbouring nation, has, though unintentionally, almoſt annihilated the wild outcry of falſe liberty, and the clamour of mad democracy?" P. 207.

Fifty pages are next employed on the diſtinguiſhing characters of chriſtianity, the defects of heathen philoſophy, and the ſcripture evidences of our religion. This portion of the work may be conſidered ſeparately, as an excellent didactic Eſſay; but does not perhaps, in all its parts, ſo immediately bear reference to the profeſſed object of the writer.

The fourteenth chapter vindicates the uſe of hiſtory in teaching the choice of favourites, and the paſſages on the ſubject of flatterers are truly excellent. The rectitude of Clarendon receives, at p. 269, the encomium it ſo truly merits; and what is ſaid, at p. 281, on a facility of temper, cannot be too ſeriouſly inculcated on the youthful mind. This chapter, however, on the whole, ſeems out of place. It is preceded by diſſertations on the characters of chriſtianity, and is followed by another Eſſay, the object of which is to prove that religion is neceſſary to the well-being of States. The concluding chapter of the firſt volume is employed to demonſtrate that the trueſt political wiſdom is integrity. This

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is exemplified in the characters of Louis the IXth, Henry the IVth, Sir William Temple, and others.

The second volume commences with a chapter on the true arts of popularity, whence the writer proceeds to the importance of the royal example in promoting loyalty.—Who will pretend to question the sagacity or the wisdom of the following passage?

"A wise prince will be virtuous, were it only through policy. The measure of his power is the rule of his duty. He who practises virtue and piety himself, not only holds out a broad shelter to the piety and virtue of others, but his example is a living law, efficacious to many of those who would treat written laws with contempt. The good conduct of the prince will make others virtuous; and the virtuous are always the peaceable. It is the voluptuous, the prodigal, and the licentious, who are the needy, the unsettled, and the discontented, who love change, and promote disturbance. If sometimes the affluent, and the independent, swell the catalogue of public disturbers, they will frequently be found to be men of inferior abilities, used by the designing as necessary implements to accomplish their work. The one set furnish mischief, the other means. Sallust has, in four exquisitely chosen words, given, in the character of one innovator, that of almost the whole tribe,—*Alieni appetens, sui profusus.* While allegiance is the fruit of sober integrity; and fidelity grows on the stock of independent honesty. As there is little public honour, where there is little private principle; so it is to be feared, there will be little private principle, at least, among young persons of rank, where the throne holds out the example of a contrary conduct." P. 18.

The graces of deportment are next considered; but we are particularly induced to recommend to attention the XXth chapter, On the Choice of Society; nor less worthy of our praise are the author's sentiments on the due estimate of things and persons. Consequent on which, the observations on Christiana Queen of Sweden, on the Age of Louis XIV. and on Voltaire, are excellent and unexceptionable. We next come to an acute and impressive examination of the claims of those princes who have obtained the appellation of GREAT. The Sovereigns who are passed under review, are Charlemagne, Charles V. Peter the Ist. of Russia, and Gustavus Adolphus of Sweden. The succeeding chapter discusses the delicate and difficult subject of the books to be recommended to the royal pupil. The following seems to deserve the attention of a teacher of any pupils.

"To burthen the memory with a load of dry matter would, on the one hand, be dull; and with a maſs of poetry, which ſhe can have little occaſion to uſe, would, on the other, be ſuperfluous. But, as the underſtanding opens, and years advance, might ſhe not occaſionally commit to memory, from the beſt authors in every department, one ſelect paſſage, one weighty ſentence, one ſtriking precept, which, in the hours devoted to ſociety and relaxation, might form a kind of theſis for intereſting converſation. For inſtance, a ſhort ſpecimen of eloquence from South, or of reaſoning from Barrow; a detached reflection on the analogy of religion to the conſtitution of nature from Butler; a political character from Clarendon; a maxim of prudence from the Proverbs; a precept of government from Bacon; a moral document from the Rambler; a paſſage of ancient hiſtory from Plutarch; a ſketch of national manners from Goldſmith's Traveller, or of individual character from the Vanity of Human Wiſhes; an aphoriſm on the contempt of riches from Seneca, or a paragraph on the wealth of nations from Adam Smith; a rule of conduct from Sir Matthew Hale, or a ſentiment of benevolence from Mr. Addiſon; a devout contemplation from Biſhop Hall, or a principle of taſte from Quintilian; an opinion on the law of nations from Vattel, or on the law of England from Blackſtone." P. 135.

The whole of this chapter deſerves the higheſt commendation.—This ſame ſubject is continued for three ſucceeding chapters, in which are found ſome excellent obſervations on Addiſon, Johnſon, Shakſpeare, Lord Bacon, &c.

At chapter XXIX, the ſubject of Religion is again reſumed; and here the author ſeems to exert all the powers of her mind. With the holy ſcriptures ſhe appears to have formed the cloſeſt intimacy; and her knowledge of this kind is communicated with the ſoundeſt piety, untinctured, as every candid reader muſt ſay, by the ſmalleſt degree of fanaticiſm.

The claims of the Old Teſtament to univerſal admiration and reverence, are, with great ſtrength of argument and preciſion of ſtyle, diſcuſſed in p. 206 and p. 220. The ſubject of the New Teſtament occupies a portion of the work from p. 221 to p. 240. We admire the mild and pious ſpirit with which the whole of this is written; but we extol without reſerve the paſſages on the ſubject of the prophecies. From what precedes, we are naturally led to what the writer calls the abuſe of terms; as for example, the terms *Liberty* and *Property;* the cant terms of Wilkes and his party; *Equality*, the cry of the French Reformers; *Enthuſiaſm* and *Superſtition*. On theſe the author muſt be allowed to ſpeak for herſelf.

"Religion,

" Religion, the religion of the Scriptures, is itſelf an exquiſite temperament, in which all the virtues, of which man is capable, are harmoniouſly blended. He therefore, who ſtudies the Scriptures, and draws from thence his ideas and ſentiments of religion, takes the beſt method to eſcape both enthuſiaſm and ſuperſtition. Even infidelity is no ſecurity againſt either. But it is abſolutely impoſſible for an intelligent votary of ſcriptural Chriſtianity to be in any reſpect fanatical. True fanatics, therefore, are apt to neglect the ſcriptures, except ſo far as they can turn them to their own particular purpoſe. The Romiſh Church, for example, became negligent of the Scriptures, nearly in proportion as it became ſuperſtitious. And every ſtriking inſtance of enthuſiaſm, if inquired into, will be found to exemplify the ſame dereliction. In a word, Chriſtianity is eternal truth, and they who ſoar *above* truth, as well as they who ſink *below* it, equally overlook the ſtandard by which rational action is to be regulated; whereas, to adhere ſteadily to this, is to avoid all extremes, and eſcape, not only the tendency toward pernicious exceſs, but any danger of falling into it.

" Did we accuſtom ourſelves to exact definitions, we ſhould not only call the diſorderly religioniſt an enthuſiaſt; we ſhould alſo feel, that if irrational confidence, unfounded expectations, and aſſumptions without a baſis, be enthuſiaſm, then is the term moſt juſtly applicable to the mere worldly moraliſt. For, does not he widely aſſume effects to be produced without their proper means, who looks for virtue without piety; for happineſs without holineſs; for reformation without repentance; for repentance without divine aſſiſtance; for divine aſſiſtance without prayer; and for acceptance with God without regard to that Mediator, whom God has ordained to be our great high prieſt." P. 253.

The ſubject which is next inveſtigated, is the Reformation; and here ſome further very admirable remarks on Hume are to be found; and ample juſtice is rendered to the character of Eraſmus. The chapter which follows, on the importance of religious inſtitutions and obſervances, traces, ſagaciouſly, the vices and crimes of the French revolution, to the ſpirit of infidelity, which in that nation preceded it. It is ſoundly proved that religious inſtitutions are ſuited to the nature of chriſtianity and the character of man. Theſe remarks properly introduce a chapter on the Eſtabliſhed Church of England, of which the following extract exhibits a juſt and modeſt repreſentation.

" The eſtabliſhed Church of England may not, it is true, bear a compariſon with theoretic perfection, nor will it gain the approbation of thoſe who require, that a viſible ſhould poſſeſs the qualities of an inviſible church, and that every member of a national

tional institution should equal in piety certain individual Christians; nor, in any point of view, can its real character be ascertained, or its just claims be established, except it be contemplated, as a *fixed institution*, existing from the period of the reformation to the present day, independently of the variations and discordances of the successive multitudes who adhered to it.

"Let it then, under this only fair notion of it, be compared with all the other national churches of the reformation, and, on such a comparative view, its superiority will be manifest. The truth is, our church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompousness of public worship with the Lutheran church, nor rejecting all ceremonies and all liturgical solemnity with the church of Geneva;—a temperament thus singular, adopted and adhered to, in times of unadvanced light and much polemical dissonance, amid jarring interests and political intrigues, conveys the idea of something more excellent than could have been expected from mere human wisdom." P. 301.

Mrs. More next examines what she terms, "The providential history of England," or the superintendence of Providence, as manifested in the local circumstances and in the civil and religious history of England, as well as in those incidents also which led to the revolution, and to the providential succession of the House of Hanover. The work concludes by considering Christianity as a principle of action, especially as it respects supreme rulers.

We may now be expected to give our definitive opinion of the merits of the whole performance. Setting aside all former claims of the writer to merit panegyric, we should have no scruple in saying of the work, that it is composed with extraordinary vigour; that it demonstrates a pious, loyal, and very enlightened mind; it shows a familiar acquaintance with ancient, modern, and particularly with Ecclesiastical History; and it proves an intimate knowledge of the best writers in many languages and on the most important subjects. The style is elegant and perspicuous, with very little exception. The work altogether is of very superior merit, and will add considerably to a reputation already established by many excellent productions, and the repeated approbation of the public.

It is very properly, and in very modest terms, inscribed to the Bishop of Exeter, to whose distinguished abilities and virtues the superintendence of the education of the royal pupil has been confided.

ART.

ART. III. *A Poem on the Reſtoration of Learning in the Eaſt;* which obtained Mr. Buchanan's Prize. By Charles Grant, Eſq. M. A. Fellow of Magdalen College (Cambridge.)* 4to. 29 pp. 3s. 6d. Cambridge, printed. Cadell and Davies, London. 1805.

WE have not often peruſed a work of this nature with ſo much gratification as that which is now under review. The Oxford Prize Poem of Mr. Heber, on Paleſtine†, we conſidered as little likely to be rivalled; but we muſt confeſs that Mr. Grant has no leſs exalted the Muſes of Cambridge, and in ſome particulars has riſen even to ſuperior energy and beauty. The oppoſite faults of negligence and affectation are thoſe which moſt frequently diſgrace the writings of modern poets. Both are avoided by Mr. Grant, who has neither ſuffered his imagination to miſlead his judgment, nor has ſought originality by affected novelties of expreſſion. His language is pure and chaſte, the ſtyle of genuine poetry, without the paltry ambition of ſingularity. The plan which he has adopted embraces a wide field, and affords him full ſcope for diſplaying all his powers. He has divided his poem into three principal parts, in the firſt of which the genius of India in proſperity prophetically anticipates the miſeries which were to be produced by the bigotry of Aurungzebe, the irruption of Nadir Shah, and its inteſtine diviſions; the ſecond paints the ſplendors of its literature and poetry, previous to that time, under its native kings; and the third, marking the revival of learning under the Engliſh, anticipates the ſtill happier proſpects which await Hindoſtan from adopting the arts and ſciences of Britain, and more particularly from the introduction of Chriſtianity. By means of this plan, the poet has avoided the formality of narration, always to be apprehended, when ſo large a portion of time paſſes rapidly under review, and yet preſerves all the important features properly belonging to his ſubject. The picture of Aurungzebe is drawn with great energy and truth in the very opening of the poem.

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* A friend who communicated an article on this ſubject will ſee that we have occaſionally employed his expreſſions, though we could not adopt all his ſentiments.

† Noticed in the Brit. Crit. vol. xxiii. p. 615, in our Account of the Poetical Regiſter for 1802.

"Nor

" Nor midſt that brood of blood, a fiercer name,
Than Aurungzebe th' indignant eye could claim,
More bold in act, in council more refin'd,
A form more hateful, or more dark a mind.
Skill'd to deceive, and patient to beguile
With ſleepleſs efforts of unwearied toil,
His youth he ſhrouds in conſecrated bowers,
Where prayer and penance lead the hermit hours;
Yet not to him thoſe bowers their ſweets impart,
The mind compos'd, ſmooth brow, and ſpotleſs heart;
No ſun-bright viſions with new hues adorn
Eve's purple cloud, or dewy beams of morn;
But Fancy wakes for him more grim delights,
War's imag'd pomp and Murder's ſavage rites,
And, like the Genius of ſome nightly ſpell,
Peoples with ſhapes accurſ'd the wizard cell:
Keen Hate, Revenge, Suſpicion's arrowy glare,
And all the blood-ſtain'd joys of Guilt are there:
Thus by fell viſions rouſed, th' uſurper ſprings
Fierce from his lair, to lap the blood of kings." P. 2.

In deſcribing the rapid and terrific progreſs of Tahmas Kouli Khan from the neighbourhood of the Caſpian, through the plains of Perſia to Delhi, Mr. Grant has indulged a ſpecies of characteriſtic topography of which the claſſical reader will at once recollect examples in Homer, Virgil, and Milton: particularly in the ſecond book of the Iliad, the ſeventh of the Æneid, and the eleventh of the Paradiſe Loſt*.

† " Hark! 'tis a voice on Meſhed's‡ holy walls.
His fierce Aſſhars§ impetuous Nadir calls.
From Gebal's mountains, whoſe rude ſummits ſhade
Nohavend's‖ dark and melancholy glade;

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* See particularly the beautiful paſſage in Virgil, of a very different character from this, beginning

" Una ingens Amiterna cohors, priſcique Quirites," &c.

† The following lines give a general ſketch of the route of Nadir's conqueſts.

‡ *Meſhed* means " the tomb of martyrs." It is the capital of Khoraſan, and was the city from which Nadir firſt went forth to conqueſt by his own authority, and which he made the principal ſeat of government.

§ *Aſſhar*, the tribe to which Nadir belonged.

‖ *Nohavend*, the ſcene of the laſt deciſive battle, which laſted for three days, between the Perſians and Arabs, and terminated the empire of the former, in the ſeventh century.

From

From fragrant Perſis, gemm'd with orient flowers;
From Seiſtan's mines of gold and palmy bowers;
From thirſty Kerman, and Baſſara's ſtrand,
Where Suſa's lawns to weſtern ſuns expand,
Swells the diſaſtrous ſound to Media's vales,
Where health on Tabriz * breathes with all her gales;
To wild Araxes' yet untam'd career,
And Teflis, to the nymphs of Georgia dear.
Thy ſons, Shirvaun, have heard on Bacu's ſhore,
And Derbend's † iron barrier frowns no more;
While the proud Ruſs ‡, on Neva's banks aghaſt,
Starts at the echoes of the diſtant blaſt.
Back the dread echoes roll through climes of day,
Kings ſhrink to duſt, and armies fade away:
High Candahar, on eaſtern ramparts bold,
Imperial Gazni, ſeat of monarchs old,
Cower at the peal; aſtoniſh'd Cabul yields,
Lahore recoils through all her floating § fields.
Ah! be the ſhadows deep on Karnal's || meads,
There, there, the towering pride of Delhi bleeds." P. 5.

In this paſſage the local alluſions are poetical and proper; there are others, however, in which Mr. Grant is ſo profuſe of his oriental learning as to become quite enigmatical. Thus, when he alludes to the Mahabbarat, we are overwhelmed with a torrent of uncouth names, which no art can render muſical. In the compaſs of about a dozen lines, we have the plains of *Kirket*, the *Kooroos* and *Pandoo's ſons*, the ſhell of *Bheem*, the lion-roar of *Bheeſhma*, the *gandeev* (bow) in the hand of *Arjun*, the groves of Caſi, and diſtant *calpas* (days.) Soon after, deſcribing Vyaſa, we have the *peipal* (fig) ſhade, the ſnow-white *zennar* (linen), the pointed *cuſa* (graſs), and "Magadh's vales with floating *chawla* (rice) crowned." Ariſtotle ſays that a temperate uſe of what he calls the γλωτται, or foreign

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* *Tabriz* or *Tauris*, remarkable for the purity of its air. Its name imports that it can never be infected by any contagious diſorder.

† The ancient *Caſpiæ Portæ*, called by the Turks, *The Gate of Iron*.

‡ The Ruſſians ſent an embaſſy to Nadir.

§ *Lahore* is watered by the five branches of the Indus, and is thence called *Panjab*.

|| *Karnal*, thirty leagues from Delhi. Here was fought the deciſive battle between Nadir and Mahommed the Mogul emperor.

terms,

terms, gives dignity, but beyond that it becomes an ænigma; and certainly there is little pleaſure in reading lines, in every one of which we muſt look to the margin once or twice for an explanation.

The philoſophy of Vyaſa is well introduced, and compared with that of our countryman Berkeley; but perhaps the poet becomes rather too didactic, when he proceeds (in page 13) to account for the riſe of what has been called the *ideal* philoſophy. The preceding view of the Vedanti ſchool is able and poetical, but this concluſion ſhould have been ſhortened. As it ſtands, it has too much the air of a digreſſion. When he proceeds to celebrate the poetry of Calidaſa, Mr. Grant, warmed with the ſubject, riſes to ſingular elegance and beauty. Not many paſſages can any where be found that are equal to the following.

" Is there who knows how Love's ſoft thrillings burn,
When Hope, half dubious, whiſpers ſweet return?
O'er the fluſh'd cheek what ſudden bluſhes roll,
When meeting eyes confeſs the mingling ſoul?
Is there whoſe anguiſh mourns a hopeleſs fire,
By ſighs and tears conſum'd of ſad deſire,
Tears of the heart, that flow in ſecret there,
And ſighs juſt waked and ſmother'd by deſpair?
For theſe aſcends the ſympathetic ſtrain,
True to the joy and faithful to the pain;
For theſe the ſong ſhall ſtream from age to age,
Their raptures kindle and their griefs aſſuage." P. 17.

Nothing is more remarkable, throughout this poem, than the great diverſity of its features; as it embraces more ſtyles of poetry than we recollect to have ſeen before united within the ſame compaſs. The following paſſage of ſublimely moral poetry is introduced by the mention of Vice, as one cauſe for the decline of Literature. Bright and dazzling talents, the poet ſays, are ſometimes united with corrupt morals;

" But of our ſouls the high-born, loftier part,
Th' etherial energies that touch the heart,
Conceptions ardent, labouring thought intenſe,
Creative Fancy's wild magnificence,
And all the dread ſublimities of ſong,
Theſe, Virtue, theſe to thee alone belong;
Theſe are celeſtial all, nor kindred hold
With aught of ſordid or debaſing mould:
Chill'd by the breath of Vice, their radiance dies,
And brighteſt burns when lighted at the ſkies;

Like veſtal flames, to pureſt boſoms given,
And kindled only by a ray from heaven." P. 19.

There is ſomething lame in two introductory lines preceding this paſſage,

For ſtill this ſovereign principle we find,
True in the individual as the kind;

but the reſt is of great beauty.

In diſplaying the proſpects of reviving ſcience now opening on Hindoſtan, Mr. Grant has adverted with ſucceſs to the moſt celebrated Engliſhmen who have lately flouriſhed in the eaſt. Sir William Jones of courſe occupies a large ſpace, and his literary works are deſcribed with the hand of a maſter. The concluſion of his character is too excellent to be omitted.

" Oh, could my verſe, in characters of day,
The living colours of thy mind pourtray,
And on the ſceptic, midſt his impious dreams,
Flaſh all the brightneſs of their mingled beams!
Then ſhould he know, how talents various, bright,
With pure Devotion's holy thoughts unite;
And bluſh (if yet a bluſh ſurvive) to ſee
What genius, honour, virtue, ought to be.
Philoſopher, yet to no ſyſtem tied;
Patriot, yet friend to all the world beſide;
Ardent with temper, and with judgment bold:
Firm, though not ſtern, and though correct, not cold;
Profound to reaſon, or to charm us gay;
Learn'd without pride, and not too wiſe to pray." P. 21.

The characters of Mr. William Chambers, and his reſpected brother, Sir Robert, immediately follow; the former leſs known than he ought to be in this country, for his profound ſkill in oriental languages, and truly amiable diſpoſition; the latter ſo well known, that few will fail to ſee the truth of the following brief eulogy.

" Oh, crown'd with learning, and refin'd by art,
The generous mind, the uncorrupted heart!
Still Iſis, hallowed ſtream! his name reveres,
And Britiſh Themis ſheds her awful tears." P. 22.

The names of Wilkins, Wilford, and many others, are then enumerated, and this part of the ſubject is concluded by a truly elegant and pathetic lamentation for the premature death of Mr. Lewis Mackenzie, ſon of the celebrated author

of

of the "Man of Feeling," who died at Calcutta in 1800; juſt after being honoured with a medal, for his proficiency in the ſtudies promoted by the new college.

But the poet riſes, as he ought, to the nobleſt flights in the concluſion of his poem, when he contemplates the high advantages to be expected from the future prevalence of Chriſtianity in the eaſt. He dwells with peculiar energy and propriety on the miſerable degradation of the preſent Hindoos of the loweſt caſt, who are taught to believe themſelves to be of the ſame ſpecies as the Jackalls, and to ſuppoſe that through eternal tranſmigrations they ſhall never riſe higher. To the Briton, therefore, the poet ſays:

"Be thine the taſk, his drooping eye to cheer,
And elevate his hopes beyond this ſphere,
To brighter heavens than proud Sumeeru* owns,
Though girt with Indra and his burning thrones.
Then ſhall he recogniſe the beams of day,
And fling at once the four-fold chain† away;
Through every limb a ſudden life ſhall ſtart,
And ſudden pulſes ſpring around his heart;
Then all the deaden'd energies ſhall riſe,
And vindicate their title to the ſkies.

Be theſe thy trophies, Queen of many Iſles!
On theſe high Heaven ſhall ſhed indulgent ſmiles.
Firſt by thy guardian voice to India led,
Shall Truth divine her tearleſs victories ſpread;
Wide and more wide the heaven-born light ſhall ſtream,
New realms from thee ſhall catch the bliſsful theme,
Unwonted warmth the ſoften'd ſavage feel,
Strange chiefs admire, and turban'd warriors kneel,
The proſtrate Eaſt ſubmit her jewell'd pride,
And ſwarthy kings adore the Crucified." P. 26.

This is a view of things which muſt warm the coldeſt heart, and cannot be contemplated without exultation by any chriſtian reader. May it, as ſpeedily as is conſiſtent with peaceful methods, be realized!

The ſtyle of this poem is in general rich and magnificent; though ſometimes perhaps rather encumbered with metaphors. The lines that are weak or flat are very few in number, as few perhaps as can any where be found in a poem of equal

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* *Sumeeru* is the mountain on which Indra's heaven is placed.

† In alluſion to the four caſtes.

length. In one inſtance only we have obſerved a grammatical inaccuracy *. That the oriental alluſions are ſometimes rather redundant we have already ſhown; but they are alſo very frequently introduced with much propriety and effect. We ſtrongly recommend the whole to the attention of our readers. Mr. Grant certainly brought to his work talents and qualities, which could not fail to enſure ſucceſs. His knowledge is extenſive, his taſte elegant, his imagination lively, and yet his judgment almoſt always correct. His language is in general rich and harmonious, and either ſtrong or flowing as the ſubject requires. In contemplating ſuch a production, we cannot regard the writer merely as the author of a deſervedly ſucceſsful prize poem; but as a poet gained to the country; from whoſe talents and efforts ſhe may ſafely anticipate many truly valuable acceſſions to her literature.

ART. IV. *Obſervations on the Duty on Property, Profeſſions, &c. to render its Aſſeſſment ſimple, and to improve it. By the Rev. L. Heſlop, Archdeacon of Bucks*, 8vo. 37 pp. 1s. 6d. Seeley. Buckingham. 1805.

IN times like theſe, whoever facilitates, by his prudence and experience, the collection of public ſupplies, is a benefactor of high degree to his country. This end is promoted, not only by ſuggeſtions for the enactment of wiſe financial laws; but alſo, by ſhowing (with truth) that the laws enacted are founded in juſtice and policy. Mr. H. has properly done this, in the opening of his work; from which we ſhall make an extract:

"The object of the Act of the 43d of Geo. III. ch. 122. is to lay a duty of 1s. in 20s. on all profits and gains from whatever ſource they may ariſe, or of whatever kind they may be; but ſubject to certain exemptions and abatements ſpecified therein. And this duty is to be paid by the perſon in the receipt of ſuch profits or gains, whether he may enjoy the whole, or only a part:

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* Aſtronomy her high career *begun*. P. 9.
Where the context abſolutely demands *began*. It might eaſily be corrected.

and

and if they are enjoyed by different perſons, then each to pay the duty on the proportion or ſhare he enjoys.

" The *principle* of this act is *juſt* and *politic*.—*Juſt*, becauſe the duty to be paid is in proportion to the property or profits to be protected.—*Politic*, becauſe the object of our inſatiable enemy is not only conqueſt and dominion; but to plunder and ſeize the property of the whole kingdom to enrich himſelf, and reward his numerous legions collected together, and inſtigated to the enterprize of invaſion by the promiſe of gratifying their avarice and their paſſions, whatever they may be. *Politic* alſo, becauſe other taxes are not proportioned to the property or profits to be protected, or to the abilities and circumſtances of the perſons on whom they are levied. For inſtance:

" *Taxes on conſumption* preſs heavieſt on thoſe whoſe children and families are the moſt numerous; and therefore the leaſt able to ſupport them, if their income ſhould be ſmall. This is not conſiſtent with natural juſtice; nor with national policy, if a numerous population (as it is generally eſteemed) ſhould be the ſtrength and riches of a nation: nor with thoſe laws, in early ages, which granted various privileges and immunities to the parents of a numerous progeny.

" Various articles alſo called *luxuries*, are in many inſtances *neceſſaries*, in conſequence of bodily infirmities, education, habits, and other circumſtances in life, or of ſome local ſituation; and therefore the taxes upon them, in ſuch inſtances, fall under the above deſcription.

" The *land tax* is paid only by the land owner: and no direct tax has been laid on the profits of *profeſſional perſons* until a late Act of Parliament, though theſe are often extremely large, and generally proportionate to their abilities and application: nor upon *merchants and traders*, though their profits are frequently equal to the income of extenſive eſtates, in conſequence of the large capitals veſted in their different enterprizes and ſpeculations, together with the judgment, prudence, and aſſiduity with which they generally conduct their affairs. The profits however of theſe two deſcriptions of perſons depend not only on the qualifications and circumſtances mentioned above; but are naturally precarious, not eaſily to be aſcertained, and different alſo from thoſe profits which ariſe from landed property, or money veſted in the funds, on mortgage, &c. all of which are ſubject to little variation, require little attention, and no perſonal labour, or mental exertions.

" The *exemptions and abatements* however in this act (though they are founded in humanity, the moſt laudable motive) appear, in the preſent ſituation of the country, to extend too far. For as every thing which is dear, valuable, and honourable to us, both as individuals and a nation can, in theſe times, be protected and preſerved only by extraordinary exertions, which require proportionate

tionate contributions or taxes, all property, (as far as may be practicable) ought to contribute to its own protection; and each ſpecies of property in proportion to its reſpective value; for this would be the moſt effectual means, under providence, of protecting the whole. It would therefore be expedient in Government to improve the revenue, by every equitable and practicable means, that it may anſwer, as far as may be poſſible, the expenditure of the year. This would greatly encreaſe our *means* of national defence; would prevent the increaſe of the national debt, at leaſt in any conſiderable degree; and would alſo teach our enemy (who, for years, has been ſupporting his numerous and rapacious armies upon the plunder of other countries) not to hope for the ſpoils of this by exhauſting our reſources, and thereby rendering us unable to fruſtrate his inſatiable and wicked ambition." P. 3.

"But as this act comprizes the property, profits, and gains of the whole kingdom, from whatever ſource they may ariſe, or of whatever kind they may be, no one who has attentively peruſed it, and knows alſo (as I underſtand the caſe to have been) that it was brought into the lower Houſe of Parliament in two Bills, and without any abatement of the duty; and that theſe bills were united and compounded into one, and the abatements alſo introduced in its quick paſſage through that Houſe; no one knowing and candidly conſidering theſe things, and viewing the *vaſt machine*, though not new in principle, yet in ſtructure, will be ſurpriſed that its parts (almoſt innumerable, complex, and complicated in their movements) have not been fitly joined and compacted together, but that ſome alterations and improvements are wanting." P. 4.

To ſome ſubſequent remarks at pp. 4, 5, 6, we do not entirely aſſent; apprehending that the author has laid too much ſtreſs upon the protection of *property*, and too little upon that of *life* and *liberty*.

Concerning the embarraſſment, trouble, and delay, which attend *certificates*, there can be no diſpute. Mr. H. next ſubmits his *plan*; "the objects of which are, to facilitate the aſſeſſing of properties, and levying the duties thereon; and alſo, to improve the revenue." P. 11. A detailed account of this plan would carry us far beyond our limits; we muſt therefore be ſatisfied with recommending it to the attention of our readers, and with pointing out ſome inaccuracies which we have obſerved in it.

At p. 19, it is ſtated, that a manufacturer, earning by his labour 60l. a year, pays 15s; and that a mechanic, who earns 96l. is charged 4l. 16s. N.B. *The act* charges only 6d. per pound on that income, namely, 2l. 8s. But it is ſtated, that in the caſe of an occupier of lands, not ſubject to

to tithes, the ſmalleſt fraction under 96l. a year, is ſo favoured by the legiſlature, that he enjoys the whole produce, without contributing one mite. To prove this, Mr. H. deducts 1-4th and 1-8th, or 3-8ths from 96l. which reduces it to 60l. *By the act*, 1-8th is deducted from the rent of tithe-free land; becauſe it is preſumed, that ſuch land is lett by ſo much higher than land liable to tithes; thus equalizing the condition of both occupiers. The income ariſing from occupation is ſuppoſed to be 3-4ths of the *whole* rent of the occupier of land *liable* to tithe, and of the *abated* rent of the occupier of land *exempt from* tithe: Thus, abate 1-8th from 96l. there will remain 84l.; 3-4ths of which is 63l. And therefore Mr. H. errs, when he deducts 3-8ths and makes it 60l.

A conſiderable part of this tract relates to the tax on *horſes*, which Mr. H. conſiders as a very troubleſome burthen on the occupiers of land; and from which he propoſes that they ſhall be relieved, on condition of their being taxed for an income equal in value to their occupation, inſtead of 3-4ths of it. For example: If a man rents 120l. a year, to pay ſo many *nine-pences* (or, 4l. 10s.), inſtead of *ninety ſix-pences* (or, 2l. 5s.). Land-holders (we apprehend) will not ſubſcribe to Mr. H.'s opinion.

ART. V. *Rhymes on Art; or, The Remonſtrance of a Painter: in Two Parts. With Notes, and a Preface, including Strictures on the State of the Arts, Criticiſm, Patronage, and Public Taſte. By Martin Shee, R. A.* 8*vo.* 106 *pp.* 5s. Ebers. 1805.

WITH ſentiments perfectly congenial to thoſe of the author, and with the moſt cordial admiration of the talents he has diſplayed in the expreſſion of them, we have read this performance of an artiſt, whoſe merit, in his own line, we have often ſeen with ſatisfaction. To convey ſtrongly the impreſſion of his ſentiments, and a juſt view of his abilities, within a moderate compaſs, is our very earneſt wiſh in the preſent article. But we are aware that it will not be eaſy. His views are ſo important, and his illuſtration of them, both in poetry and proſe, ſo various and ſo ingenious, that whatever number of paſſages we can bring forward as ſpecimens, we muſt infallibly leave ſtill more unnoticed, at leaſt of equal value and merit.

Of his title we muſt ſay that is by far too modeſt; "Rhymes on Art" convey no better idea than that of a few deſultory thoughts thrown into rambling meaſure: inſtead of this we find the opening of a great didactic poem on Painting, the general objects of which are well expreſſed in theſe introductory lines:

> "What various aids the ſtudent's courſe requires,
> Whom Art allures, and love of fame inſpires;
> But chief, what toils demand his earlier hours,
> Prepare his triumphs, and unfold his powers,
> The Muſe attempts—with beating boſom ſprings,
> And dares advent'rous on didactic wings." P. 1.

It is true that, in purſuing this plan, the author has indulged himſelf with unbounded liberty of digreſſion; and that the two parts here publiſhed are very principally occupied with reflections on the preſent obſtacles which the art encounters, in this country, and the probable means for removing them.

Mr. Shee writes throughout, and it forms no ſmall part of the charm of his book, like a man fully impreſſed with the dignity of his art, and the juſtice of his cauſe. Even in his preface, though he is by no means arrogant, as to his own powers, and thinks it very poſſible that he may fail to ſatisfy the critical reader, he diſdains all the cuſtomary pleas and pretences of young authors, and puts himſelf, at once, fairly upon his trial. Even in this part, his genius already ſhows itſelf, and his illuſtrations of the topic are at once original and juſt.

"An author," he ſays, "ſhould diſdain to fight under falſe colours, or owe his ſecurity to any thing but his ſtrength; his object is not to eſcape with impunity, but to acquit himſelf with credit; and it can neither provoke his fate, nor prejudice his reception, to avow honeſtly, that he has more ambition than prudence; that he pants for diſtinction, and purſues it at the hazard of diſgrace.

"His valour, ſurely, is not much to be reſpected who cries out "Quarter!" on coming into the field." P. vii.

In this preface, though, as the author ſays, it is extended beyond his original purpoſe, "the ſubject ſpringing from his heart, and pouring unpremeditatedly from his pen," there is much that is very ably remarked, and expreſſed with peculiar energy. He is pleading for the encouragement of the arts, as a matter of importance to a ſtate, and the ſhort ſpecimens which we ſhall produce of his pleadings will infallibly

fallib'y ſuggeſt a high opinion of the advocate. Firſt for the importance of the arts.

" Whatever may be the power or proſperity of a ſtate, whatever the accumulations of her wealth, or the ſplendour of her triumphs, to her intellectual attainments muſt ſhe look for rational eſtimation; on her arts muſt ſhe depend

" For living dignity and deathleſs fame."

They are the vital principle—the breathing ſoul of empire, which, after its cumbrous body has decayed,—after it has " ſhaken off the mortal coil" of greatneſs, ſurvives in ſpiritual vigour throughout the long futurity of time." P. xii.

The following, on the ſtate of our native arts, is very lively.

" Our arts, indeed, have experienced the fate which was denounced againſt our liberties—they have been invaded from every port upon the continent,—overrun by a poſſé of picture dealers; and yet we have ſeen no *defence bills* paſſed for their protection —no *patriotic funds* appropriated to their uſe—no voluntary offers of ſervice tendered throughout the diſtricts of Taſte: dangerous principles have ſpread in their very camp of defence, and all the corps of criticiſm are diſaffected: our connoiſſeurs are become *catamarans* to blow up our own pretenſions: and even the ſmall craft of critics are proud to ſhew the *colours* of the enemy, and cruiſe againſt us on our own coaſts." P. xvi.

Something very like, not only the ſtyle, but the ſtrong ſenſe of Burke appears in this paſſage, reſpecting public liberality to the arts.

" Surely, in concerns of this kind, there can be no room for the conſiderations of petty economy—for the demurrings of eſtimate and calculation:—there is an expence which enriches and adorns a ſtate—and an economy which impoveriſhes and degrades it. The one is the enlightened policy of the merchant connected with the commerce of the world; who, calculating on the broad ſcale of profit and loſs, comprehends remote advantages, combines complicated operations, and pours out his funds with apparent profuſion, through a thouſand outlets of hazardous adventure, —ſecure in the general reſult of his principles, and calmly tracing the progreſs of his intereſts through all their circuitous channels of return; the other is the ſhort-ſighted ſolicitude of the pedlar, whoſe ideas are confined to his counter; who, incapable of generalized views, or extended operations, ſees not beyond the firſt links of vulgar advantage; but caſting up in his terrified imagination the paltry items of daily diſburſement, ſuffers the ap-

prehenſions of expence to overcome the hopes of profit, till he has neither underſtanding to ſpeculate nor ſpirit to adventure.

"It is the policy of a great nation to be liberal and magnificent; to be free of her rewards, ſplendid in her eſtabliſhments, and gorgeous in her public works. Theſe are not the expences that ſap and mine the foundations of public proſperity; that break in upon the capital, or lay waſte the income of a ſtate: they may be ſaid to ariſe in her moſt enlightened views of general advantage; to be among her beſt and moſt profitable ſpeculations: they produce large returns of reſpect and conſideration from our neighbours and competitors—of patriotic exultation amongſt ourſelves: they make men proud of their country, and from priding in it—prompt in its defence: they play upon all the chords of generous feeling—elevate us above the animal and the machine, and make us triumph in the powers and attributes of man.

"The examples of her taſte and genius,—the monuments of her power and glory—all the memorials of her magnificence, are, to a great ſtate, what his dreſs and equipage are to a great man,—neceſſary to his rank, and becoming his dignity; but amongſt the more trifling charges of his eſtabliſhment." P. xxiii.

All this is written with an eloquence which at once delights and convinces; it is Genius pleading for Truth. The notes to the poem carry on the argument which is ſo ably opened in the preface; and the whole publication, excepting only a few didactic lines, is dedicated to theſe objects: 1. To complain that native arts and artiſts are unfairly treated in this country; owing to the excluſive prejudice in favour of ancient works. 2. To plead for the encouragement of them, ſhowing at the ſame time how eaſily it might be effected; and 3dly. To ſtate that they really deſerve that encouragement, proving it from the great advances they have made under the moſt cruel diſadvantages. The cauſes which have operated againſt the encouragement of our own ſchool of painting are indeed obvious, but they have never been ſo well illuſtrated as by Mr. Shee. In the firſt place, the old maſters are in poſſeſſion of acknowledged fame, and it is much eaſier to acquire a few names, and repeat a few expreſſions of common-place praiſe, than to learn to diſcriminate and judge. In the ſecond, though real judgment in painting is of very difficult attainment, yet every one chooſes to fancy himſelf a judge of what is preſented to the eye, and having no other means of maintaining that notion, with reſpect to modern works, affects to deſpiſe them all, as not worthy of his conſideration. Both theſe cauſes are well illuſtrated in different notes, and paſſages. We will cite

cite one, in which the ſuperior advantages of the old painters, in the former particular, are alſo explained.

" The diſadvantages which attend the modern artiſt are indeed ſufficiently obvious: he is expoſed to a contraſt of the moſt invidious kind; he is a pigmy who offers himſelf to be meaſured with thoſe whoſe real grandeur is magnified through the miſt of antiquity; whom the tradition of taſte has eſtabliſhed as giants.

" He finds the affections of the connoiſſeur already preoccupied, who conſiders the new claimant on his kindneſs, as diſturbing the repoſe of his judgment; as one whoſe pretenſions are to be examined with rigour, if not repelled with diſdain.

" In the happier days of art, a very different feeling prevailed towards the artiſt and his works; a feeling which reſulted from the ſympathy and correſpondence then exiſting between the refinement of taſte and the powers of performance: a feeling which operated at once as an incentive, and a reward; which called forth all the vigour of genius, and was the cauſe, rather than the conſequence, of that excellence to which it attained. A faſtidious age is a froſt to the flowers of fancy; they droop and wither in the cold air of criticiſm. When the ſenſe of natural ſweets is ſuperſeded by the falſe reliſh of affectation, and the man of taſte degenerates to an epicure, the terrors of criticiſm diſturb the enthuſiaſm of genius: the artiſt becomes more ſolicitous to avoid defects than to create beauties, and preſents himſelf at the public tribunal with the apprehenſions of a culprit for trial, rather than the hopes of a candidate for approbation.

" The offſpring of Taſte are delicate children, that never thrive when they are treated roughly: they require to be attended with care, and careſſed with kindneſs. The man of genius, like the humouriſt, rarely exhibits his powers with effect, but when he thinks they will be well received.

" The connoſcenti of " Leo's golden days" had (comparatively ſpeaking) but little means of diſplaying their taſte, except in the ſenſibility with which they regarded the talents of their time, and the liberality with which they rewarded them. The virtuoſo, indeed, might have employed his leiſure and his wealth in the collection of manuſcripts and antiques, medals and coins; but with reſpect to painting, the connoiſſeur of the ſixteenth century neither poſſeſſed, nor affected to poſſeſs a degree of judgment ſuperior to the merits of his contemporaries, or which might be thought to warrant him in the indulgence of critical diſdain, or ſupercilious indifference. There were then but few tenants in poſſeſſion on the eſtate of Taſte; few old maſters to gratify the ſplenetic admiration of the " *laudatores temporis acti*;" few old pictures to draw on time for reputation, and no picture-dealers to negotiate the bills. The temple, the palace, and the cabinet, were

were to be adorned by the labours of the living artiſt; he put forth his powers unchecked by deſpondency, unchilled by neglect, as ſecure, if he failed, of pardon and reſpect, as of glory and gratitude if he ſucceeded." P. 35.

The following paſſage very juſtly illuſtrates the prevalent cauſe of preſumptuous criticiſm in painting.

"Though painting is evidently a ſubject leſs within the graſp of the unpractiſed amateur than perhaps any other object of criticiſm, yet there is no topic upon which the ignorant are leſs reſerved, or the ſuperficial more confident.

"The objects of art are ſuppoſed to be familiar to every eye; the forms of animals, the effects of light and ſhade, the varieties of colour, the characteriſtics of paſſion, offer themſelves on every ſide to our contemplation; and no man willingly admits that he is unimpreſſed by his experience, or that he has caſt his eyes around him through life, and yet obſerved nothing. We find alſo, that what is ſuppoſed to be received from nature, is more a ſubject of vanity than that which we beſtow upon ourſelves; we may perhaps be content to be thought deficient in thoſe things which depend upon our own exertions, but do not like to be ranked amongſt Nature's neglected children, or to be ſuppoſed ungraced with thoſe qualities by which ſhe uſually diſtinguiſhes her favourites. Thus, he whoſe vanity never affects the praiſe of learning, does not ſo eaſily reſign his pretenſions to taſte; he may admit that he has little wealth of his own acquiring, but he puts in his claim to that which he conſiders his inheritance. Hence it is, that all deſcriptions of people would be thought critics in painting, and that the profeſſor encounters in all ſocieties with thoſe who unceremoniouſly contend with him in his proper province, and ſeem as little diſpoſed to reſpect his judgment as to encourage his ſkill. Diſſent, indeed, may be hazarded with impunity where an *ipſe dixit* decides; and there is no great fear of conviction before a tribunal, the competence of which it ſeems the privilege and boaſt of criticiſm to queſtion.

"To ſtudy an art ſyſtematically, to trace it by long and laborious efforts from its rudiments to its refinements, has been generally conſidered the moſt effectual means of acquiring not only ſkill, but judgment; indeed, a plain underſtanding would ſuppoſe that the former, included the latter; and that the ſame proceſs which improved the one, muſt neceſſarily refine the other. In the purſuits of taſte, however, this opinion has been often doubted; and with reſpect to painting in particular, it is now unreſervedly denied. Lookers-on, we are gravely told, know more of the game than thoſe who play it; and, ſtrange to ſay! the beſt judges of art are not to be found amongſt thoſe who devote to it their lives, but thoſe who beſtow upon it their leiſure! not amongſt thoſe who purſue it as an occupation, but thoſe who ſport with it

as

as an amuſement! What the dull artiſt cannot hope to obtain by years of aſſiduous application, divided between the ſtudy of art and the contemplation of nature, the enlightened critic receives by inſpiration, acquires without an effort.—By lounging a few idle mornings in an auction-room—poaching in Pliny and Pauſanias, for claſſic ſcraps, that he may

"With learning lard the leanneſs of his ſenſe;"

or by a pop viſit to the Louvre and the Vatican,
The moment

"Some demon whiſpers—Strephon, have a taſte,"

all the myſteries of art are unfolded to his view; he falls in love at firſt ſight with—the old maſters:

"Inſanit veteres tabulas Damaſippus emendo."

He aſſumes without farther ceremony the character of a connoiſſeur, and expreſſes upon all occaſions a laudable contempt for the ignorance of the profeſſion." P. 68.

We muſt not, however, in the accompaniments, loſe ſight of the poem, which diſplays a degree of talent by no means common. Painting and poetry are ſo nearly allied, that the ſame talents which make a great and inventive painter, would uſually conſtitute a poet alſo, were not the practical application to the former art almoſt incompatible with any other ſtudy. When we find, therefore, an artiſt diſtinguiſhing himſelf as an author, we do not ſo much wonder at the abilities thus manifeſted, as at the activity of the mind which can ſucceſsfully apply itſelf to the culture of two difficult arts at once. Mr. Shee has clearly ſhown in this publication, that he has not only felt the inſpiration, but cultivated the practice and ſurmounted the chief difficulties of poetry. His verſes might admit ſometimes of more poliſh, but they have ſo much vigour that they do not require it. He begins his didactic poem by repelling the fooliſh inſinuation of ſome foreign critics, that our climate is unfavourable to genius. This he does in ſome very animated lines.

"Inſult! to think the land where Shakſpeare ſprung,
The heav'n *he* breath'd—where ſeraph Milton ſung!
In ſtrains more ſweet than erſt from fabled ſhell
Of Orpheus old, or fam'd Amphion, fell:
Where Pope, where Dryden ſwept the ſounding lyre,
With Maro's melody, and Homer's fire!
Where Science, (long on weak Conjecture's wing,
A thwarted falcon, flutt'ring from the ſtring,)

Loos'd

Loos'd by her Newton's hand, firſt ſhot on high,
And perch'd amid the manſions of the ſky;
Inſult! to think, where valour, virtue ſway!
Where beauty ſheds around her brighteſt ray!
Where Reaſon boaſts how Locke—how Bacon ſhone!
And triumphs on her philoſophic throne:
Inſult! to think this garden of the globe,
This ſpangle ſhining bright on Nature's robe!
From finer joys in cold ſecluſion plac'd,
A *kindneſs** clime beyond the beam of taſte!" P. 7.

He then proceeds to inſtance in painting, and pays very juſt and elegant tributes to the memory of Mortimer, Wilſon, Hogarth, Gainſbrough, and Reynolds: ſtating very juſtly the neglect of Wilſon, and in ſome reſpect of Hogarth, during their lives, as invincible proofs of the force with which ignorant prejudice operates againſt living merit. He alſo adverts to the fact, diſgraceful certainly to public taſte and gratitude, that Reynolds remains to this hour without a monument.

"But lo! where Reynolds lies, without a ſtone
To mark his grave, or make his relics known;
No pomps of death the pious eye engage,
No trophies teſtify a grateful age;
No ſculptur'd lays of love memorial flow,
To indicate the hallow'd duſt below:
But he, whoſe genius rais'd his country's name,
Refin'd her taſte, and led her arts to fame;
Whoſe powers unrivall'd Envy's ſelf diſarm'd,
Whoſe pen inſtructed, and whoſe pencil charm'd;
He, ſummon'd hence, ſubmits to nature's doom,
And ſleeps unhonour'd in a nameleſs tomb." P. 18.

After this introduction he becomes properly didactic; and adviſes the young ſtudent of painting to conſider well before he determines to make it his profeſſion. The hazard is firſt ſtated.

"Of all th' advent'rous ſpirits who diſdain
To plod in dull content, life's level plain,
The painter only, with the poet dares
An equal flight, and combats equal cares;
Alike aloft, their arduous progreſs lies,
O'er ſhoreleſs ſeas, amid unſhelter'd ſkies;

* This word is ſeveral times uſed by Mr. Shee for *unkind*; but we fear it is unauthorized. It is, however, ſuch a word as we might wiſh to have. *Rev.*

Where

Where, dread expanſe! fierce-driving tempeſts blow,
And only genius ſhuns the gulf below:
Where fools half fluttering and half floating ſtill,
Who flounder on againſt Apollo's will,
Become the general jeſt, the vulgar game,
And ſink at laſt beneath a weight of ſhame.

"Who boldly then the common track depart,
Toil after fame, and take the paths of art;
Ye finer ſouls! in Fancy's eye who ſee
What'er young hopes, and ſanguine hearts decree;
While yet unſpell'd, unplighted you remain,
Pauſe, ere you join the art-enamour'd train;
Conſult your powers, the fancied paſſion prove,
Nor tranſient liking take, for laſting love;
The nymph once wedded, you repent too late,
To change your fortune or to check your fate;
When time ſhall tinge her beauties in your ſight,
And all ſeem labour which was once delight;
From hope's fond dreams unwillingly awake,
When ſlow conviction whiſpers your miſtake;
Then, ſhall you wiſh ſome leſs advent'rous aim
Had fix'd you ſafe below the cares of fame;
To ſome obſcure mechanic toil had ſway'd,
Or left you humbly diligent in trade;
While foil'd ambition weeps his waſted prime,
And diſappointment drags the load of time." P. 27.

The picture of a true painter is then drawn with great vigour and truth.

"To gain th' immortal wreath of art requires,
Whate'er of worth, or Muſe, or Grace inſpires;
Whatever man, of heav'n, or earth, obtains,
Through mental toil or mere mechanic pains;
A conſtant heart, by Nature's charms impreſs'd,
An ardour, ever burning in the breaſt;
A zeal for truth, a pow'r of thought intenſe;
A fancy, flowering on the ſtems of ſenſe;
A mem'ry, as the grave retentive, vaſt;
That holds to riſe again, th' impriſon'd paſt;
A feeling, ſtrong, inſtinctive, active, chaſte;
The thrilling electricity of taſte;
That marks the muſe on each reſplendent part;
The ſeal of nature, on the acts of art;
An eye, to bards alone and painters given,
A frenzied orb, reflecting earth and heaven;
Commanding all creation at a glance,
And ranging Poſſibility's expanſe;

A hand,

A hand, with more than magic ſkill endow'd,
To trace Invention's viſions as they crowd;
Embody thoughts beyond the poet's ſkill,
And pour the eloquence of art at will;
'Bove all, a dauntleſs ſoul to perſevere,
Though mountains riſe, though Alps on Alps appear;
Though Poverty preſent her meagre form,
Though patrons fail, and Fortune frown a ſtorm.

"O! rare aſſemblage! rich amount of mind!
Collective light of intellect refin'd!
Scarce once an age from Nature's niggard hands
Beſtow'd on man, yet ſuch the Muſe demands;
Such, where'er found, let grateful ſtates hold dear,
Reward them wiſdom, wealth and rank revere." P. 28.

The poet afterwards points briefly at the obſtacles raiſed by envy and prejudice, and concludes the firſt part with a view of the beſt times of Italy, and an earneſt hope for the future pre-eminence of Britain in the ſame arts. He proteſts, however, very nobly, againſt purchaſing art at the price of freedom, as in the caſe of Florence.

In the ſecond part, the poet appears more in the character of a ſatiriſt than of a didactic writer, and he is a ſatiriſt of great vigour. He laſhes not only the pretended critics in painting, but the philoſophic ſpirit, ſo far as it is hoſtile to works of genius; and ſtill more the faſhionable rage for a ſmattering in various ſciences, uſeleſs to thoſe who ſo imperfectly acquire them. The modern metaphyſical philoſopher has not often been better attacked.

"Ungrac'd, ungracious, dull, demure, and vain,
A cav'ling, cold, pert, diſputatious train;
The nation's obloquy, the time's offence,
Infeſt philoſophy, and torture ſenſe;
Pervert all truth, proſcribe each finer art,
Fire the weak head, and freeze the feeling heart;
Adrift in Paſſion's tempeſt turn the mind,
And cut the moral cables of mankind.
In patchwork of exploded follies wrought,
Cloſe quilted in good houſewifery of thought,
Their heads with ſtraws from Rouſſeau's ſtubble crown'd,
Our metaphyſic madmen rave around:
With kings and prieſts, they wage eternal war,
And laws, as life's ſtrait waiſtcoats they abhor,
As crafty means to check the mind's career,
And put inſpir'd philoſophers in fear;
To cramp the energies of ſoul and ſenſe,
And conſtitute enjoyment an offence.

"What

"What food for ridicule! what room for wrath!
When ſtudy works up ſolly to a froth!
When dullneſs bubbling o'er ambition's fire,
In cloud, and ſmoke, and vapour will aſpire;
Through each foul funnel of the preſs will riſe,
And fill with fog the intellectual ſkies!" P. 50.

In this paſſage alſo,

"Profeſſors there in pride of power elate,
Would try experiments on every ſtate,
Re-organize the globe on *Reaſon*'s plan,
New-temper Nature, and new-model man.
No more her ancient ſettled ſyſtem priz'd,
Lo! Europe like a compound analyz'd!
Her laws, modes, morals, melted down, to try
What forms the fighting elements ſupply;
What ſhapes of ſocial order riſe refin'd,
From Speculation's crucible combin'd;
While cool ſtate chymiſts watch the boiling brim,
And life's low dregs upon the ſurface ſwim.
What! though 'midſt Paſſion's fiery tumults toſs'd,
A generation's in the proceſs loſt,
Regardleſs of his raw material, man,
The calm philoſopher purſues his plan;
Looks on the ruin of a race, with ſcorn,
And works the weal of ages yet unborn." P. 60.

He is ſtill more animated when he attacks, with equal juſtice, the pretended critics, whoſe ignorant affectation condemns, in the groſs, all modern art.

"Painting dejected views a vulgar band,
From every haunt of dullneſs in the land,
In heathen homage to her ſhrine repair,
And immolate all living merit there;
From each cold clime of pride that glimmering lies,
Brain-bound and bleak, 'neath Affectation's ſkies,
In critic crowds new Vandal nations come,
And worſe than Goths—again diſfigure Rome;
With rebel zeal each graphic realm invade,
And cruſh their country's arts by foreign aid.
Dolts from the ranks of uſeful ſervice chas'd,
Paſs muſter in the lumber troop of Taſte;
Soon learn to load with critic ſhot, and play
Their pop-guns on the genius of the day.

"No awkward heir that o'er Capania's plain,
Has ſcamper'd like a monkey in his chain;

No ambuſh'd aſs that, hid in learning's maze,
Kicks at deſert, and crops wit's budding bays;
No baby grown that ſtill his coral keeps,
And ſucks the thumb of Science till he ſleeps;
No mawkiſh ſon of ſentiment who ſtrains
Soft ſonnet drops from barley-water brains;
No pointer of a paragraph, no peer,
That hangs a picture-pander at his ear;
No ſmatterer of the ciceroni crew,
No pauper of the pariſh of Virtù;
But ſtarts an Ariſtarchus on the town,
To hunt full cry dejected Merit down;
With ſapient ſhrug aſſumes the critic's part,
And loud deplores the ſad decline of art." P. 70.

The importation of original pictures he contends, with truth, is not ſufficient, without the encouragement of modern genius.

"Say, what avails it, from Italia's plains,
Her ranſack'd palaces, and plunder'd fanes,
That fraud or folly draw deluſive ſtores,
And empty Europe's refuſe on our ſhores?
That pedigree'd on proud patrician walls,
In cloiſter'd cabinets, and coſtly halls,
The time-touch'd wonders of meridian taſte,
In cloſe-kept ſolitudes of ſtate are plac'd?
If cold, and *kindleſs* to our country's arts,
We ſhut our eyes, our houſes, and our hearts;
With foreign blooms long faded fill our bowers,
Yet find no fragrance in our native flowers;
If that high impulſe, which the bounding ſoul
Of genius urges to its utmoſt goal,
The great refuſe, nor grant one favouring ſmile,
To gild the hope, or glad the heart of toil." P. 79.

After the well merited ſatire againſt thoſe who repreſs our native arts, Mr. S. introduces a very pleaſing panegyric upon the few who have lately encouraged them; among whom the late Duke of Bridgewater receives a juſt encomium; both for his patriotic improvements, and for that love of painting which he indulged at a later period of life.

"When love of painting (late a paſſion) came,
With kindling zeal he caught the novel flame,
To joys unfelt before with rapture ſprung,
Forgot his age and found he ſtill was young.
Though late he fell, had fate deferr'd the blow,
And left him yet a few ſhort years below;

His

His country's genius ſure, had found a friend,
Pleas'd to reward, and pow'rful to defend.
The ſons of Taſte had ſhed the grateful tear,
And Painting wept the patron, in the peer." P. 92.

As a proof of this, it is rightly mentioned in a note, that

"Though poſſeſſed of the fineſt examples of the old maſters, he was not one of thoſe affected admirers of art, who regard the productions of their own time with indifference or contempt; nor did he conceive it an impeachment of his taſte, to place as an ornament in his collection, a work of ability from the pencil of a living artiſt (Mr. Turner), though ſelected at a price, which even the merit of Wilſon could never extort from the parſimonious patronage of his day." P. 91.

As the author has given the picture of a genius for painting, ſo alſo he introduces that of a true critic in the art.

"Give me the critic bred in Nature's ſchool,
Who neither talks by rote, nor thinks by rule;
Who feeling's honeſt dictates ſtill obeys,
And dares, without a precedent, to praiſe;
Whoſe hardy taſte the bigot crowd diſclaims,
That chorus catalogues, and worſhip names;
Unbiaſs'd ſtill to merit fondly turns,
Regardleſs where the flame of genius burns,
Whether through Time's long gloom tranſmitted bright,
Or pour'd a later luſtre on the ſight;
From Rome's proud dome it dart a beam divine,
Or burſt ſpontaneous from a Corniſh mine." P. 93.

We have dwelt on this poem with ſingular pleaſure, not only for its merit, but for the ſake of the ſubject, which is, in our opinion, truly important. We are ſtill obliged, as we foreſaw, to omit ſeveral paſſages which well deſerve citation. Among which we muſt particularly mention the view of nature as ſurveyed by the poet, which extends from page 98 to the end of the poem. The note on the Royal Academy (p. 43.) is of great importance; as are alſo the author's obſervations on the propriety of having a public gallery of painting, to which ſtudents could have unlimited admiſſion; and on the opportunity unfortunately neglected by Sir Joſhua Reynolds, of forming, by bequeſt from his own collection, a nucleus or beginning for ſuch an inſtitution at the Royal Academy. (p. 63.) On theſe, and other matters, the neceſſity of concluding the preſent article forbids us to expatiate, or to give citations. We rejoice to find, that whether from the impulſe given by this work, or from the ſpontaneous reflections of individuals,

the foundation of a ſociety for the general encouragement of the arts is now laid, by a ſet of patriotic noblemen and gentlemen. May it be as judiciouſly conducted as it is nobly conceived, and be inſtrumental in raiſing Britain to that pre-eminence in arts, which ſhe has long enjoyed in legiſlation, commerce, arms, and ſciences.

ART. VI. *A Diſſertation on the Influence of Gravitation, conſidered as a Mechanic Power; explaining the Reaſon why the effective Power of the ſame Quantity of Matter, in deſcending the ſame Height, is twice as great in its uniform Deſcent, as in its accelerated Fall: and why twice the Quantity of Reſiſtance is required to bring a Pendulum to reſt, when gradually applied to it, as when applied at once, in its loweſt Point, &c. &c. By Alexander Cumming, F. R. S. Edin. &c.* Quarto. pp. 83. Price 5s. G. and W. Nicol; Cadell and Davies; and J. Cumming.

THE laws relative to the deſcent of heavy bodies urged by the force of gravity, have been ſucceſsfully diſcovered, examined, explained, and applied, by Galileo, Huygens, Newton, and various other able philoſophers; nor have any pains been ſpared, by which the limits of their extenſive influence in projectiles, hydraulics, clock making, or mechanics in general, might be aſcertained with the utmoſt preciſion; whence their application in practice might be rendered eaſy, clear, and determinate. To thoſe laudable exertions we may annex the preſent diſſertation of Mr. Cumming, in which, though much ingenuity is diſplayed, yet the principal part of the new theory is involved in a ſort of miſt, which, it might be wiſhed, Mr. C. would endeavour to diſpel.

The proportions of the times, ſpaces, velocities, and momentums, of bodies falling freely in conſequence of the gravitating force, have been long known and confirmed by conſtant experience; but it has been a matter of much doubt and controverſy to determine what proportion the effective power of bodies, acting by the influence of gravitation, bears to their perpendicular deſcent, under the different circumſtances of deſcending with an uniform motion, and of falling the ſame height with an accelerated velocity. The prevalent opinion has been, that in all caſes the effective impreſſions of gravity are the ſame; viz. that they

they are as the perpendicular height and the quantity of matter; and totally independent of the time in which the deſcent is performed. But Mr. C. ſhows, that *cæteris paribus* the effective power of a deſcending body in producing mechanical motion, is increaſed by prolonging the time of its deſcent; which is analogous to the property of the mechanical powers. Thus if a heavy body be let fall at once from a given height, its momentum at the end of that fall will be, for inſtance, M; it being equal to the product of the quantity of matter multiplied by its laſt acquired velocity. And that velocity is (according to the well known laws of deſcending bodies) exactly double of the velocity which the deſcending body had acquired when it had deſcended only a quarter of the given height, at which period the momentum was ½ M. It is alſo well known, that the time of falling through the whole height is the half of that requiſite for deſcending along a quarter only of that height.

Now let that height be divided into four equal parts, and let the ſame heavy body, after having deſcended through the firſt quarter, ſpend all its momentum; ſo as to begin anew to deſcend through the ſecond quarter, and ſo on through the four parts of the given height.

It is evident, that in this laſt caſe, the body muſt have employed twice as much time in performing the four diſtinct falls, as it did in falling the whole height at once. It is alſo evident that the ſum of the four momentums is ½ M multiplied by 4: viz. 2 M. Thus it appears, that when the heavy body falls at once along the whole height it employs a certain time T, and acquires a momentum M; but when the given height is divided into four parts, the body, in falling ſucceſſively along thoſe diſtinct parts, employs twice the time T; and the ſum of the momentums is 2 M; which ſhows that by prolonging the time, the momentum has been increaſed.

Now, from this inſtance Mr. C. deduces ſome general propoſitions, which, if we rightly underſtand his meaning, are not concluſive. He ſays, that when a body falls at once through a given height, its momentum is as half the height; but that when the height is divided into a number of equal parts, and the body falls ſucceſſively and diſtinctly through thoſe parts, the ſum of the momentums is as the whole height. This indeed is true in the abovementioned inſtance, where the height has been divided into four equal parts; but if the height be divided into a greater number of parts, the ſum of the momentums will thereby be increaſed, and of courſe the ratio cannot be the ſame, which ought to

be the caſe if the ſum of the momentums were conſtantly as the whole height.

In page 11, Mr. C. ſays, "It has already been ſhewn, that when bodies fall with an accelerated motion, the velocity at the end of their fall is only as half the height. But when the deſcent is retarded by any external reſiſtance, ſo as to prevent an acceleration of motion, the impreſſions of gravity, and the effective power of the deſcent, will become as the whole height. But after the time of the deſcent is prolonged to twice the time in which the body would fall the ſame height; no further increaſe of effective power can be gained, by diminiſhing the velocity, or prolonging the time: the ſolicitations of gravity after this, become non-effective."

In a note to this paragraph he ſays, "Gravity acts inceſſantly; but a weight becomes no heavier by remaining longer in the ſcale: the impulſe of gravity muſt be obeyed with a certain degree of alacrity, otherwiſe it becomes non-effective!!"

We cannot underſtand why the *ſolicitations of gravity* ſhould become *non-effective* after the abovementioned limit. If Mr. C. means, that when the given height is divided into a number of parts, ſo that the ſum of the times, which a body muſt employ in falling ſeparately through all thoſe parts, is greater than twice the time which a body would employ in falling the whole height at once; then the ſum of the momentums will no longer be increaſed; we may confidently deny the propoſition, and the following calculation will, we truſt, corroborate our aſſertion.

It has been ſhown above, that when a given height is divided into four parts, a heavy body in falling diſtinctly along thoſe four parts, will employ twice as much time, and the ſum of the four momentums will be twice as great, as when the body falls the whole height at once. Therefore according to Mr. C. by a farther prolongation of the time, the ſum of the momentums ought not to receive any farther increaſe.

Let the given height be 64 feet; then a body, for inſtance of one pound weight, will fall through it in two ſeconds. At the end of the fall, its velocity will be ſuch as would carry it on uniformly at the rate of 64 feet per ſecond; therefore its momentum is 64 pounds.

When the given height is divided into four equal parts of 16 feet each, the body will employ one ſecond to perform each of thoſe falls, and will thereby acquire a momentum of 32lb.;

32lb.; therefore the ſum of the times employed in the four falls is 4″, and the ſum of the momentums is 128lb.

Let the ſame height be divided into ſixteen equal parts of four feet each. Then the ſame body will employ half a ſecond in falling through each of thoſe ſpaces diſtinctly, and at the end of each its momentum will be 16lb. Therefore the ſum of the times is 8″, and the ſum of the momentums is 256lb.

Thus the ſame height may be divided into a greater number of parts, &c. and the ſum of the momentums, as well as the ſum of the times, will be found to increaſe continually.

The greateſt part of Mr. Cumming's diſſertation conſiſts of the application of the abovementioned theory to the doctrine of pendulums, and to various other parts of mechanics; but as the whole depends upon the theory, we need not extend our obſervations any farther; for the ſtability of the fabric naturally depends on the nature of its foundation.

ART. VII. *The Authenticity, Uncorrupted Preſervation, and Credibility of the New Teſtament. By Godfrey Leſs, late Profeſſor in the Univerſity of Gottingen, &c. Tranſlated from the laſt Edition of the German. By Roger Kingdon, A. M. of St. John's College, Cambridge.* 8vo. 396 pp. 7s. Rivingtons, &c. 1804.

THAT moſt ſound, uſeful, and judicious book, Lardner's Credibility of the Goſpel Hiſtory, has greatly improved the ſubſequent defences of Chriſtianity. It has ſeemed as an ample ſource, from which the writers on the evidences have drawn ſuch materials as were beſt adapted to their purpoſes, or moſt approved by their reaſon. A great part of it is moſt ably abridged by our acute countryman Paley, in his book on the Evidences; and Profeſſor Leſs, in another form of argument, has made a more extenſive uſe of that work. To obviate the remark of Bolingbroke, "that the defenders of Chriſtianity have been accuſtomed merely to tranſcribe each other, and thus to perpetuate errors and fallacies," Dr. Leſs has been laudably ſcrupulous to confine himſelf to ſuch proofs as are removed from the poſſibility of cavil. For this reaſon, in recounting the writers of the firſt chriſtian centuries, who by their quotations prove the exiſtence of the books of the New Teſtament in their times, he brings forward only the inſtances in which particular books

and writers are expreſsly mentioned by name: and, for an ampler view of the ſame teſtimonies, he every where refers to the work of Lardner. But, according to the teſtimony of his countryman, Michaelis, Leſs has occaſionally gone beyond Lardner.

"Various teſtimonies which Lardner had quoted, are omittted by Leſs, becauſe they were not ſufficiently convincing, and *he has ſupplied what Lardner had omitted.* Every reader will remark, in peruſing this treatiſe, *what I have learnt in frequent converſation with the author,* that it is the reſult of a conſcientious, even anxiouſly conſcientious inquiry, which he had inſtituted for his own private conviction. Doubts on which Lardner never thought, *he* has felt, and proved *."

This important teſtimony to the merit of his author, is properly cited by the tranſlator, as well as that of Mr. Marſh, in the preface to this book, p. vi. He further informs us, that

"The whole work of Dr. Leſs, which is called by the general name of *Geſchichte der Religion,* or Hiſtory of Religion, is compriſed in three volumes. The firſt is employed on the hiſtory of both natural and revealed Religion. In the ſecond, the divine origin of Chriſtianity is proved at large. And the third is occupied with the examination and refutation of objections to the Chriſtian Religion." P. vii.

The care of the tranſlator in extracting this part, as a diſtinct treatiſe, from the body of that work, is thus further explained.

"As the following treatiſe is taken from the body of a work of ſuch magnitude, which is only divided according to the grand diviſions of the ſubject, I conceived it neceſſary to alter its form by breaking it into the ſubdiviſions of books, chapters, &c. in order that the connection of one part with another might be more readily perceived, and the whole more eaſily comprehended. From the ſame cauſe I have ſometimes omitted a word, a ſentence, or even a whole paragraph, which appeared unneceſſary in the preſent inquiry, and had an evident reference to parts of the work unconnected with the ſubject of theſe ſheets." P. viii.

This treatiſe, as here given, is divided into two parts. I. On the Authenticity of the New Teſtament. II. On the Credibility of the New Teſtament. The former of theſe parts is ſubdivided into three books. 1. On the internal evi-

* Removed, or ſolved, ſeems to be the word required in this place, rather than *proved.*—*Rev.*

dence.

dence. 2. On the external or poſitive evidence of authenticity. 3. On the uncorrupted preſervation of the New Teſtament. The ſecond part is formed into two books. 1. On the credit which the authors of the New Teſtament deſerve as witneſſes. 2. On the wonderful propagation and eſtabliſhment of Chriſtianity. Such is the preſent work, as digeſted and divided by the tranſlator, and it abounds in every part with the moſt valuable and inſtructive matter, as will appear more fully from a further analyſis of it.

The firſt book, on the internal evidence, conſiſts only of two chapters, but of theſe the ſecond contains many convincing proofs, briefly but forcibly ſtated. It gives indeed, in a compreſſed form, the ſubſtance of much larger works. In the ſecond book, the evidences of the writers of the firſt and ſecond centuries, and the early part of the third, for the authenticity of the New Teſtament, are regularly and ſtrictly examined. The view here given of the earlieſt chriſtian writers, the nature of their remaining works, and the value of their teſtimony is critically juſt and highly ſatisfactory. In the firſt century, the author ſpeaks of Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp; after which, in a ſeparate ſection, he notices thoſe whoſe works are loſt, but are known by references and citations, particularly Papias. The ſame method is purſued with reſpect to the ſecond century, where the authors mentioned, of works ſtill extant, are Juſtin Martyr, Tatian, Irenæus, Athenagoras, Theophilus of Antioch, Clement of Alexandria and Tertullian; followed by a copious ſection on thoſe whoſe works no longer remain. Reſpecting the third century, the author confines himſelf only to a few of the latter deſcription, reckoning among them Origen, ſome of the moſt important of whoſe works are loſt. The reflections of Profeſſor Leſs, on the chriſtian works of the ſecond century, which are no longer extant, with a ſpecimen of his references to ſome of them, we ſhall here inſert.

"The enemies of our religion complain often and loudly of the loſs of thoſe writings againſt Chriſtianity, which were compoſed by its ancient opponents; and ſome of them accuſe the Chriſtians, in language by no means doubtful, of having been the cauſe of the deſtruction of theſe works. But they do not take into conſideration, that of the writings alſo of the ancient friends and defenders of Chriſtianity many more have been loſt than have been preſerved. And that, together with theſe writings, many important evidences for the Authenticity of the New Teſtament have alſo periſhed. We have already * regretted this loſs when

* Book ii, chap. 1.

we

we treated above of the hiſtory of the firſt century. In the ſecond, this deficiency is ſtill greater and more to be lamented.

" 1. Concerning Dionyſius, Biſhop of Corinth, Euſebius gives us the following information*:—He wrote ſeven epiſtles to different Chriſtian communities, and another to a Chriſtian matron: in the epiſtle to the community at Athens he exhorted men to believe and to act according to the Goſpel: in the epiſtle to the Nicomedians he defended the true canon (or, as others tranſlate it, the rule of truth, τῳ της αληθειας παριϛαται κανονι), in oppoſition to the hereſy of Marcion: in the epiſtle to the church at Amaſtris he had inſerted expoſitions of the Divine Scriptures.—All theſe epiſtles are now loſt; and with them much important information, and many weighty evidences for the Authenticity of the New Teſtament.

" 2. In the work of Tatian, which ſtill remains†, we find (on account of the particular purpoſe for which it was compoſed,) few alluſions to the apoſtolical writings.—But of theſe he had treated ſo much the more amply in his Harmony, or Δια Τεσσαρων, a Goſpel compoſed from the four Goſpels taken together. This work was well known to Euſebius‡; and although the author might have inſerted his heretical principles even here, yet the loſs of this work is greatly to be lamented, as well for many other cauſes as on account of its great antiquity§.—Irenæus‖, and Clement of Alexandria¶, allude to other writings of this author, in which he attempted to prove ſome of his heterodox tenets by quotations from the *firſt Epiſtle of St. Paul to the Corinthians.*

" 3. Hegeſippus, a convert from Judaiſm, compoſed five books of Eccleſiaſtical Hiſtory, in which he gave an account of the apoſtolical preaching**. But of this work we have nothing remaining except a few fragments preſerved by Euſebius and Photius. Although the hiſtorian might not have entirely laid aſide that credulity and inclination for the fabulous, which was peculiar to the Jews of his time (and that this was the caſe is plain from the extracts in the above-mentioned authors), nevertheleſs, the loſs of his work is much to be lamented; becauſe there undoubtedly exiſted in it much material information for a hiſtory of the ſcriptural writings, which he muſt have collected in his inter-

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* Euſebii. Hiſt. Eccl. Lib. IV. cap. xxiii. p. 184.—187. edit. Reading.

† See above, p. 108.

‡ Hiſt. Eccleſ. Lib. IV. cap. xxix. p. 193, 194.

§ See Valeſius in Euſebium, l. cit.

‖ Lib. III. cap. xxiii. §. viii. p. 222. ed. Maſſueti.

¶ Stromat, Lib. III. p. 547. Potteri.

** Euſebius Hiſt. Eccleſ. Lib. IV. cap. viii. p. 150.

courſe

courſe with many conſiderable teachers of Chriſtianity. However, we diſcover from the fragments, that he was very well acquainted with the Scriptures of the New Teſtament. For he quotes them often, although not by name; and his manner of writing is invariably in that peculiarity of ſtyle belonging to theſe books *.

" 4. Melito, Biſhop of Sardis, has rendered himſelf remarkable in eccleſiaſtical hiſtory, particularly by his examination of the Sacred Books of the Old Teſtament †. He compoſed various writings, of which we ſcarcely know more than the titles, as they are given to us in Euſebius ‡. His books, On the Conduct of Chriſtians; Of the Prophets; Of the Church; On the Lord's Day; Of Obedience to the Goſpel (περι ὑπακοης πιστεως); On the Conception and Birth of Chriſt (περι κλισεως και γενεσεως Χριστου); On the Revelation of St. John; and On the Incarnation of God (περι ἐνσωματου Θεου); contained probably more particular information concerning the apoſtolical writings.—From the few fragments of his works, we can produce him only as an evidence for the *high antiquity of the Revelation of St. John;* yet even this is of dubious import, as we have no information concerning the contents of his treatiſe on this ſubject §." P. 139.

After this general view, we have a maſterly and moſt uſeful chapter, recapitulating the foregoing evidences. We know of nothing more valuable in this way, except a chart of the Canon of Scripture, publiſhed about twenty years ago; to which ſome additions might perhaps be made from this

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* See Lardner's Credibility.

† He travelled into Paleſtine, on purpoſe to obtain information on the true Canon of the Old Teſtament. Euſebius has preſerved his catalogue, H. E. Lib. IV. cap. xxvi. p. 190, 191.

‡ Hiſt. Eccleſ. Lib. IV. cap. xxvi. p. 188, 189.

§ The epiſtle of Melito to a perſon of the name of Oneſimus, who was the cauſe of his journey into Paleſtine, begins thus, (Euſebius l. cit. p. 191.) ' As you have often, from your love towards the divine doctrine, required of me that I ſhould collect from the Law and the Prophets thoſe paſſages which concern the Redeemer and our common faith; and as you were deſirous of knowing accurately the *old ſcriptures*, their number, and the order in which they were compoſed,——I have therefore inquired after the *books of the Old Teſtament*,' &c.—This paſſage appears to prove, that at that time exiſted alſo a *ſecond collection of ſacred books*, under the name of the *New Teſtament*.—See Lardner, l. cit. p. 148.

ſource.

ſource *. On the Revelation of St. John, Dr. Leſs treats ſeparately, and at large, in the fifth chapter of this part; and certainly with a diſpoſition to reject it altogether, and with a full perſuaſion that it cannot properly be aſcribed to the apoſtle John. Yet he ſtates the evidences for, as well as againſt it, with ſo much candour, that he cannot ſtrongly be cenſured for confeſſing the bias in his own opinion. His chief teſtimony againſt it is Dionyſius of Alexandria, whoſe talents and character he greatly extols. His concluſion after all is modeſt, and by no means dogmatical; he allows the book to be very ancient, to be pious and conſolatory; but thinks the author uncertain, the text doubtful, and the interpretation hitherto unattained. For the beſt reply, in our language, to theſe and other doubts on this book, we refer to Letters on the Apocalypſe, reviewed by us in vol. xxi. p. 292†.

An able chapter on the concluſions to be drawn from the foregoing teſtimonies, concludes the ſecond book of the work. The third book, on the uncorrupted preſervation of the New Teſtament, is highly ſatisfactory. The author places in a clear and good light the ſubſtance of Bentley's argument againſt the objection of Collins, drawn from the various readings of the ſacred books. The ſecond part, on the Credibility of the New Teſtament, with reference to the characters of the writers, is well handled. It may be uſeful even to point out the ſubjects of the ſections. 1. They were immediate witneſſes. 2. They were competent witneſſes. 3. They were by no means credulous. 4. Neither were they fanatics. 5. They were men of integrity. 6. They relate events of their own times. 7. They appeal to notorious proofs. 8. They had nothing to expect but temporal diſadvantages. 9. They ſuffered for their narration; and convinced many of their contemporaries. It is true that theſe topics have been often urged; but in the manner of ſtating them there is ſome novelty; particularly in the author's picture from hiſtory, to illuſtrate the genuine character of a *fanatic*; for the purpoſe of ſhowing that it in no reſpect agrees with the characters of the Evangeliſts and other ſacred writers. This part it may be uſeful to extract.

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* We will give a more exact reference to this Chart when we have it at hand. Its form renders it particularly uſeful.

† Then anonymous; but ſince avowed by Mr. Archdeacon Woodhouſe.

A fanatic

" *A fanatic thinks himſelf always the chief favourite of heaven.* And truly a perſon in whom the Divinity immediately dwells, with whom He deigns daily to hold immediate converſe, and makes a living oracle; ſuch a perſon moſt aſſuredly has reaſon to believe, that he is extraordinarily favoured by God. This fanatical pride is often carried to ſuch an extent in men, that they convince themſelves God ſhould do every thing which they deſire; and if He does it not, think themſelves offended, break out into acrimonious complaints againſt Him, or uncharitable accuſations of ungodlineſs in other men, which they fancy to be the cauſe of the diſaffection of heaven.—*Diſorder and contradiction in their ſyſtem*, (if a collection of unconnected, problematical, and contradictory opinions can be called a ſyſtem) *and obſcurity and abſurdity in their explication of it*, form another feature in the fanatical character. Men, in whom the power of the ſenſes is extended to a kind of madneſs, are not in a condition to employ the reaſoning faculties of the underſtanding, which require internal tranquillity. And the conſtant tumult of their minds renders them incapable of ſpeaking connectedly and rationally. Should they diſcourſe of their *inſpiration*, that obſcurity becomes perfect nonſenſe. A Fanatic may be a perſon of great talents and rare prudence in the management of his temporal concerns. But this ſtrength of mind is of no other uſe to him only to ſink him deeper in the vortex of his fancies and follies. And this abſurdity in his diſcourſes, compared with the prudence in the management of his temporal concerns, forms one of the ſtrangeſt contraſts that we can imagine.—Fanatics are generally *enemies, or at leaſt contemners, of all written revelation*: becauſe it renders their own continual inſpiration perfectly unneceſſary. They diſtinguiſh it by the low and irreverent name of an *obſcure writing*, which muſt be cleared up by internal light, and of a *dead letter*, which muſt be animated by the living ſpirit which exiſts in the ſoul.—This is the cauſe of the *complete indifference to all religion*, which is commonly united with Fanaticiſm. ' Their mind,' ſays a profoundly thinking hiſtorian, ' which floats on the wide ſea of inſpiration, can be confined within no bounds; and therefore they permit to others alſo the ſame liberty.' But however tolerant they may often be in religious matters, in their civil concerns they are equally cruel and barbarous. The ſuppoſition that they are immediately influenced by God in all their actions and undertakings, and that they think and act by his command, places them far above humanity, and blinds them to ſuch a degree, that they exerciſe the moſt cruel tyranny, and ſhed in ſtreams the blood of God's creatures and children, not only without any ſenſations of pity, but, on the contrary, with joy and triumph.—That fanatics exhibit a *wonderful firmneſs under ſufferings and torments* is known to every one, and has been frequently uſed by the enemies of Chriſtianity, to detract from the firm heroic courage of the Chriſtian martyrs. But the characteriſtic of fanatical firmneſs under torments, namely, that *impru-*

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lent, inflexible obſtinacy, and that inſenſible obduracy which in theſe caſes they conſtantly exhibit, has not been often remarked. If a perſon does not give himſelf the leaſt trouble to repreſent to his tyrants, with modeſty and gentleneſs, the principles for the ſake of which he is perſecuted; but, on the contrary, anſwers thoſe in authority over him either not at all, or with impertinence; if he reject all the methods, which prudence would point out for avoiding his torments either wholly or in part, without violence to his principles, and if he rather ſolicit ſufferings: who does not perceive that ſuch a firmneſs under torments cannot proceed from a calm and rational reflection, and an heroic diſregard of the world; but is the effect of a moroſe, unſocial obſtinacy, and an inhuman obduracy, rather a paroxiſm of frenzy than a praiſe-worthy firmneſs of mind?—This paroxiſm often increaſes to ſuch a degree, that it produces even *convulſive agitations of the body*, and *abſolute madneſs*; as we learn particularly from the early hiſtory of the Quakers.—Such gloomy and moroſe perſons, who conſider the world with naufea and hatred, and have retired as it were back into themſelves, in order to liſten conſtantly to the ſuggeſtions of heaven; who imagine that they are infinitely exalted above common humanity, and are the particular objects of the divine favour and care: ſuch perſons cannot certainly form a ſocial, beneficent ſyſtem of morality. Condemnation of all innocent indulgences; a ſolitary, ſelfiſh, gloomy, melancholy life; numerous faſts; rigid vows of celibacy; all poſſible avoidance of domeſtic and civil ſociety; hoſtile hatred of the body and of the world; corporeal ſufferings and mortifications; in ſhort, a *moroſe, unſocial, and barbarous ſeverity* is the characteriſtic of a Fanatic's ſyſtem of morality.

"It would conduct me too far from my purpoſe, were I to enter on a more ample developement of this character. Whoever is acquainted with the hiſtory of the Montaniſts, of Mahomet, of the earlieſt Anabaptiſts, of Cromwell and his fanatical followers, of the Quakers, and Janſeniſts*, will be able to confirm the truth of each individual feature ſketched above by many examples from hiſtory.

"From this picture of fanaticiſm cannot be ſelected a ſingle, even the moſt trifling, feature which can be applied to the writers of the New Teſtament; on the contrary, they poſſeſſed traits diametrically oppoſite to every one of them." P. 281.

The contraſt is then drawn with no leſs truth than force. Sect. 5, of this part, *on the Integrity of the Writers of the New Teſtament*, is a maſterly abſtract of that part of Lardner's "Credibilty," in which he ſhows that the facts *occaſionally* mentioned in the New Teſtament are confirmed by paſſages

* And ſome Methodiſts. *Rev.*

of

of ancient authors, who were contemporary with our Saviour, or his apoſtles, or lived near their time. In this contracted form its evidence is rendered very clear and ſtriking.

The ſecond book treats on the wonderful eſtabliſhment and propagation of Chriſtianity as a moſt convincing proof of the entire credibility of the hiſtory of the New Teſtament. This part of the work is ſtrong, but not extended. The author does not appear particularly to conſider or oppoſe the arguments of Gibbon's two chapters, though he anſwers much of them by implication. The third chapter, which points out the circumſtance which enſured the ſucceſs of Mahomet, is well drawn up. Excepting the one point of the author's doubts upon the Apocalypſe, which are not urged without a fair ſtatement of oppoſite reaſons, this book deſerves the ſtrongeſt recommendation, and the moſt general attention. Even our Paley has hardly exceeded Dr. Leſs, in the ſcrupulous care not to urge any doubtful or unſound arguments; a point of prudence very eſſential for recommending ſuch a work to all perſons who are able to argue and to think.

ART. VIII. *Tentamen Palæographiæ Aſſyrio-Perſicæ, ſive Simplicis Compendii ad explicandum Antiquiſſima Monumenta Populorum qui olim circa mediam Aſiam habitarunt, præſertim vero Cuneatas quas vocant inſcriptiones. Auctore D. Anton. Auguſt. Henric. Lichtenſtein. Helmſtad.* 1803. 4to. 190 pages.

An Eſſay on the Ancient Writing of the Aſſyrio-Perſians; or an Attempt to illuſtrate the Monuments of thoſe Nations, who in the earlieſt Ages inhabited Middle Aſia: eſpecially Inſcriptions in the Wedge-like (*or* Arrow-headed) *Character. By M. Ant. Aug. Hen. Lichtenſtein.*

SINCE the time of Pietro della Valle and Figueroa, each ſucceſſive traveller in Perſia has directed our attention to thoſe ſtupendous monuments of remote antiquity, the ruins at preſent called *Chilminar*, or the *Forty Pillars*, which are generally conſidered as the remains of Perſepolis, at leaſt of the palace or temple belonging to that magnificent capital. On the walls of this venerable edifice, and apparently coeval with them, are found ſeveral inſcriptions engraved in certain characters, which have hitherto continued faithful guardians of the ſecrets confided to them.

From the deſcriptions and engravings publiſhed by Chardin, Kæmpfer, Le Brun, Mandelſlo, Herbert, Lalande, Struys, Thevenôt, Niebuhr, Francklin, and other travellers, many learned orientaliſts and antiquaries have endeavoured to aſcertain the age and the language of theſe inſcriptions. Our own countrymen, however they may excel in the modern branches of Aſiatick literature, have done but little in the department of Perſian palæography:—the celebrated Dr. Hyde, of Oxford, amidſt many vague conjectures, never entertained one more erroneous, than when he ſuppoſed thoſe inſcriptions to have been merely ornamental, or ſculptured according to the whims and fancies of the artiſt. Sir William Jones thinks it may be reaſonably doubted, whether they contain a ſyſtem of letters which any nation ever adopted; he could, however, diſtinguiſh about forty different characters formed by "regular variations and compoſitions of a ſtraight line and an angular figure like the head of a javelin, or a leaf (to uſe the language of botaniſts) *hearted and lanced.*"—Theſe are the characters denominated by various writers, *literæ cuneatæ*, *wedge-like*, or *cuneiform*, *caracteres à clous*, *claviformes*, *nail-headed*, *arrow-headed*, and *Perſepolitan*. To the ſtudy of theſe ancient characters, the continental literati have applied themſelves with the moſt laudable and perſevering zeal.

The ingenious profeſſor Wahl, ſome years ago announced his ſanguine hopes of ſoon diſcovering a key to thoſe treaſures of antiquity. Tychſen, of Roſtoch, and Münter, of Copenhagen, have each offered to the public the reſult of their endeavours to decipher and explain the inſcriptions: a taſk, according to the learned Cuper, of conſiderable difficulty, as ſome, like La Croze and Count Caylus, would derive the characters from an Egyptian ſource, and ſuppoſe them partly hieroglyphical; others imagine them a-kin to the Chineſe, &c.

Notwithſtanding the labours of ſo many ingenious ſcholars, the myſterious inſcriptions of Perſepolis ſtill remain enveloped in obſcurity, and we announce with pleaſure the appearance of Mr. Lichtenſtein as an additional candidate for the honour of firſt removing the veil of darkneſs from thoſe ancient monuments.

To congratulate him on the complete ſucceſs of his endeavours would here be premature, as he reſerves for a future volume his proofs and arguments in favour of the explanations offered in the work before us: for the ſame reaſon we refrain from mentioning ſome doubts and objections which have ſuggeſted themſelves during the peruſal of his *Tentamen*.

Every

Every page of this Eſſay, however, evinces the learning, ingenuity, and diligence of its author, who may expect from us, whenever we ſhall be ſo fortunate as to poſſeſs his *proofs*, the moſt impartial and candid examination. In the mean time we ſhall give a general outline of this work, and gratify our reader's curioſity by tranſcribing two or three of the inſcriptions, according to Mr. Lichtenſtein's interpretation.

From a ſimilarity which he diſcovered between the Perſepolitan characters, the Cufic, or ancient Arabic, and the Syriac-Eſtrangelo, he was induced to ſuſpect that the genealogies of all might be traced to the ſame ſource:—the reſult of his labours in ſearch of this common origin is a perſuaſion, that the inſcriptions in arrow-headed letters, like many other monuments of antiquity found on this ſide of the Oxus and Indus, are veſtiges of the poſterity of Shem, or at leaſt of a people who uſed a language reſembling the Arabic and Aramean. After ſome remarks on the *Zend* and *Pehlvi* dialects (ſuch as M. Anquetil du Perron has given in his tranſlation of the *Zendaveſta*) this author obſerves that all the monuments bearing inſcriptions in the *nail* or *arrow*-headed characters, as far as he could aſcertain, have been diſcovered in Perſia, Meſopotamia, or the Region of Babylon: ſome few, perhaps, in Cœle-Syria, and others in Egypt: theſe, however, are not to be ſuppoſed the work of Egyptians, but of the Perſians, who conquered them under Cambyſes.

Although the ſons of Cham (or Ham) firſt occupied the territory of Babylon, according to the Moſaic Records, we find it ſhortly after in poſſeſſion of the *Semitæ*, or deſcendants of Shem, the Arameans, Aſſyrians, and Elamites: after them the Medes governed that part of Aſia, until conquered by the Perſians, who, in their turn, yielded to the Macedonians, theſe to the Parthians, and the Parthians to the Arab Muſulmans.

It is not probable, according to the preſent author, that theſe inſcriptions ſhould belong to the very firſt inhabitants of Middle Aſia, but he would aſcribe them to the ſons of Shem, the Arameans, Aſſyrians, and Elamites, who formed that dynaſty to which the Greek and Roman hiſtorians aſſign the firſt monarchy, generally ſtyled the *Aſſyrian*.

In thoſe very remote ages when the celebrated palace or temple of Perſepolis, and the royal ſepulchres in its vicinity were conſtructed, this author finds veſtiges of three nations; the Perſians, Medes, and Arameans, to whom he would aſcribe the triple character and triple idiom, which he has diſcovered in the ancient inſcriptions.

The Arameans, with whom, after the time of Cyrus, we may confound the Aſſyrians and Elamites, chiefly inhabited Meſopotamia and Cœle-Syria; and from their vicinity, their power and ancient glory were ſo highly honoured by the Perſian king, that inſcriptions ſculptured in their dialect, were with thoſe in the Perſic and Medic idioms among the ornaments or records of the royal palace or temple, and Mauſolea.

The Perſepolitan writing conſiſts, according to Mr. Lichtenſtein (page 27) of two ſimple ſigns or figures, the *Mirrich*, or four winged arrow, a ſymbol of *Behram* (the planet Mars), and the triangular *Ioni*, ſacred to Venus (or the moon), the combinations and multiplications of theſe two figures conſtitute the various letters of the alphabet, which this author analyſes and minutely examines, and of which he gives a large and perſpicuous engraving. In this plate are preſented to us, at one view, the different arrow-headed letters, as they appear on the marbles of Perſepolis, the cylindrical ſtones or amulets found in Perſia, Meſopotamia, and Egypt, and the bricks diſcovered in excavations about Babylon, with the correſponding or equivalent characters in the Syriac, Phœnician, Etruſcan, Cufic, and other ancient alphabets.

The author proceeds to decipher and tranſlate ſeveral inſcriptions which he has found in the works of Niebuhr and Le Brun, in M. Millin's *Monumens Antiques Inedits*, on Babylonian bricks, on a cylinder of which the impreſſion or drawing was communicated by Sir Joſeph Banks, another from the *Recueil* of Count Caylus, &c.

From Niebuhr (vol. II. tab. 24.) he gives in the arrow-headed character explained in correſponding Syriac letters, an inſcription of which the following tranſlation is offered in page 90.

" *Reveremini Darium anachoretam magnificum; glorieter robore animi tutela magnifica!*
" *Reveremini Darium tutelam magnificorum! prodit interminatio: reveremini Darium tutelam magnificum.*
" *Increpat te: extollite Darium, vexillum Cyri Senis, (vel herois)*
" *O Turba, metite perfectionem, (i. e. fruamini opere perfecto), increpat te atrium Cyri Sapientis.*
" *Reveremini quos congregat magnificentia Cyri.*
" *Lætatur Senex, gloriatur Cyrus inſtaurator (ſculptor?)*
" *Protegit Magus* (an Magos?) *tuetur et providet.*"

This inſcription, according to Mr. Lichtenſtein, is in the Medic idiom; another alſo, from Niebuhr, he conſiders as Aramean, and thus tranſlates (page 108.)

" *Rex quoque ſoſpitat Arameos fratres noſtros, conſilia ejus firma ſunt*

ſunt, ut ferramentum lapidis; Syria in tempus ſempiternum, ore laudum celebrabit illum profecto tutela tua perennabit."

From the *Monumens Antiques Inedits* of Monſ. Millin, (Vol. I. pl. VIII. and IX.) our author gives a long inſcription in a dialect reſembling the Chaldaic: it is taken from a very curious ſtone found near the ruins of the *Tauk-i-Keſra*, or palace of Choſroes, in the vicinity of Cteſiphon, and brought to Europe by Citizen Michaux: it contains, according to Mr. Lichtenſtein, a *nænia*, or funeral addreſs from a prieſt of the Sabeans, or ancient Perſians, to the women who had lately loſt their huſbands, ſons, or brothers.

Of this inſcription we ſhall tranſcribe the firſt column, (page 112.)

" *Dictum meum ad vos, filiæ cipporum (parentatrices.)*
" *Obſervatur infortunium, pungit cogitatio foveæ ad apertiones*
" *periodicas (cipporum)*
" *Imo tempus manumiſſionis* (ſunt) *diſceſſus noſtri ad patres*
" *noſtros.*"
" *Quando ad manſiones firmas findit ſepulcra noſtra*
" *Vis exercituum potentium, generationis æternorum.*
" *Delemur hora* ATZAPHATH * *matris* HAKEMI †,
" *Patris reliqui exercitus potentium.*
" *Vivificabimur per voces reſurrectionis,*
" *Quæ emancipabit nos in manſionem non circumſcriptam.*
" *Procul a terroribus noxæ dilatæ,*
" *Procul ab ira Deorum,*
" *A tartaro Orci torvo adſpectu conterentis te.*
" *Infecit te Deus horroribus præpoſteris,*
" *Dolore reminiſcentiæ, fonte clamorum.*
" *Exacuit terrores in adverſitatibus noſtris.*
" *Adſpergens acetum diſpenſat medicinam.*
" *Exercitus potentium ſeparat.*
" *Iidem profecto quoque reſuſcitant vitam noſtram.*
" *Quin immittit viſitationem jacturarum mortalibus.*
" *Edam nunc epitomen epicediorum; leges ſingulatim.*"

On one of the Babylonian bricks, Mr. Lichtenſtein diſcovers in an idiom, nearly Arabic, the following words, (page 136.)

" *In te confidimus, namque tu creaſti nos omnes; o Deus ſanctiſſime, veraciſſime! Propitius ſis nobis, namque in te (reponitur) fides: ſatia nos: nutri nos: namque tu creaſti nos omnes.*"

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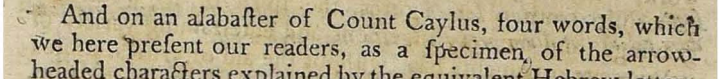
* The Aramean name of a female Divinity, called by the tribe of Coreiſh in Arabia, *Aſaf*. Vide Golii Lexic. Arab. p. 101.

† An imaginary being, from whom our author thinks it probable that the Deity of the Druſes may have derived his name.

And on an alabaſter of Count Caylus, four words, which we here preſent our readers, as a ſpecimen of the arrow-headed characters explained by the equivalent Hebrew letters, (page 138.)



ש א ה י נ ן ◦ ארם י א אח י א

" *Rex protegit Aramæos fratres!*"

The reader will perceive in this ſpecimen, that our author reads thoſe inſcriptions, in arrow-headed characters, from right to left, like Hebrew or Arabic, in which he differs from Wahl, Grotefend, and other learned men. He then proceeds to explain Phœnician inſcriptions from Pococke; and, on the ſubject of ſome Pehlvi legends of Saſſanian medals, he propoſes an emendation (which, however, we cannot readily adopt) of M. de Sacy's reading and interpretation: and he concludes this work with ſome obſervations on the dialects which the modern Parſis or Guebres conſider as the genuine Zend of ancient Perſia, but which, in the opinion of Mr. Lichtenſtein, is a mere farrago of different languages.

This volume is ornamented with four copper-plates; and the author, confident of having diſcovered the true Perſepolitan alphabet, has had a ſet of moveable types very neatly executed, in which all the inſcriptions and paſſages ſcattered through the *Tentamen* are printed, and with which, we truſt, Mr. Lichtenſtein's next publication will induce us to become more intimately acquainted.

ART. IX. *The Hiſtory of Britiſh Birds. The Figures engraved on Wood by T. Bewick. In two Volumes 8vo. Vol. I. containing the Hiſtory and Deſcription of Land Birds; Vol. II. the Hiſtory and Deſcription of Water Birds.* The firſt Vol. 10s. ſmall Paper, 13s. large. The ſecond 12s. ſmall Paper, 15s. large. Longman and Co. 1797. 1804.

WE take the opportunity of the appearance of the ſecond of theſe volumes to notice the firſt alſo, which, by

ſome

ſome accident, had been omitted*. It would, however, be altogether ſuperfluous to expatiate much on the merits of a work, which, by the propriety of its deſcriptions, the characteriſtic truth of its figures, the ſpirit of its wood engravings, and the very ingenious and entertaining variety of its vignette ornaments has, without the aid of critics, united all ſuffrages in its favour. Mr. Bewick follows the Linnean arrangements, and by confining himſelf to Britiſh Birds, has been enabled to compriſe the whole, in the very convenient general diviſion of land birds and water birds, giving a volume to each. In the advertiſement prefixed to the ſecond volume, we have an account of the ſources from which the work has been derived, which our readers will doubtleſs be glad to peruſe.

"The editor of the ſecond volume of Britiſh Birds, having now brought his work to a concluſion, haſtens to acknowledge his obligations to the public for the favourable reception of his former labours; and to expreſs his thanks to thoſe ſportſmen and lovers of natural hiſtory, who have ſo liberally contributed to the completion of this work. When the Hiſtory of Britiſh Birds was firſt undertaken, the ſplendid muſeum of the late Marmaduke Tunſtall, of Wycliffe, Eſq. was obligingly thrown open by his nephew, Francis Sheldon, Eſq.† with the kindeſt offer of the uſe of its abundant ſtores. During a reſidence of nearly two months at that little earthly paradiſe—the ſecure aſylum of its feathered viſitors, which were ſuffered by the late benevolent owner to pick up their daily pittance unmoleſted—drawings were taken from the ſtuffed ſpecimens of moſt of the Britiſh ſpecies, and many of theſe were afterwards traced and engraven upon the blocks of wood; but in the progreſs of the work, ſo many both dead and living ſpecimens of the birds themſelves, (to which ſtuffed ſubjects commonly bear only an imperfect reſemblance) were furniſhed by the patrons of the work, that the neceſſity of uſing ſeveral of theſe drawings was ſuperſeded by this more near approach to perfect nature. In addition to theſe reſources, the voluminous folios of the celebrated Count de Buffon, containing one thouſand and one (Planches Enluminées) coloured prints of birds, &c. were kindly lent to aid the work, by Michael Bryan, of London, Eſq.; theſe, like an index, were conſtantly at hand to be referred to, and compared with the birds themſelves, which were from time to time preſented to the editors of both volumes,

* The pleaſing and elegant work on quadrupeds, by the Bewicks, has unaccountably ſhared the ſame fate in our pages.

† Now Francis Conſtable, Eſq. of Burton Conſtable, in Holderneſs.

and were often of great ſervice, by enabling them to aſcertain the names, and to identify each ſpecies, in an examination of the ſubjects before them, when compared with the figures and doubtful nomenclature of other ornithologiſts.

"Notwithſtanding theſe helps, the figures of ſeveral birds are ſtill wanting; but, however the editor regrets the deficiency, he is well aware that is to be attributed to the difficulties the ſportſman meets with in coming at many of the ſhy inhabitants of the ocean, and of the pathleſs miſty marſh. The time ſpent in endeavouring to procure theſe deſiderata, and other unforeſeen obſtacles, have checked the progreſs of this work, and muſt apologize for the delay of its appearance to ſo lengthened a period after the Hiſtory of the Land Birds." *Advertiſement*, Vol. II. p. iv.

We have enumerated the ſpecies thus omitted, and find them amount, in the ſecond volume, to 43. This number, however, bears only a ſmall proportion to thoſe which are given. There are ſome omiſſions alſo in the former volume, but thoſe we have not reckoned. We ſhall give a ſhort ſpecimen from each volume, to ſhow the manner of the author. At the head of each genus is (uſually) given a general character of it, and ſo alſo of each order and claſs: beſides a general and ſenſible introduction to each volume. The account of the Wookpeckers, in vol. I, partly taken from Buffon, is well worthy of notice.

"THE WOODPECKERS.

"Of theſe only three or four kinds are found in theſe kingdoms. Their characters are ſtriking, and their manners ſingular. The bill is large, ſtrong, and fitted for its employment; the end of it is formed like a wedge, with which it pierces the bark of trees and boughs, into the wood, in which its food is lodged. Its neck is ſhort and thick, and furniſhed with powerful muſcles, which enable it to ſtrike with ſuch force as to be heard at a conſiderable diſtance; its tongue is long and taper; at the end of it there is a hard bony ſubſtance, which penetrates into the crevices of trees, and extracts the inſects and their eggs, which are lodged there: the tail conſiſts of ten ſtiff, ſharp-pointed feathers bent inwards, by which it ſecures itſelf on the trunks of trees while in ſearch of food; for this purpoſe its feet are ſhort and thick, and its toes, which are placed two forward and two backward, are armed with ſtrong hooked claws, by which it clings firmly, and creeps up and down in all directions. M. Buffon, with his uſual warmth of imagination, thus deſcribes the ſeemingly dull and ſolitary life of the woodpecker. 'Of all the birds which earn their ſubſiſtence by ſpoil, none leads a life ſo laborious and painful

painful as the woodpecker. Nature has condemned it to inceſſant toil and ſlavery. While others freely employ their courage or addreſs, and either ſhoot on rapid wing, or lurk in cloſe ambuſh, the woodpecker is conſtrained to drag out an inſipid exiſtence, in boring the bark and hard fibres of trees to extract its humble prey. Neceſſity never ſuffers any intermiſſion of its labours, never grants an interval of ſound repoſe; often during the night it ſleeps in the ſame painful poſture as in the fatigues of the day. It never ſhares the ſports of the other inhabitants of the air, it joins not their vocal concerts, and its wild cries and ſaddening tones, while they diſturb the ſilence of the foreſt, expreſs conſtraint and effort: its movements are quick, its geſtures full of inquietude, its looks coarſe and vulgar; it ſhuns all ſociety, even that of its own kind; and when it is prompted to aſk a companion, its appetite is not ſoftened by delicacy of feeling*." Vol. I. p. 114.

From the ſecond volume we are inclined to give the account of that ſpecies of Swan, which is ſuppoſed to have given riſe to the fables of antiquity, relating to the vocal powers of the Swan. The bird is ſo ſcarce in this country, that it is one of thoſe which are not here delineated.

"WILD SWAN.

"The Wild Swan meaſures five feet in length, and about ſeven in breadth, and weighs from thirteen to ſixteen pounds. The bill is three inches long, of a yellowiſh white from the baſe to the middle, and thence to the tip, black: the bare ſpace from the bill over the eye and eye-lids is yellow: the whole plumage in adult birds is of a pure white, and, next to the ſkin, they are cloathed with a thick fine down: the legs are black.

"This ſpecies generally keeps together in ſmall flocks, or families, except in the pairing ſeaſon, and at the ſetting in of winter. At the latter period they aſſemble in immenſe multitudes, particularly on the large rivers and lakes of the thinly inhabited northern parts of Europe, Aſia, and America: but when the extremity of the weather threatens to become inſupportable, in order to ſhun the gathering ſtorm, they ſhape their courſe high in air, in divided and diminiſhed numbers, in ſearch of milder climates. In ſuch ſeaſons they are moſt commonly ſeen in various parts of the Britiſh iſles, and in other more ſouthern countries of

* Be it ſaid, without offence, that this quotation from Buffon gives an excellent ſpecimen of the perfect nonſenſe frequently written by that eloquent Frenchman to adorn his book, and by many readers admired. Calling that *a painful poſture* which is natural to the animal, and thoſe employments *drudgery*, which doubtleſs conſtitute the great delight of its life. *Rev.*

Europe. The ſame is obſerved of them in the North American ſtates. They do not, however, remain longer than till the approaching of the ſpring, when they again retire northward to the arctic regions to breed. A few, indeed, drop ſhort, and perform that office by the way, for they are known to breed in ſome of the Hebrides, the Orkney, Shetland, and other ſolitary iſles; but theſe are hardly worth notice: the great bodies of them are met with in the large rivers and lakes near Hudſon's Bay, and thoſe of Kamtſchatka, Lapland, and Iceland. They are ſaid to return to the latter place in flocks of about a hundred at a time in the ſpring, and alſo to pour in upon that iſland from the north, in nearly the ſame manner, on their way ſouthward in the autumn. The young, which are bred there, remain throughout the firſt year; and in Auguſt, when they are in moult, and unable to fly, the natives taking advantage of this, ſhoot, kill them with clubs, and hunt them down with dogs, by which they are eaſily caught. The fleſh is highly eſteemed by them as a delicious food, as are alſo the eggs, which are gathered in the ſpring. The Icelanders, Kamtſchatdales, and other natives of the northern world, dreſs their ſkins with the down on, ſew them together, and make them into garments of various kinds: the northern American Indians do the ſame, and ſometimes weave the down as barbers weave the cawls for wigs, and then manufacture it into ornamental dreſſes for the women of rank, while the larger feathers are formed into caps and plumes to decorate the heads of their chiefs and warriors. They alſo gather the feathers and down in large quantities, and barter or ſell them to the inhabitants of more civilized nations.

"Buffon is of opinion that the tame ſwan has been derived originally from the wild ſpecies; other naturaliſts entertain a contrary opinion, which they form chiefly on the difference between them in the ſingular conformation of the windpipe. Willoughby ſays, 'The windpipe of the wild ſwan, after a ſtrange and wonderful manner, enters the breaſt-bone in a cavity prepared for it, and is therein reflected, and after its egreſs at the divarication is contracted into a narrow compaſs by a broad and bony cartilage, then being divided into two branches, goes on to the lungs: theſe branches, before they enter the lungs, are dilated, and, as it were, ſwollen out into two cavities.' Dr. Heyſham corroborates the above, and adds, that the wild ſwan, in this particular, differs not only from the tame ſwan, but alſo from every other bird. The only obſervable external difference between the two ſpecies is in the markings of the bill, (which are figured in the ſubjoined head) and in the wild ſwan's being of leſs bulk than the mute or tame kind.

"Much has been ſaid, in ancient times, of the ſinging of the ſwan, and many beautiful and poetical deſcriptions have been given of its dying ſong.—'No fiction of natural hiſtory, no fable of antiquity, was ever more celebrated, oftener repeated, or

better

better received: it occupied the ſoft and lively imagination of the Greeks; poets, orators, and even philoſophers, adopted it as a truth too pleaſing to be doubted.' 'The dull inſipid truth,' however, is very different from ſuch amiable and affecting fables, for the voice of the ſwan, ſingly, is ſhrill, piercing, and harſh, not unlike the ſound of a clarionet when blown by a novice in muſic. It is, however, aſſerted by thoſe who have heard the united and varied voices of a numerous aſſemblage of them, that they produce a more harmonious effect, particularly when ſoftened by the murmur of the waters.

"At the ſetting in of froſty weather, the wild ſwans are ſaid to aſſociate in prodigious multitudes, and thus united, to uſe every effort to prevent the water from freezing: this they accompliſh by the continual ſtir kept up amongſt them; and by conſtantly daſhing it with their extended wings, they are enabled to remain, as long as it ſuits their convenience, in ſome favourite part of a lake or river which abounds with their food.

The ſwan is very properly entitled the peaceful Monarch of the Lake: conſcious of his ſuperior ſtrength, he fears no enemy, nor ſuffers any bird, however powerful, to moleſt him; neither does he prey upon any one. His vigorous wing is as a ſhield againſt the attacks even of the eagle, and the blows from it are ſaid to be ſo powerful as to ſtun or kill the fierceſt of his foes. The wolf or the fox may ſurpriſe him in the dark, but their efforts are vain in the day. His food conſiſts of the graſſes and weeds, and the ſeeds and roots of plants which grow on the margins of the water, and of the myriads of inſects which ſkim over, or float on its ſurface; alſo occaſionally of the ſlimy inhabitants within its boſom.

"The female makes her neſt of the withered leaves and ſtalks of reeds and ruſhes, and lays commonly ſix or ſeven thick-ſhelled white eggs: ſhe is ſaid to ſit upon them ſix weeks before they are hatched. Both male and female are very attentive to their young, and will ſuffer no enemy to approach them." Vol. II. p. 276.

We could expatiate, with great amuſement to ourſelves, and poſſibly to our readers alſo, on the very ingenious devices, which are frequently made the ſubjects of vignettes or tail-pieces: ſubjects of common and familiar life, ſuch as have not been touched by other artiſts, but full of characteriſtic truth, and frequently of original humour. But the inſtances are ſo numerous, that the diſcuſſion would carry us much too far: and as they are not, in general, alluſive to the ſubjects of the book, they are rather pleaſing ſpecimens of the artiſt's ingenuity, than a proper or neceſſary appendage to a work on natural hiſtory.

ART.

ART. X. *Storia dell' Accademia degli Arcadi, inſtituita in Roma l'Anno* 1690, *per la Coltivazione delle Scienze delle Lettere umane e della Poeſia ſcritta da Gio. Mario Creſcimbeni, Primo Cuſtode Generale. Publicata l'Anno* 1712, *d'Ordina della Medeſima Adunanza.* 12mo. 196 pp. 7s. 6d.

ART. XI. *L'Arte Poetica Italiana, in cinque Canti, da Benedetto Menzini.* 12mo. 141 pp. 5s.

ART. XII. *Bacco in Toſcana, ditirambo di Franceſco Redi, con Note brevi Scelte dell' Autore.* 12mo. 80 pp. 5s.

ART. XIII. *La Rivolutione Franceſe, Viſione alla Danteſca, in Quattro Canti da Vincenzo Monti l'Anno* 1793 12mo. 96 pp. All ſold by Beckett, in Pall Mall, and printed by Bulmer. 1804.

THESE four works appeared together early in the ſummer of laſt year, and in addition to ſimilar works which we have formerly noticed *, evince the perſevering zeal of the elegant and learned editor, Mr. Mathias, for the cultivation of the delightful language of Italy. On the firſt mentioned of theſe volumes there is little to be ſaid. It contains Creſcimbeni's hiſtory of the Arcadi, taken from his general hiſtory of Italian poetry, without additional illuſtration, excepting a deſcription of a theatre of the Arcadi, built in 1726, written and publiſhed by the Abbate Vettorio Giovardi, in 1727. Few of our readers can require to be told, that the Arcadi are a learned ſociety in Italy, eſtabliſhed in 1690, for the expreſs purpoſe of encouraging the progreſs of ſcience, and literature, and taſte. "Per maggiormente coltivare lo ſtudio delle ſcienze, e riſvegliare in buona parte d' Italia il buon guſto nelle lettere umane, ed in particolare nella poeſia volgare." This elegant club was firſt eſtabliſhed in Rome, but ſoon ſent out branches, under the name of Colonies, into every principal city of Italy. The members take two names of a Grecian form, on being admitted into the ſociety, and conſider themſelves as Arcadian ſhepherds. Mr. Mathias is deſervedly enrolled in this ſociety, and his Arcadian appellation is *Eubante Tirinzio* †. The Colonies abovementioned have each

* See Brit. Crit. Vol. XXI. p. 32, and XXII. p. 413.

† This has been a ridiculous ſnare to a *would-be* wit of the preſent

each a device and a motto; and the collection of these, copied from Crescimbeni, and very neatly cut in wood, occupies this little volume from page 96 to the end.

2. We proceed in the second place to the Art of Italian Poetry, by Menzini. This poet, who died in 1704, at the age of 59, has hitherto been little known in England. The present very neat edition of his *Arte Poetica*, will not only serve to diffuse new general precepts of the art, but will, in several particulars, open more exactly the refinements of Italian poetry. The character of the author, and of the present work, may properly be given in the words of Mr. Mathias, from his dedicatory epistle to Mr. Montagu.

"A i nomi illustri di Aristotele, di Orazio, di Vida, e di Boileau, che con tanta gloria e vantaggio della Repubblica letteraria si sono esercitati in questa materia, vuole anche aggiugnere il suo l'erudito e leggiadro Menzini, dalle Muse Greche (a mio parere) più ch' alcun altro Poeta Toscano allattato e nudrito.

"Chiunque leggerà questo ben regolato è giudizioso componimento, sentirà come si possa imparare la purità della lingua, la novità delle figure, la vaghezza di bellissime favole, la gentilezza e nobiltà de' pensieri, e la maestà ed armonia dell' elocuzione, con tutti quei pregi e vezzi che vengono dalla scola Anacreontica e Chiabrerescа." P. vi.

This character of Menzini we have given in the words of the editor, to do justice to his skill in writing Italian: the opinion given by a countryman of the poet, in the short life here printed, we shall translate for the benefit of mere English readers. It is to this effect:

"Though, in the works of Menzini, we do not see the full rays of a sublime philosophy, yet there are not wanting brilliant gleams, which sufficiently prove the author to be versed in sciences and languages. But, as to the praise derivable from the Muses, whether in his bold dithyrambics, he gives new effect or existence to great and sounding words; whether he blows the Epic trump, and exalts the noble deeds of heroes to the skies; or whether, finally, like the bee, seeking the flowery thyme, and wandering through the woods and fields, he makes the hills resound with his rustic notes, Menzini is ever worthy of the contested crown of Apollo."

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present day, who calls *Eubante Tirinzio* the *watch-word* of the society; and therefore, seeing no signature, affects to consider the date, in Roman letters, as standing for the writer's name. *Flim Flams*, vol. i. p. 95.

This

This profe is, perhaps, fomewhat too poetical, though we have quieted it a little in our tranflation, but it gives a ftrong teftimony to the merit of the poet. Menzini was a member of the Arcadi, by the names of *Euganio Libade*; and an indefatigable promoter of the fuccefs of that inftitution. In the life here prefixed, we find a few more works attributed to him; namely, fome Poems publifhed in 1680, his *Paradifo Terreftre*, in three Cantos, his *Academia Tufculana*, in imitation of the Arcadia of Sannazaro, and a few fmaller works. Where his Eulogift, above quoted, found him founding the Epic trumpet we do not know. His Art of Poetry is faid, on the fame authority, to have been the fruit of two months only of leifure; and, if fo, is a very extraordinary performance. It is divided into five Cantos, the fubjects of which are chiefly thefe.

Canto I. The difficulty of fucceeding in Poetry; neceffary qualifications; exact knowledge of Italian ftyle, and idiom; readinefs of rhyming; and a facility of verfification, not languid, but dignified and well fupported. Rife and improvements of the Tufcan dialects. Neceffity of attending to criticifms, and correcting with care, to render compofitions durable.

Canto II. The Fathers of Italian *Heroic Verfe*, Arioft and Taffo. Comparifon of them. Coherence, clearnefs, and expreffion of character neceffary. Obfcenity to be avoided. *Tragedy*, examples of, in Italian. End of *Tragedy* and *Comedy*. Degeneracy of modern Comedy. That Verfe is neceffary to make Comedy complete.

Canto III. *Dithyrambic Poetry*. Its difficulties: may be adapted to amorous fubjects. *Satire*, its origin, and different fpecies. *Elegy*, fometimes elevated above its ufual ftyle. *Paftoral Poetry*, various kinds fpecified. Style adapted to *familiar* and *facetious* compofitions.

Canto IV. *Sacred Poetry*, not fufficiently inveftigated. Its difficulties and their caufes. Vain attempts to imitate Pindar. The *Tufcan Ode* preferred, in fome particulars, to the Greek and Latin. *Blank Verfe* convenient in didactic writing. *The Sonnet*, the hazard of attempting it: the few that are perfect.

Canto V. On *the Sublime*. It is rather a gift of nature, than attainable by art. Definition and origin of it. *Enthufiafm defined*. The Value of a *found Judgment*. *Harmony* of various kinds. Conclufion.

The value placed by the Italians upon the Sonnet, a quaint invention of their own poets, will be clearly underftood from the following ftanzas:

"Queſto

" Queſto breve Poema altrui propone
Apollo ſteſſo, come Lidia pietra,
Da porre i grandi ingegni al paragone.
E più d'una vedrai Toſcana cetra,
A cui per altro il bel Parnaſo applaude,
Che in queſto cede, e volontier s'arretra.
In lungo ſcritto altrui ſi può far fraude;
Ma dentro un breve, ſubito ſi poſa
L'occhio ſu quel che merta biaſmo o laude.
Ogni picciola colpa è vergognoſa
Dentro uno ſonetto, e l'uditor s'offende
D'una rima che venga un po' ritroſa.
O ſe per tutto egual non ſi diſtende,
O non è numeroſo, o ſe la chiuſa
Da quel che ſopra proporrai, non pende.
E altrui non val quella ſi magra ſcuſa
Di dir che troppo rigida è la legge
Che in quattordici verſi ſta rinchiuſa;
E che mal ſi ſoſtiene, e mal ſi regge
Per ſcarzezza di rime, e l'intelletto
Talor quel che non piace a forza elegge.
In queſto di Procruſte orrida letto
Chi ti sforza a giacer? Forſe in rovina
Andrà Parnaſo ſenza il tuo ſonetto?
Laſcia a color che a tanto il ciel deſtina
L'opra ſcabroſa; o per lung' uſo ed arte
Via più la mano, e più l'ingegno affina." P. 95.

Subjoined to this Poem, though not mentioned in the title, is a letter from the editor to a friend, on the merit of a Canzone, or Ode of Da Ponte, upon the death of the Emperor Joſeph II. and the acceſſion of Leopold II. The Ode itſelf is added, and juſtifies the praiſes of Mr. Mathias. Every reader may not perhaps know, that Da Ponte, the author thus praiſed, was long ſettled in London, and wrote frequently for our Opera. The neceſſity of the times forced him into trade, and he kept for ſeveral years a ſhop, ſtored with all the beſt Italian books. We are ſorry to add, that, within theſe twelve months, the books were obliged to be ſold off by auction, and the buſineſs given up, for want of ſufficient patronage in England to ſupport a ſhop excluſively for Italian literature. All the efforts of Mr. Mathias could not reſcue us from this public diſgrace.

§. The next article is the Dithyrambic of Redi; with a life of the author, a Diſſertation on Dithyrambic Poetry *,

* By Teobaldo Ceva.

and

and other illuſtrations. The Italians are the only moderns, who have attempted to revive the Grecian Dithyrambic ſtyle, as characterized by Horace in ſpeaking of Pindar:

> Seu per audaces nova dithyrambos
> Verba devolvit, numeriſque fertur
> Lege ſolutis.

But the licences allowed to this ſpecies of Poetry, in the application of old words, and the fabrication of new, are ſo extenſive, that to underſtand it becomes a ſeparate ſtudy; and Redi would be altogether unintelligible, even to good Italian ſcholars, without the explanations which fill his margin. The author of the Diſſertation ſays,

"Più che al ſemplice lirico è lecito al Ditirambico l'uſare metafore ardite, iperboli forti, fraſi nuove, voci compoſte, e tratte eziandio con gentilezza da foreſtiere contrade. Il Redi è ſingolare in tutte queſte coſe: chiama egli il vino *topazio, criſolito, ſangue* del uve, *ambra liquida che infernifoca:* adopera con galanteria le voci Franceſi *courier, doré.*" &c. P. xli.

Such a ſpecimen of Poetry is, in this country at leaſt, a literary curioſity, and if Engliſh readers ſhould not reliſh it as much as the editor appears to do, they will at all events have an obligation to him for enabling them to become acquainted with it. Redi was born in 1626, and died in 1697.

4. On the fourth of theſe publications we ſhall ſay the leſs at preſent, becauſe we ſhall very ſoon have occaſion to notice Mr. Boyd's tranſlation of the Poem it contains; at which time it will be moſt convenient to ſpeak alſo of the original. This book is addreſſed, in a very elegant dedication, to the Attorney General. With the well-deſerved character which Mr. Mathias gives of this valuable friend we ſhall cloſe the preſent article.

"A voi, in cui sì vagamente riſplendono l'urbanità, la coltura, la ricerca del vero, l'amor e il patrocinio della bella letteratura, un' eloquenza dotta e poſſente, un giudizio corretto, ed una leggiadriſſima vivacità d'ingegno, con ottimi ed ornati coſtumi, non è ſpiaciuta queſta mia intenzione e zelo verſo le amene lettere." P. vi.

He then particularly recommends the poem itſelf to the notice of his friend, and concludes with a pleaſing commemoration of their early connection at Cambridge. Such intercourſe forms one of the moſt ſtriking charms of literature.

ART.

ART. XIV. *Observations on the Nature and Tendency of the Doctrine of Mr. Hume, concerning the Relation of Cause and Effect.* 8vo. 46 pp. 1s. Mundell and Sons, Edinburgh. Longman, Hurst, &c. London.

THIS is another publication on a most important subject to which the late appointment of a professor of mathematics in the University of Edinburgh has given rise*; and we are told that, like Mr. Professor Stewart's pamphlet, it was the work of a few days. It bears indeed the marks of haste in its composition; for, though the anonymous author is evidently an acute man, and though we have the honour to agree with him in most of the great conclusions which he labours to establish, yet there are some of his incidental observations which we cannot admit, and some expressed in language that we do not perfectly understand. What is unintelligible to us, we may, without much arrogance, suppose to have been unintelligible to some of those reverend gentlemen, for whose instruction the observations were published. It is therefore not impossible that the author may have bewildered minds which he wished to enlighten: while he has passed over, with very little notice, the only position advanced by Mr. Hume on the subject of cause and effect, which, as it appears to us, the General Assembly of the Church of Scotland could be called upon to censure.

Having justly observed that the series of propositions on which Mr. Hume builds his theory, is incessantly broken by a repetition of the same "sceptical doubts;" and having hence inferred the expediency of arranging the theory into separate propositions, and considering these in a regular order; he states, as the first proposition of Mr. Hume's theory,

"That *the relation of cause and effect cannot be discovered, a priori.* In every case, the second phænomenon must have been previously witnessed: for there is nothing in the first appearance of any object, which can lead us to predict the appearance of a particular object, rather than of any other, as immediately successive."

This proposition is incontrovertible; nor are we aware that it was ever controverted, at least since the employment of Bacon's *novum organum* in philosophical research. It is

* See British Critic for July last, p. 33.

certainly

certainly no part of any theory peculiar to Mr. Hume; since it is obvious, that previous to all experience, it would be just as probable to man, that heat would harden wax and soften clay, as that it would harden clay and soften wax: for previous to all experience, no man could form so much as a rational conjecture that it would produce either of these effects. This proposition, however, the present author thinks it incumbent upon him to illustrate, if not to support; but in the course of the illustration, he confounds *desire* and *volition*, and affirms what we apprehend no unsophisticated understanding will admit.

"It has been asserted, that from mind alone we derive our idea of power; and that the idea, acquired by the consciousness of our own exertion, is *transferred* to the apparent changes of external matter. But, *unless we suppose the idea of power to have been otherwise acquired*, what we call *exertion* is nothing more than the sequence of motion to desire, as magnetism is the sequence of iron to the approach of a loadstone." P. 5.

"If what we feel be transferred, it is evidently *desire* which we feel. Till the muscular motion has taken place, it is desire alone; it is afterwards desire, combined with the knowledge that a muscular motion has been its consequence. It is, perhaps, even too much authority which Mr. Hume gives to this error, when he allows, that the *animal nisus*, which we experience, enters very much into the vulgar idea of power. It is more probable, that the feeling of this animal nisus, though derived from cases in which the exertion has eventually succeeded, enters largely into the vulgar idea of restraint or want of power." P. 6.

"The idea of power, we may therefore conclude, is not derived from the phænomena of mind, more than from those of matter, both which furnish traits of sequences, that differ only as their own respective sequences differ among themselves. The very feeling of power, as of connection, would be itself only a new part of a sequence. Pp. 8, 9.

To these positions we cannot assent, though it may be difficult to confute them; because truths self-evident admit not of proof. That *our* notion of *power* is something very distinct from *our* notion of *connection*, we know by the most convincing of all evidence, the evidence of consciousness; but if this author chooses to persist in affirming that *his* notion of *power* is not distinct from *his* notion of *connection*, we can make no other reply to him than we should to the man who might affirm that he did not believe any one of Euclid's axioms. By whatever process we first *acquire the notion* of power—whether from the phænomena of mind or of matter—we are persuaded that the unlettered man of a sound understanding

derſtanding would ſtare at us, were we gravely to aſſure him that the power of a horſe conſiſts in his *connection* with the plough, which he drags through the ſoil; and that the horſe when unyoked from the plough, and driven into the ſtable, is completely diveſted of all power! The notion of power is ſo familiar to every man, that in common language it is never confounded with *ſequence* or *connection*, or indeed with any thing elſe. Thus, ſuppoſe a plough in motion to be ſuddenly ſtopt by a large ſtone, a phænomenon which has often occurred; ſuppoſe the horſes or oxen to be exerting all their power in vain, during the time that the ploughmen are endeavouring to remove the ſtone; and ſuppoſe the ſtone removed and the plough to proceed; whether is the removal of the ſtone, or the exertion of the horſes, the efficient or powerful cauſe of the renewed motion? *That* motion is evidently *connected* with the removal of the ſtone, as well as with the exertion of the horſes; it is likewiſe a *ſequence* to the one event as well as to the other; and yet there is probably no man except this anonymous author (if indeed he be an exception) who would heſitate to ſay that its efficient cauſe, or the power by which it is produced, is the exertion of the horſes, and not the removal of the ſtone.

Power therefore is neither ſequence nor connection; nor could we ever have acquired the notion of power from the mere obſervation of ſequence, were we not conſcious of our own voluntary exertions. When the author calls "exertion the ſequence of motion to deſire," and affirms that "till the muſcular motion has taken place, it is deſire alone that we feel," he talks a language which we do not underſtand. Deſire, in the proper ſenſe of the word, is the *wiſh* which every man feels to obtain any thing of which the want occaſions uneaſineſs in his mind; but this is ſurely not the feeling which pervades and accompanies *every* exertion. No man makes a voluntary exertion to obtain what he is convinced can be obtained by no exertion of his own; but he cannot avoid feeling on many occaſions deſires, which he is fully aware he cannot gratify. Volition is the feeling which accompanies exertion, and, to ſpeak more correctly, volition is the only mental exertion of which we are ever conſcious; but volition is not deſire, nor is it always preceded by deſire. A man of ſedentary and ſtudious habits often walks out into the open air, for the benefit of his health, with great reluctance; and when he does ſo he exerts volitions contrary to his deſires, and even to his habits, grafted on thoſe deſires. The king, we are perſuaded, has often

often felt a ſtrong deſire to pardon the criminal whom he has ordered for execution; and there are ſurely very few criminals under ſentence of death, who do not *deſire* or earneſtly wiſh to be pardoned, though they all know that they cannot pardon themſelves.

Mr. Hume appears not to us to give authority to error, when he allows that the *animal niſus*, which we experience, enters very much into the vulgar idea of power. It enters into every idea of power, whether vulgar or philoſophical, as the preſent author himſelf inadvertently acknowledges; for if it be true, that it enters largely into the vulgar idea of *want* of power, it muſt enter largely into the vulgar idea of *power*, ſince there can be no idea of the *want* of any thing, which does not imply the idea of *the thing* itſelf. The idea of *darkneſs* implies the idea of *light;* the idea of *cold*, the idea of *heat;* and the idea of the *want* of power, the idea of *power*. It is indeed very probable, that the animal niſus enters into the *vulgar* idea of power in a different *manner* from that in which it enters into the *philoſophical* idea of power. By the ſavage that niſus is attributed directly to what the philoſopher conſiders as only the inſtrument by which power is exerted; and hence, in all ſavage dialects, the elements are perſonified, and phraſes which appear to us extravagant figures, are employed by the natives in the *literal ſenſe* of the words; but neither ſavage nor ſage would have employed any phraſes to denote the exertion of power, had they not experienced ſuch exertions in themſelves and other animals.

"The ſecond propoſition of Mr. Hume's theory, ſays this author, is, that, *even after experience, the relation of cauſe and effect cannot be diſcovered by reaſon.*"

This propoſition is looſely ſtated; but its meaning probably is, that after we have obſerved one event to follow another a thouſand times, we cannot *infer* that the connection between them is ſuch, that the very ſame ſequence *muſt* always take place. In this ſenſe the propoſition is incontrovertible, differing indeed in nothing eſſential to the queſtion at iſſue, from the propoſition by which it is preceded. We have an internal conviction that the laws of nature are regular and fixed, and that ſimilar events will always ſucceed each other in ſimilar circumſtances; but this conviction does not imply the utter impoſſibility that the ſucceſſion can be otherwiſe. It is not a conviction of the ſame kind with that which reſults from a geometrical demonſtration, or with that by which we are compelled to believe that no event or change *can* take place, but by the operation of *ſome* cauſe.

4 "The

"The third propoſition of Mr. Hume's theory is, that *the relation of cauſe and effect is an object of belief alone.* The belief, he acknowledges, is irreſiſtible, but is derived from a principle of our nature only, and not from the qualities of external things. To this third propoſition it is impoſſible to deny our aſſent, if we have given it to the preceding two: for of any quality, which is incapable of being *perceived* or *inferred*, our belief, however fixed and certain, can reſult only from that inſtinctive principle of faith, which is the evidence of things not ſeen. Of this belief alone, therefore, is the relation of cauſe and effect an object."

General propoſitions are ſo liable to be miſunderſtood, that we ſhall take the liberty to ſtate a particular inſtance of what we ſuppoſe to be here the author's meaning; and we ſhall ſtate that inſtance which ſeems to have been preſent to his own mind when he wrote the paragraph immediately before us. Iron has been uniformly obſerved to approach to one pole of a loadſtone or magnet, and to recede from the other; and we believe that iron will always be ſo affected by the preſence of a magnet; but we do not *know* that there are any qualities in a magnet which *neceſſarily* produce theſe effects, as we *know* that the three angles of a plane triangle are equal to two right angles. The magnet *may be* the mere inſtrument of ſome inviſible power, as an axe is the inſtrument by which a man heaves timber; it may merely be the occaſion on which the ſupreme Being has determined that certain motions ſhall be produced; but the mechanical philoſopher concerns not himſelf with the operations of inviſible powers, and therefore he ſays that there are qualities in a magnet, by which it attracts and repels iron according to an eſtabliſhed law of nature; or, in other words, according to the omnipotent *will* of the author of nature. If this be the meaning of what our author calls the third propoſition of Mr. Hume's theory, to that propoſition it is indeed impoſſible to refuſe our aſſent; but we ſee no propriety in calling that aſſent *faith*, becauſe *faith*, in the proper ſenſe of the word, reſts not on perſonal obſervation, but on the evidence of teſtimony.

The author of this pamphlet either miſtakes the queſtion at iſſue between Mr. Hume and his opponents, or wiſhes to miſlead the public, when he ſays that the three propoſitions already conſidered,

"Comprehend all that part of the theory on which Mr. Hume has unfortunately drawn unjuſt ſuſpicion, by giving it a name which the vanity, and folly, and guilt of genius have taught us to hold in dread."

Mr. Hume ſays expreſsly that

"All events ſeem entirely *looſe* and *ſeparate*. One event follows another; but we never can obſerve any tie between them. They ſeem *conjoined* but never *connected*. And as we can have no idea of any thing which never appeared to our outward ſenſe, or inward ſentiment, the neceſſary concluſion ſeems to be, that we have *no idea of connection or power at all*, and that theſe words are abſolutely *without any meaning*, when employed either in philoſophical reaſonings, or in common life*."

This is ſurely a part of the theory which every religious man muſt hold in dread; for, if it be admitted, we have no proof whatever of either the exiſtence or the attributes of a governor of the univerſe. If we have no notion of *connection or power at all*, and if theſe words be abſolutely *without any meaning*, it follows undeniably, as the ſame philoſopher elſewhere taught, that "the maxim in philoſophy, that whatever begins to exiſt, *muſt* have a cauſe of exiſtence, has no certainty;" and that it is vain to attempt a proof, from the phænomena of nature, of the Being and Providence of nature's God. If the miniſters of Edinburgh apprehended that Mr. Leſlie, in his unqualified recommendation of Mr. Hume's doctrine concerning the relation of cauſe and effect, admitted *this part* of that doctrine, they had ſurely good reaſon to bring before the venerable aſſembly of their church the queſtion of his eligibility to a profeſſional chair in one of their univerſities. No ſuch apprehenſion indeed occurred to us. Though we beſtowed conſiderable attention on the *experimental inquiry into the nature and propagation of heat*†, we perceived in it nothing which led us to ſuſpect its author of being unfriendly to the cauſe of religion; and we were confirmed in our opinion by Mr. Profeſſor Stewart's *ſhort ſtatement of facts*, in which it *ſeems* to be proved that Mr. Leſlie adopts only that part of Hume's theory which relates to *phyſical* cauſes and effects.

Audi alteram partem is, however, an exhortation to which we have ever lent a willing ear; and it has been ſuggeſted to us by a friend, that the author of "the experimental inquiry" muſt have adopted *more* of the theory than what relates to *phyſical* cauſes and effects, ſince he has ſaid that "Mr. Hume is the FIRST, as far as he knows, who has treated of cauſation in a truly philoſophical manner." Mr. Stewart

* Eſſays, Vol. II. Sect. 7. part 2.

† See Britiſh Critic for April, 1805.

has

has proved, beyond the poſſibility of contradiction, that the part of the theory which relates ſolely to *phyſical* cauſes and effects, was the theory of Barrow and Clarke, and Berkeley, and Biſhop Brown of Corke; all of whom wrote before Hume, the two firſt indeed before he was born. Mr. Leſlie is confeſſed to be a profound mathematician, who cannot be ſuppoſed unacquainted with *Barrow's Mathematical Lectures.* "He muſt therefore, ſays our correſpondent, have adopted ſomething from the eſſays of the Scotch philoſopher, which he found not in the lectures of the Cambridge profeſſor; and what could that be, but that we have *no idea of connection or power at all; that theſe words are abſolutely without any meaning;* and, by conſequence, that a thing may begin to exiſt without any cauſe."

Were Mr. Leſlie incapable of writing inaccurately, which we apprehend no man to be; and had not he, in a letter to the profeſſor of Divinity in the Univerſity of Edinburgh, expreſsly declared*, that his reference to Hume's doctrine extends no farther than "to the relation between *cauſe and effect*, conſidered as an object of *phyſical* examination," we ſhould have deemed this reaſoning concluſive againſt him. But we are not accuſtomed to draw uncharitable concluſions againſt any man from one or two unguarded expreſſions, which he afterwards explains; and we ſtill think Mr. Stewart's vindication of Mr. Leſlie's principles, as they *appear in his writings*, complete. We confeſs, however, that the information communicated by our friendly correſpondent has ſatisfied us, that the motives of ſome at leaſt of the miniſters, who oppoſed the admiſſion of Mr. Leſlie into the Univerſity of Edinburgh, were praiſe-worthy; and that we wrote in ſome degree unguardedly, when we accuſed them of attempting to introduce innovations by the terrors of perſecution. Mr. Hume labours to deſtroy the univerſal conviction, that of *every event or change there muſt be ſome cauſe*; and this is the only poſition maintained by him in his theory of cauſation, which properly called for the animadverſion of the General Aſſembly of the Church of Scotland. It is a poſition, however, which Mr. Leſlie diſclaims; and which the author before us ſeems to diſclaim likewiſe, though he beſtows on it much leſs attention than he ought to have done, to ſerve the purpoſe for which he profeſſes to have written; while he fills ſeveral pages of his pamphlet with uſeleſs proofs, that

* See Mr. Prof. Stewart's Statement, p. 36.

" the relation of cauſe and effect between any two events cannot be perceived *a priori*, when the firſt alone is preſented to us; that even when both have taken place, the relation of future connection cannot be *inferred by reaſon*; but that the belief of it, immediate and univerſal, is the effect of an inſtinctive principle of our nature." P. 37.

About this concluſion, as it reſpects our belief in the uniformity and permanency of the laws of nature, we are perſuaded, that there is not one miniſter of the church of Scotland who would have any controverſy with our anonymous author; but if he confound, as he ſeems to do, the nature and origin of *this belief* with the nature and origin of our *notion* of *power*, he certainly labours under a great miſtake. We muſt have a notion of power, however acquired, before we can talk, with any meaning to our words, of the laws of nature. That every *change* or *event* is an *effect*, and implies *power* in *ſome agent* from which it ultimately proceeds, is a *neceſſary truth*, ſelf-evident to every man who underſtands the terms in which it is expreſſed; but that the diurnal motion of the earth from Weſt to Eaſt will continue till the conſummation of all things, though believed in conſequence of that inſtinctive principle of which our author ſpeaks, is *not* a neceſſary truth; becauſe he, who originally impreſſed that motion on the earth, may change it when he pleaſes, or make it ceaſe altogether. This is not the caſe with reſpect to any mathematical relation, nor with reſpect to the relation between change and power. It is impoſſible for any power, even the power of the Almighty (we ſpeak with the profoundeſt reverence) to make the relation of magnitude between two bodies, which are each equal to the ſame third body, any thing elſe than equality; and it is equally impoſſible, being indeed a direct contradiction in terms, to produce a change but by *ſome power* either in the changing body, or in ſome other being operating on it. We often miſtake in attributing to objects powers which they do not poſſeſs, and in conſidering as cauſes things which contribute nothing to the production of the events which we derive from them; but it is as impoſſible to ſuppoſe that an event, however ſingular, proceeded from *no* cauſe, as it is to ſuppoſe the falſehood of Euclid's firſt axiom. If the preſent author chooſe to attribute our abſolute conviction, in both theſe caſes, to an inſtinctive principle of our nature, we are not ſo fond of controverſy as to diſpute with him about a phraſe, provided he allow the conviction to be *knowledge* and not *faith*. We ſhould, however, prefer the language of Mr. Profeſſor Stewart, who attributes to the fundamental laws

laws of human thought, and not to any inſtinctive principles of credulity, our admiſſion of ſelf-evident neceſſary truths; for we think it juſt as poſſible for any being, endowed with reaſon, to doubt the truth of a geometrical axiom, as to doubt the truth of the axiom that *change* implies *power*. Mr. Hume, we know, called in queſtion both theſe axioms, and in doing ſo he had the merit of being at beſt conſiſtent with himſelf; but his principles and his reaſonings have a tendency to ſubvert all religion and even all ſcience, and the author of this tract labours in vain to prove that, though ſome of them are erroneous, they have been productive of no evil.

ART. XV. *A medical and experimental Inquiry into the Origin, Symptoms, and Cure of Conſtitutional Diſeaſes, particularly Scrophula, Conſumption, Cancer, and the Gout, illuſtrated by Caſes. By William Lambe, M. D. Fellow of the College of Phyſicians, London.* 8vo. 274 pp. 5s. 6d. Mawman. 1805.

THIS author thinks that the diſeaſes mentioned in the title, as well as various other chronic, and ſome acute inflammatory complaints, have, one common origin, and when early attended to, may be cured by removing the cauſes. They are the product, he thinks, of a particular ſpecies of putrefaction, which he calls by the name of ſeptic poiſon. It abounds in the water of moſt rivers, fountains, ſprings, &c. and is, conſequently, taken into our ſtomachs in almoſt every thing we drink, and in a great part of our ſolid aliment. This is certainly a moſt diſpiriting doctrine; for though the Malvern, and ſome other ſprings, are ſaid to be free from this deleterious poiſon, and common river water may be freed from it by diſtillation, yet, how ſmall a portion of the inhabitants of the globe can procure either one or the other! The author was led to the enquiry which enabled him to detect this ſeptic poiſon, and to diſcover its nature, by being called to a lady "who was occaſionally afflicted with very ſevere pains of the ſtomach, when ſhe lived in a particular houſe, which had repeatedly left her upon changing her reſidence, and who, ſuſpecting it might be occaſioned by the water, deſired him to examine it. It was well taſted," he ſays, p. 15, "but it had been obſerved to make the teeth dark." Having evaporated a portion of this water to dryneſs, he taſted the reſiduum, and obſerved, that

though it hardly impreſſed the tongue with any other taſte than the bitterneſs of the deliqueſcent ſalts, there was a peculiarly diſagreeable ſenſe of conſtriction excited in the fauces, which remained there fixed for a long time. The impreſſion, he adds, was clearly metallic, and was ſimilar to that excited by arſenical ſalts; and on placing a portion of the reſiduum between two plates of copper, and expoſing them to a ſtrong heat, the copper received a white ſtain ſimilar to what arſenic gives, which confirmed him in the opinion, that the reſiduum contained a portion of that mineral. Perhaps, however, an inquiry into the ſtate of the ciſtern, or reſervoir, in which the water was kept, might have thrown ſome light on the nature of the metallic impregnation; but this ſeems to have been omitted, at leaſt we are not told that ſuch inquiry was made. Satisfied that arſenic was contained, not only in the water, the ſubject of the experiments above related, but that it is an ingredient in all the water uſed for the common purpoſes of life, the author ſoon diſcovered it to be the latent cauſe of all the diſeaſes that have hitherto baffled the utmoſt efforts of medicine to remove; ſuch as pulmonary conſumption, gout, mania, epilepſy, ſcrofula, and ſeveral cutaneous eruptions.

"Amazed," he ſays, p. 17, "at a reſult ſo ſtrange and unexpected, a crowd of reflections could not but burſt upon his mind: What!" he exclaims, "is it poſſible that human beings can be daily ſwallowing the moſt virulent of poiſons, without ſuſpicion, and almoſt without complaint? Is not this the very demon which, for ſo many ages, has tortured mankind; and which, uſurping the ſenſorium, has corrupted, under a thouſand forms, both the mind and the body? the evil ſpirit which has augmented the wants of man, while it has diminiſhed his enjoyments? which has exaſperated the paſſions, inflamed the appetites, benumbed the ſenſes, and enfeebled the underſtanding? which has converted his finer form into a ſtorehouſe of diſeaſes, has blaſted the flower of his offſpring, and has brought even the ſtrongeſt of his name to an untimely grave?"

Reflecting, however, that ſuch a charge againſt this common, and hitherto-eſteemed ſalubrious beverage, might be conſtrued into a charge againſt the Author of Nature, as if when his children aſked for bread gave them worſe than ſtones, he reminds us, p. 57, that the greater part of the ſubſtances intended for our nouriſhment, require a certain preparation before they are admitted into our ſtomachs. Corn is ground, mixed with leven, and ſubjected to the action of fire, and

ſcarce

ſcarce any thing but fruits are eaten until they have undergone a ſimilar proceſs; and as water may be ſeparated from this ſeptic poiſon, by diſtillation, and ſo rendered harmleſs, we are not left without a remedy. Let men, who have not the good fortune to live near the Malvern, or other equally ſalubrious fountains, uſe no water until it has paſſed through the proceſs of diſtillation, and they will be as free from ſcrofula, mania, &c. as men are in an uncivilized, or uncultivated ſtate.

"Savage man," we are told, p. 9, "is almoſt entirely exempt from the dominion of theſe diſeaſes, and ſeems to poſſeſs a frame, in many points, phyſically different from that of man, in that degree of cultivation, to which he has hitherto arrived. In proportion as he emerges from his primæval ſtate, do theſe furies advance upon him, and would ſeem to ſcourge him back into the paths of nature and ſimplicity."

This diſſimilitude of conſtitution ſeemed neceſſary for the ſavage race; for as water, unſophiſticated, muſt conſtitute the whole of their drink, if they had not been guarded with this inviſible coat of mail, the race of them muſt have been utterly extinct, or what remained of them muſt have been ſo deformed by diſeaſe, as ſcarcely to have had any appearance of the human form. But the water uſed by ſavages, though to a certain degree contaminated, does not contain ſo large a portion of the ſeptic poiſon as that conſumed by more civilized nations; for as the poiſon is generated by the decompoſition and putrefaction of animal and vegetable matter, and as the conſumption of ſuch matter is much greater in a civilized, than in an uncivilized ſtate, our water muſt be not only more highly impregnated with the poiſon than theirs; but this exceſs may go on until it becomes abſolutely unfit for the purpoſes of life; and we may thence be driven or *ſcourged*, as the author expreſſes it, *back into the paths of nature and ſimplicity*. That this is the author's opinion, will be ſeen by the following:

"The decompoſition of animal, and, perhaps, of vegetable matter, I believe," he ſays, p. 23, "to be the great inſtrument of the deſtruction of the human ſpecies. By this proceſs a matter is developed, which becomes a true and proper poiſon to the human body." And lower down—"I have ſaid that water is the principal vehicle in which this ſeptic poiſon is conveyed into the ſyſtem. Let us conſider then, that from the creation of mankind, the earth has been more and more covered with animal exuviæ. Whatever, therefore, is ſoluble of theſe exuviæ, muſt neceſſarily impregnate that fluid, which percolates the whole ſurface,

ſurface, and in which the ſoil is, as it were, infuſed and macerated. The arts of cultivation, in populous and civilized communities, have increaſed and diffuſed the evil; *and the ſeeds of deſtruction, and of abundance are ſown by the ſame hand.*"

It has been ſuppoſed that gout, dropſy, jaundice, aſthma, and other chronic affections, are the offſprings of intemperance, particularly in fermented liquors, but this author thinks they may be more clearly deduced from the introduction of this ſeptic poiſon into the ſyſtem: and water-drinkers, unleſs they ſwallow that which has been diſtilled, are ſo far from obtaining an exemption from them, that they have ſuperinduced other diſeaſes, to which thoſe who drink fermented liquors are rarely ſubjected.

"The drinkers of water," he ſays, p. 32, "are ſo far from having the ſmalleſt exemption from the common lot, that they ſeem liable to ſome complaints, almoſt peculiar to themſelves. They are ſubject *to hot and pimply eruptions on the face*, more than beer drinkers. Probably ſome of the ſeptic poiſon of the water is precipitated by boiling, and ſome, too, may be neutraliſed by the bitter of the hops, and ſo rendered leſs noxious. *Very hard water alſo is unfit for brewing*, which may be another reaſon why beer is, on the whole, more wholeſome than water. Further it is notorious, that punch, that is to ſay, ardent ſpirits diluted with water, is much more unwholeſome than wine. *Numbers of thoſe who indulge much in its uſe, become dropſical, long before the period of old age.* As the alcohol is the ſame in each liquor, this difference in their effects on the conſtitution ſeems utterly inexplicable, unleſs we admit, in the one, the pernicious effects of the watery vehicle, of which the other is deſtitute."

In fairneſs, the author ſhould have obſerved, that the *hot and pimply eruptions* conſequent on drinking water, only infeſt thoſe who, after a perhaps intemperate uſe of fermented liquors, become drinkers of water. By perſeverance in the new courſe, the eruptions generally vaniſh. A ſimilar inconvenience attended ſome of his patients, on their commencing their courſe of diſtilled water. Beer brewed with hard water, upon the author's principles, ought to be the moſt wholeſome; for as the ſeptic poiſon is the product of the putrefactions and decompoſitions of animal and vegetable matter, the hard water of wells ſhould contain leſs of it than ſoft river water, where thoſe ſubſtances muſt be found in greater abundance. The reaſon why punch-drinkers become dropſical ſooner and more frequently than thoſe who drink wine, which the author ſeems puzzled to account for, is perhaps

haps from their taking a much larger quantity of ardent ſpirits, or alcohol, than wine-drinkers do.

The manner in which the ſeptic or arſenical poiſon operates, in producing ſo great a variety of complaints, is next attempted to be explained, and as it is the nature of an hypotheſis to aſſimilate every thing to itſelf, the derangement of the ſtomach, common to all chronic, and indeed to almoſt all complaints, is attributed to the arſenic, "that organ feeling it moſt ſenſibly, from the direct application of it in the higheſt degree of concentration." From this ſource it is communicated to the blood, which becomes impregnated with it, and it thence produces effects, varied according to the habits and conſtitutions of different perſons, or as accidental circumſtances may determine it; occaſioning in ſome gout, or dropſy, in others ſcrofula, conſumption, mania, epilepſy, &c. Even in conſtitutions not prone to particular diſeaſe, it is not without its miſchief.

"In ſome ſyſtems, happily conſtituted," the author ſays, p. 47, "in which the conſervative powers are very great, and uniformly diffuſed over all the organs, the preternatural excitement, effected by the poiſon, may not occaſion any apparent diſeaſe; but it is inconceivable that any morbific force ſhould continue perfectly inert, if conſtantly applied. It may, therefore be fairly queſtioned, whether in every ſubject it does not accelerate the period of old age; and whether it has not been a powerful inſtrument in preventing the race from attaining to that longevity, for which nature ſeems to have deſtined it, and to which, as we are informed by tradition, it arrived in the primitive ages of the world."

But if this ſeptic poiſon is increaſed in quantity, in proportion as the earth becomes more and more cultivated, *and the ſeeds of abundance and of deſtruction are ſown by the ſame hand*, how happens it that men live now long as they did 3000 years ago, when their days were ſaid to be only threeſcore years and ten, or that a much greater proportion of men live to a great age, in this, and other civilized countries, than among ſavages, which is known to be the fact.

After all, the exiſtence or non-exiſtence of arſenic, in common water, as well as the efficiency of diſtillation in freeing water ſo impregnated from that poiſonous mineral, muſt be determined by experiment, not argument. But the experiments of the moſt judicious chemiſts in Europe, who have, among them, analyſed almoſt all the varieties of water exiſting, without detecting this ingredient, affords a convincing proof the author has been deceived in this leading poin[t],

point. More direct proof also, of the power of the Malvern, or of distilled water, in curing cancer, and other constitutional diseases, will be required, than we find here detailed. The few cases given by the author, in proof of this power, are, as he acknowledges, incomplete; that is, "the parties have not pursued the course long enough," he says, p. 75, "for them to receive all the benefit expected from it." It may be asked, why then was this publication hastened, and the expectation of the world raised, before a single cure had been completed by this specific? The small benefit received by the patients under cure, may be no more than persons frequently experience on changing their mode of living, and adopting a more simple and frugal diet than they were accustomed to; or such as sometimes happens on trying a new medicine, given with positive assurances of its efficacy. The high character electricity, medicated airs and baths, the tractors, and many other supposed specifics, have obtained in the cure of various complaints, is well known, as well as the little title they had to the encomiums bestowed on them, evinced by the low estimation in which they are now held; and that this new medicine will share the same fate, if ever it comes into any frequent use, is highly probable.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Flights of Fancy; consisting of Miscellaneous Poems; with the Castle of Avola, in Three Acts.* By *Mrs. J. T. Serres.* 8vo. Price 6s. Ridgway. 1805.

The author modestly informs us, that these poetical productions were composed as a relief from the more toilsome avocations of the pencil. The following will exhibit as good a specimen of their merit as we could select:

To Lady Hamilton.

If Virtue's charms you hope to find,
You'll seek them in her spotless mind.
If Wisdom's precepts you would know,
'Tis from her lips these precepts flow.

Adorned

Adorned with that peculiar grace,
That in her language finds a place.
What eloquence, what wit, what fire,
Her thoughts and ſentiments inſpire.
Her ſoul the ſeat of all that's great,
With every ſcience is complete.
How oft her ſoft melodious ſong
Has charmed the gay melodious throng;
Has charmed the critic's nicer ear,
And claimed the tribute of a tear.
The ruder paſſions die away
While liſt'ning to her tender lay.
With her reſides each female grace,
And Beauty revels in her face.

ART. 17. *Les Champignons du Diable; or, Imperial Muſhrooms: a mock-heroic Poem, in five Cantos; including a Conference between the Pope and the Devil, on his Holineſs's Viſit to Paris. Illuſtrated with Notes.* Crown 8vo. 204 pp. 5s. Ginger. 1805.

Mr. Huddesford may be called the burleſque hiſtorian of the French Revolution, which he has ſatirized in various ſtages of its progreſs with much Hudibraſtic humour, and its appropriate verſification. We laughed heartily at the ludicrous expoſure of follies, and even of crimes (though deeply tragical in themſelves) preſented in *Topſy-turvy*; we have laughed alſo at the preſent effuſion; though we confeſs that the doſe is rather too copious for our taſte, and that five Cantos of mock-heroics, where Satan and "his bad compeers" are the principal agents, are rather more than even the wit and humour of this author can ſuſtain. We begin, indeed, to have more than doubts, whether theſe infernal beings have not too often been hitched into the ludicrous ſtyle to preſerve their effect in it; and whether even the viſit of the Devil to the Pope can have any laughable effect among Proteſtants, who have ſo long habitually connected thoſe Perſonages. There is much more humour, in our opinion, in the following general reflection, which opens the third Canto.

"What unavoidable ſtagnation
Muſt paralyze all operation,
Did Ingenuity and Nature
Furniſh no tools for the operator!
Take from the barriſter his brief,
And who'll from gibbet ſave a thief?
Your cook a frying-pan deny,
Fiſh you may have, but none to fry;
Lock up axe, hammer, ſaws, and chiſſel,
Joiners and carpenters go whiſtle:

On

On drugs and fees lay prohibitions,
You'll famish sextons and physicians:
Thus, should there chance to be a dearth
Of implements called *Fools* on earth,
'Twould Nick so puzzle to ensnare us,
He might shut up his mischief-warehouse;
His imps might all go pare their nails,
Or play, like kittens, with their tails." P. 88.

The following view of the Mock Imperial Court, and its Mock Emperor, is also ludicrous.

"Prolific Ordinance Senatûs,
Engenders Princes, like potatoes;
Raw, numerous, dirt-begotten, crude:
Besides a heterogeneous brood
Of jacks in office, harlequins,
Asses and mules in lion's skins:
Arch-chancellors, gen'ral Inspectors,
High Admiral, and great Electors:
With Highnesses Serene, just fit to
Drive wheelbarrows, Imperial ditto;
Marshals of th' empire, Excellencies,
Monseigneurs, such as Bedlam frenzies
Give eye of lunatic to view;
Such as Callott! thy pencil drew.
And though last mention'd, first of all,
That monster paradoxical,
NAPOLEON! Emp'ror, monarch, lord
Of those who monarchy abhorr'd:
Napoleon! emperor unmatch'd!
Whose craft these *titled toad-stools* hatch'd;
Despot of a community
Of slaves soi-disant *great* and *free*;
Prompter, and puppet, first i' the row
Of 's own IMPERIAL RAREE-SHOW." P. 97.

Of the remainder, much certainly might be spared, and we were particularly surprised to find so ingenious a speaker as Belial, on such old ground as *damn'd hot, damn'd cold*, &c. so long preoccupied by Foote. The object of the Poem is, in England, unexceptionable; it is as the author states in an advertisement, "To serve the cause of order, and the cause of legitimate government, by a ludicrous exposure of the civil and religious policy of a continental despot, countenanced and abetted by the degrading servility of the Sovereign Pontiff."

ART.

ART. 18. *A Poem on the Reſtoration of Learning in the Eaſt. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge.* 4to. 19 pp. 3s. Cambridge printed. Mawman, London. 1805.

"The gentlemen appointed by the Univerſity of Cambridge to award Mr. Buchanan's Prizes, after having adjudged the prize for the Engliſh Poem to Mr. Grant, Fellow of Magdalen College, unanimouſly expreſſed their wiſh for the publication of the following poem." *Advert.* If the gentlemen wanted a complete juſtification of their deciſion, in the eyes of all the world, they could not have thought of a more effectual way of obtaining it than by this requeſt. It was a compliment at beſt, and Mr. Wrangham ſhould not have been dazzled by it. Had he once read the production of his antagoniſt, before his own was publiſhed, he ought inſtantly to have ſtopped the preſs. Inferiority ſo very glaring and extreme ought to have appeared, even to the partial eyes of ſelf-love. This poem is full of all the faults which are moſt oppoſite to the beauties of the other: Darwinian tinſel of expreſſion, glare of words with poverty of thought; every thing which drives the reader to deſpair of all poetical comfort, from the firſt page to the laſt. We have given, in our account of Mr. Grant's Poem, part of his highly finiſhed character of Sir William Jones; we cannot more ſtrongly prove our poſitions reſpecting this antagoniſt than by citing a paſſage from his production, on the ſame perſonage.

"But nobler cares are his: for human kind
He plies his reſtleſs energies of mind.
Strung by that orb, beneath whoſe flaming ray
Inferiour natures crumble to decay,
With growing ſpeed he preſſes to the goal,
And his fleet axles kindle as they roll.
'Twas his to bid admiring INDIA ſee,
In law, pure reaſon's ripen'd progeny:
Law, which in heaven and earth holds ſovereign ſway;
Whoſe rule the bad endure, the good obey;
Whoſe giant graſp o'er whirling ſpheres extends,
Whoſe tender hand the inſect-ſpeck befriends;
Her voice of quiring worlds th' harmonious mode,
And her high throne the boſom of her GOD." P. 11.

Bad as this is, we can aſſure our readers that the parts which precede and follow it are much worſe: and when the author proceeds to thank the Univerſity of Cambridge for the power to write ſuch verſes, it becomes really ludicrous.

"——————————and ſhould the ſtrain,
Which now I raiſe, thy favouring plaudit gain;

Thou

Thou gaveſt the lyre from which the muſic ſprings,
Thou gaveſt the art to ſweep it's ſounding ſtrings." P. 13.

With every diſpoſition not to wound unneceſſarily, where we are obliged to condemn, we cannot find any matter for alleviation in the preſent compoſition. The author ſays elſewhere, "*cæſtus artemque repono*;" with reſpect to Poetry, he appears to have laid aſide the art before he wrote theſe lines.

DRAMATIC.

ART. 19. *The Cabinet, a Comic Opera, in Three Acts: firſt performed at the Theatre Royal, Covent-Garden, on Tueſday, February* 9, 1802. *Written by Thomas Dibdin, Author of "Guilty or not Guilty."—"The Jew and Doctor."—"Will for the Deed."—"Engliſh Fleet."—"Family Quarrels."—"Thirty Thouſand."—"Il Bondocani."—"School for Prejudice."—"Valentine and Orſon."—"Five Thouſand."—"Birth Day."—"Naval Pillar."—"Horſe and the Widow."—"Mouth of the Nile."—"St. David's Day," &c. &c. &c.* 8vo. 88 pp. 2s. 6d. Longman, Hurſt, Rees, and Orme, 1805.

The great ſucceſs of this Opera, on the ſtage, muſt be well known to moſt of our readers. Undoubtedly that ſucceſs was owing principally to the muſic and the performers; and it would be unreaſonable to expect in a work, written for ſuch purpoſes, any high degree of literary merit. There is nothing, however, which diſguſts in the peruſal; and that is much to ſay of a modern dramatic piece. A large family of fifteen other dramas, beſides *et cæteras*, announces the fertility of this author; but large families are generally doomed to be ſcattered, and whether theſe will ever be ſeen together in any one houſe is, with us, a matter of great doubt; eſpecially if they muſt be exchanged for an equal number of half-crowns.

ART. 20. *The Soldier's Return, or What can Beauty do? A Comic Opera, in Two Acts, as performed at the Theatre-Royal, Drury-Lane. The Overture and Muſic entirely new, compoſed by Mr. Hook.* 8vo. Price 1s. 6d. Longman and Rees. 1805.

The ſtory of this piece is ſo very inartificial, that the wonder is, how it could poſſibly be endured in the repreſentation. The muſic perhaps might help it off.

ART. 21. *Too many Cooks, a Muſical Farce, in Two Acts, as performed at the Theatre Royal, Covent-Garden. By James Kenney, Author of Raiſing the Wind, Matrimony, &c.* 8vo. Price 1s. 6d. Longman and Rees. 1805.

There

There is some humour in this piece, but the principal character of Bustleton seems to bear too close an affinity to that of Harry in the Maid of the Oaks.—The Irishman's songs have considerable merit.

ART. 22. *Who Wants a Guinea? A Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. First Acted April* 18, 1805. 8vo. Price 2s. 6d. Longman and Rees. 1805.

This is one of the fleeting productions of the day, which on account of a certain sprightliness in the dialogue, and the surprise excited by the strangeness of the incidents, is endured for a few nights, and then is forgotten for ever. All criticism would be thrown away on a work of such description.

NOVELS.

ART. 23. *Scenes of Life. A Novel. In Three Volumes. By J. Harral, Esq.* 3 vols. 8vo. 10s. 6d. B. Crosby and Co. 1805.

This author exults, not without reason, in prefixing to his work the name of John Gifford, Esq. a patriot, who has "long stood conspicuous in that most respectable class of men who *fear God* and *honour the King*." It is truly affirmed, that "Novels and Romances have, of late years, been too frequently rendered the vehicles of revolutionary and infidel principles." To counteract these evils, to expose folly, and correct vice, is the purpose of this work; and it is executed with no little degree of spirit. At p. 155, of vol. I. we find an entertaining account of an evening passed in a *spouting-club*. In the next chapter, it is well observed, that "the mischief which those societies, according to their present constitution, have produced and promulgated, is perhaps incalculable. They are not independent institutions, but are closely connected with others of a more formidable nature; and may indeed be considered as preparatory schools of infidelity, sedition, and treason." P. 179. We hope that these mischiefs have lately much abated; but the vigilance, with which they are restrained, will never be unnecessary. This is in general, an interesting and entertaining narrative. Many good characters are depicted in strong and just colours; some bad ones, in colours rather incredibly strong. We can hardly believe that such a wretch exists as *Berrington*.—"I come, Sir, said Mr. Jones, to announce a melancholy event! Mrs. Berrington [an excellent woman] is no more. Berrington gazed at him with an unbelieving stare, and asked, What! is she dead? She is, Sir. Why then I suppose she must be buried;

ried; that's all I can say upon the subject." P. 158. If Mr. H. should resolve to favour the public with another Novel, we recommend to him a more constant adherence to simplicity in the stile of his prose, and a little more elevation in his poetry.

ART. 24. *Memoirs of M. De Brinboc, containing some Views of English and Foreign Society.* 3 vols. 12mo. Price 12s. Cadell and Davies. 1805.

This is very superior to most publications of the kind. It is, with the exception of a few pedantic and affected expressions, remarkably well written. An emigrant, obliged to leave France, travels through Germany to England, and the modern manners of the places which he visits are happily described. There is no great contrivance in the plot; indeed the under-plot, which represents Eugenie, the sister of Brinboc, exposed to various dangers and distresses from the villainy of Chevrebille, is the most interesting part of the story. It may be objected, that this miscreant is not sufficiently exposed and punished, which is true also of the knave who extorted a promissory note from Brinboc, and caused him to be thrown into prison. On the whole we have perused it with satisfaction. The wretched principles of the Reformers in France, of the Illuminés at Berlin, and of some fashionable Circles in this country, are pourtrayed with much liveliness and with great truth.

ART. 25. *St. Julian, in a Series of Letters, by Mrs. J. T. Serres.* 8vo. Price 3s. Ridgway.

A very amorous, very short, and very inartificial story. A young dutchess, married to an old duke, is enamoured of a young nobleman, who is applied to attend an old uncle, also a duke. The lady says she never can be her lover's; but he becomes impetuous, and then she gives a delicate hint, that perhaps they may one time or another be united. The dutchess goes to Paris, and the lover to Switzerland; by some accident nobody knows how they do not hear of one another for two years. Luckily the old duke dies, the young folks come together, and all is smooth and comfortable.

MEDICINE.

ART. 26. *An Essay upon Pestilential Diseases, such as the Putrid Malignant Yellow Fever, and the Plague; with an Account of an Infectious Fever, which broke out, and raged with great Mortality, on Board His Majesty's Ship Surprise, in the Year 1776, on the Banks of Newfoundland, upon the Methods of Prevention and Cure, and on the Means of destroying Contagion, by Quick Lime,*

and

and the Fumes of the ſulphuric Acid, with Dr. Cullen's Doctrine of Contagion, and the Means recommended by him for preventing the ſpreading of Infection. Alſo Dr. J. C. Smyth's Method of deſtroying Contagion by the Fumes of the nitrous Acid; ſhewing that the Fumes of the vitriolic Acid are not only more powerful and more certain for the Purpoſe, but that the Fumes of burning Brimſtone are the only Means of deſtroying the Infection and Contagion of Epidemical Diſeaſes. Likewiſe occaſional Remarks upon the Effects of the Fumes of Sulphur upon Inſects, Animalcula, &c. with an infallible Method of deſtroying the Vermin which infeſt Apple Trees, cauſing the Canker, &c. By James Rymer, Surgeon, R. N. 8vo. p. 56. Price 2s. Symonds, Paternoſter-Row. 1805.

This author is of opinion, that the vapour of burning ſulphur is more efficacious in deſtroying the contagion of peſtilential fever, than the nitric gas recommended by Dr. Smyth; he therefore adviſes it to be uſed in fumigating infected apartments, bedding, clothes, &c. and thinks that a portion of it might be elicited in the rooms of the patients, ſufficient to deſtroy the infectious miaſmata, without endangering ſuffocation. He alſo recommends giving ſulphur internally, and anointing the body with ſulphur, as means of preventing perſons having commerce with the ſick, or going into infected places, from receiving the contagion. He thinks the quantity of ſulphur contained in pit-coal, of which 7 or 800,000 chaldrons are conſumed annually in and about London is the principal cauſe of the exemption from contagious fever we happily experience in this metropolis. Separation of the ſick, where the diſeaſe actually rages, with ventilation and cleanlineſs, have alſo their ſhare of praiſe. Bark and elixir of vitriol, by ſtrengthening the conſtitution, are powerful preſervatives; but theſe are far excelled, he ſays, by a tincture of his invention, for which he has obtained a patent, "the cardiac, and nervous tincture." The manner of taking this ſpecific, with an account of ſome of the wonders it has performed, are then detailed; but as the compoſition of this famed medicine is a ſecret, and we have never happened to hear of its efficacy, we ſhall not, of courſe, be expected to give any opinion concerning it.

ART. 27. *Proceedings of the Board of Health in Mancheſter.* 12mo. p. 262. Cadell and Davies, Strand, London.

In this very uſeful publication, we are preſented with a detailed account of the eſtabliſhment, and proceedings of the Board of Health, inſtituted at Mancheſter, in January 1796, for the purpoſe of preventing the generation, and checking the progreſs of infectious fever, among the poor in that town and neighbourhood; with letters from Drs. Haygarth, Percival, Ferriar, and other gentlemen, explaining the principles on which the inſti-

tution is founded, and ſuggeſting regulations for its conduct and management. The plan adopted by the ſociety conſiſts in removing poor perſons, labouring under infectious fever, from their cloſe, dirty, and miſerable habitations, to houſes prepared for their reception, where they are lodged in ſpacious and well ventilated apartments, and receive all neceſſary attendance and aſſiſtance. The beneficial effects of this arrangement became ſoon conſpicuous, by a ſenſible diminution in the number and proportion of fever patients. But completely to anſwer the purpoſes of the ſociety, and to prevent the generation of contagious fever, much more remains to be done. The houſes allotted for the poor, or in which they are obliged to reſide, muſt be rendered more wholeſome, the ſtreets, lanes, courts, &c. in which they are ſituated, made more open and airy; and the number of perſons occupying them limited; in ſhort, improvements muſt be made ſimilar to thoſe which have been going on in London for more than half a century, particularly they muſt be copiouſly ſupplied with water. We hear daily complaints of the prodigious increaſe of buildings in the vicinity of London; they may be productive of inconvenience; but the opportunity that has thence been given for ſeparating the poor, and ſpreading them over a larger ſpace of ground, is probably one of the principal cauſes of the little progreſs infectious fever makes, when it happens to be generated or introduced among us. The inhabitants of Mancheſter are aware of this fact, and there can be little doubt but they will take the ſteps neceſſary for obtaining ſimilar advantages. Should ſome patriotic gentlemen build a row of ſmall, low-rented houſes in the ſkirts of the town, the rapidity with which they would be filled, would ſoon excite others to follow their example. The miſerable hovels in the town would be deſerted, or become leſs crowded, and thus a principal ſource of infection would be removed. The number of uſeful regulations contained in this little volume, makes it highly deſerving of attention, particularly at this time, when it is thought neceſſary to adopt all practicable expedients to prevent the importation of fever from the ſouthern parts of Europe.

ART. 28. *An Examination of that Part of the Evidence relative to Cow-pox, which was delivered to the Committee of the Houſe of Commons, by two of the Surgeons of St. Thomas's Hoſpital; to which is added, a Letter to the Author (W. R. Rogers, Hertfordſhire Regiment) from John Birch, Eſq.* Second Edition. 8vo. p. 40. Price 2s. Callow, Crown-Court.

The firſt edition of this pamphlet having eſcaped our notice, we have thought it right to mention this new impreſſion of it, though it does not appear to contain any new obſervations on the ſubject. Mr. Birch has conſtantly oppoſed the practice of vaccination, and his profeſſional character gives weight to his objections, but not ſo much as to outweigh the teſtimony of a great majority of the moſt

moſt ingenious phyſicians and ſurgeons in the kingdom, and of almoſt the whole world, who ſtill continue to practice and recommend it.

ART. 29. *The Syphilitic Phyſician; being a Treatiſe on the Venereal Diſeaſe, with conciſe Directions for Curing it in all its Appearances; with ſome uſeful Hints, tending not only to leſſen its Virulence, but to prevent it altogether. By C. Erſkine, Surgeon.* 12mo. p. 71. Price 2s. Symonds, Paternoſter-Row. 1804.

This tract is intended to enable perſons affected with ſyphilis to be their own phyſicians in every ſtage of the complaint. The ſymptoms are in general accurately deſcribed, and the regimen and medicines recommended in the cure, ſuch as experience has proved to be efficacious. We have no difficulty therefore in ſaying, that it will be much ſafer for perſons affected with gonorrhœa, or any ſymptom of the venereal diſeaſe, to follow the directions contained in this little manual, particularly in recent caſes, than to have recourſe to any of the infallible noſtrums ſo confidently obtruded on the public, by hand-bills, advertiſements, &c. ſince, ſhould they not be ſo fortunate as to obtain a complete cure by the methods here recommended, they can ſuffer no injury by the experiment; the diſeaſe will be diſarmed, in ſome degree of its malignity; its progreſs will be impeded, and what may remain to be done will eaſily be effected by the advice of a ſkilful ſurgeon.

DIVINITY.

ART. 30. *A Sermon preached before the Honourable Houſe of Commons, at the Church of St. Margaret, Weſtminſter, on Wedneſday, February 20th, 1805, being the Day appointed for a general Faſt. By Charles Henry Hall, D.D. Canon of Chriſt-Church, Oxford.* 4to. 23 pp. 1s. 6d. Hatchard.

Frequent as the occaſions have been, of late years, for public diſcourſes of this nature, there are ſtill, and will ever be, in the compoſitions of men of ſuperior talents, ſomething that marks them as original; ſomething which gives novelty to the plan or ſtyle, though it may not to the topics of the exhortation. Complicated, however, as the conſiderations are which affect us as a nation, under our preſent awful circumſtances, it is not eaſy ſo to exhauſt even theſe, that a penetrating mind ſhall not find ſomething to diſtinguiſh or ſomething to ſuggeſt, which has not been ſo diſtinguiſhed or ſuggeſted before.

The peruſal of Dr. Hall's diſcourſe naturally gave riſe to theſe reflections; by preſenting to us all theſe proofs of a ſagacious and vigorous mind. In preaching on the text, "If God be for us, who can be againſt us?" he ſhows firſt, that God *has been* for us;

and then, in various ways, ſtates to us our national advantages, contraſted with their concomitant dangers. After ſpeaking of the evils to be apprehended from a feebleneſs of religious feeling, as oppoſed to the activity of infidelity, he proceeds:

"This is a ſerious danger, but it is not our only danger. Our very proſperity endangers our Religion; for it is much to be feared, that, charmed as we are with the ſucceſs of our own exertions, we may inſenſibly loſe ſight of Him to whom that ſucceſs is owing; and proud of what we have done for ourſelves, we may be tempted in a moment of thoughtleſs vanity, to forget how feeble and impotent we are, without the aid of Him who alone is "*mighty to ſave.*"—We may ſay, as the Laodiceans did in the early days of Chriſtianity, "*we are rich, and increaſed with goods, and have need of nothing; and forget that we are wretched, and miſerable, and poor, and blind, and naked.*"

"There is danger alſo to us in the acknowledged impiety of our enemies—in our juſt abhorrence of their crimes, we may learn to think too highly of ourſelves—and, like the Phariſee of old, whilſt we are cenſuring the vices of others, we may inſenſibly forget our own.

"Nay, there is danger even in the juſtice of our cauſe; for contending as we are, not for dominion, for power, or for wealth, but for ſelf-preſervation, for our Country, our Government, our Religion, we may be tempted to claim that protection as a right, which in all caſes muſt be the free, unconditional gift of God.

"If there be any truth in theſe obſervations, we are ſtanding every day upon the brink of a precipice, and with all our boaſted virtues, and all our real bleſſings, when we leaſt expect it, perhaps, the hour of retribution may overtake us."

The ſtyle of Dr. Hall is terſe and pure; and in his mode of introducing cautions and exceptions, there is a peculiar clearneſs and force. The Sermon is worthy of his collegiate character.

ART. 31. *The Dignity of Human Nature; an Eſſay.* 8vo. 69 pp. 2s. Clarke. 1805.

"The tenour of this Eſſay," ſays the author of it, "is to exalt human nature in her own eſteem, and to endeavour to prove, that when ſhe inherited the evils attending original guilt, ſhe faded into an *imperfect*, not a *degraded* ſtate."—The diſpute is not of words, but of facts; and if the writer will compare the ſtate of Adam before the fall with that of Cain, the firſt man born after the fall, he will ſurely find that the contraſt may well juſtify the epithet to which he objects. He admits indeed, that "*the ſcale of being ſunk* when the act of diſobedience was committed in Paradiſe," and that afterwards man appeared on the ſtage of life encompaſſed with difficulties, and was ordained to contend with paſſions, "diſeaſe, and misfortune, through the whole period of his brief drama;" and thereby grants a great part of what the

Church

Church inculcates. Of the remainder he will perhaps think more favourably, if he will allow himself to observe, with accurate attention, the very early symptoms of corruption that appear in infants.

This author, whose initials, whose style, and former works referred to, sufficiently declare him *, speaks of himself in his figurative terms, as a convert from Popery to the Church of England; and with the too forward zeal of a convert, intimates, that the Reformation did not go far enough. In our opinion, one of the most admirable features in the character of our English Reformers was their steady forbearance from unnecessary innovation.

The author, in order to prove his favourite doctrine, that man did not sink into a guilty, but only into an imperfect state, produces several passages in the sacred history (which only show that the Creator, in his infinite goodness, still condescended to instruct and to protect his fallen creatures) and cites a number of stories from profane writers, tending to prove (what has never been denied) that some virtues were honoured and cherished even by heathens. These instances, however, by no means support his doctrine in its full extent; and, considering that mankind is much more prone to pride and self-sufficiency, than to humility and self-abasement, and much more endangered by them, we cannot but think his object in this essay is pernicious rather than useful, and that it would become him better to submit to the Church of which we are glad to hail him a member, than to endeavour to correct it.

ART. 32. *A Vindication of Defensive War, and of the Military Profession, a Sermon preached before the North Worcester Volunteers, in the Parish Church of Tewkesbury, on Sunday, May 12th, 1805. By the Rev. Jeremiah Smith, M. A. Assistant Curate of Mosely, and Second Master in the Free Grammar School, Birmingham.* 8vo. 22 pp. 1s. Knott and Lloyd, Birmingham. Cadell and Co. London. 1805.

Another collection of arguments against the foolish and pernicious sophistries of Mr. Warner; and, in some respects, well drawn up. The perverted passages of Scripture are explained; and the advantages and disadvantages of the military character, in a religious view, are stated. These advantages, however, were much more ably, forcibly, and fully represented, in a discourse which we reviewed in last July, (p. 78.) and from which we gave an important specimen †. The present author speaks, with proper feelings, of the British Volunteer.

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* Edw. Jerningham, Esq.

† "The Influence of Christianity on the military and moral Character of a Soldier. By the Rev. J. Symonds, Rector of Whitburn, Durham."

"He cannot bear the thought, that in consequence of any selfishness of his, from any supineness or indifference on his part, the rich inheritance of Britons, which his forefathers painfully acquired and carefully transmitted to himself, shall not descend unimpaired to his posterity. Despising the vain applause which comes from the giddy vulgar, abhorring the false glory which is earned by lawless ambition; but not indifferent to the honourable mention which after-ages will not fail to make of his virtuous exertion and intrepidity, and by no means insensible to the willing tribute of heartfelt thanks which his contemporaries, not only in his own country but in others, will chearfully pay; he is, however, most anxious to obtain the testimony of his own approving mind, and to secure the favour of his God. Should it be the will of Providence for him to fall, fighting in so great and noble a cause as that in which he is now engaged, he sees nothing either to fear or bewail in death thus met in the discharge of his duty. In a word, the conscientious volunteer fears not them which kill the body, but are not able to kill the soul: he rather fears him who can destroy both body and soul in hell." P. 18.

"The volunteer, by stepping forward at the call of his menaced country, stands pledged that he will act in every relation and in every transaction of his life as becomes a man and a Christian." P. 20.

The discourse has much good sense, but not all the vigour or eloquence, which the glorious topic of defending our country with Christian feelings, and on Christian principles, might have inspired.

ART. 33. *A Fast-Sermon, preached at the Abbey-Church, Bath, Wednesday, February 20th,* 1805, *published at the Request of the Mayor and Corporation of Bath, and the Colonel and other Officers of the Loyal Bath Volunteers. By the Rev. Edmund Poulter, M. A. Prebendary of Winchester.* 8vo. 33 pp. 1s. Cruttwell, Bath. White, &c. London. 1805.

There are Sermons which treat on politics as general principles, connected with the maxims of Christianity; these we allow and often admire; but the present appears to us to descend by far too minutely into specific and particular politics.

The preacher of non-resistance against Bonaparte is here attacked in his head-quarters, Bath: and this part is the best worth quoting in the Sermon.

"As it contributes to no good purpose to dwell on the general miseries of war, and blessings of peace, which are intuitive truths, it is superfluous, if not injurious, in those who do; and can only arise from the inadvertence of the *un*-meaning, or the insidiousness of the *ill*-meaning, which tend, though from different designs, to the same bad effect, of raising the dissatisfaction and thence disaffection of others. But the common sense of the people

people renders them impregnable againſt ſuch impreſſions; they know and feel that this war, however calamitous, is inevitable; and that peace, however deſirable, is now unattainable; and no ſpecious ſophiſtry of others can eradicate that ſound knowledge from their minds, that honeſt feeling from their hearts." P. 29.

The author then proceeds, in the ſtyle of a newſpaper paragraph, to talk of "the late pretended general overture of the enemy." This we do not approve, though we do the main tendency of the diſcourſe. We could alſo point out paſſages reprehenſible in another view. But let them paſs.

POLITICS.

ART. 34. *An Attempt to explain the late myſterious Conduct of the Right Honourable William Pitt: with Obſervations on ſome late Political Events.* 8vo. 57 pp. 2s. Clarke. 1805.

The ſubjects diſcuſſed in the tract before us being the ſame as thoſe of ſome other political effuſions, which we have already noticed, a full account of its contents will ſcarcely be deemed neceſſary. It is manifeſtly the production of a partizan, and not of a fair and temperate politician. The doctrine attempted to be maintained is, in ſubſtance, the ſame as that of Lord Archibald Hamilton's work, namely, that the leaders of parties the moſt heterogeneous, are not only juſtifiable in uniting to force themſelves into power, but that the ſovereign may not object to even a ſingle individual, as a Cabinet Miniſter, although the ſame individual has, *by their own advice*, been removed from the Privy Council; and although the ſame conduct, which occaſioned that removal, has ſince been invariably purſued. Of ſuch doctrines we have already given* our opinion, and may alſo refer our readers to the admirable tract called † Thoughts on Coalitions; in which they are completely analyſed and expoſed. The preſent writer may fairly be requeſted to reconcile the inconſiſtency of his own friends, already noticed, before he imputes that fault to Mr. Pitt. The great crime of that Miniſter is the acceptance of office unaccompanied by his great political rival, whom (inconſiſtently in that inſtance, we admit) he is ſaid to have propoſed as one of his colleagues in the cabinet. We find, however, in the tract before us, two diſtinct admiſſions which ſeem to go a great way to exonerate the Miniſter from every imputation that could, even on the author's own principles, be thrown upon him.

For, firſt, (ſays the author) "He ever guarded himſelf by ſaying, that, *if the beſt plan could not be carried into effect, he did not*

* See Britiſh Critic, Vol. XXIV. page 567.

† See Britiſh Critic, for June 1805, p. 694.

pledge

pledge himself to refuse his assistance to form an Administration upon a much narrower and less powerful basis;" and secondly, he trusts in candour, that when the plan of a new Administration was proposed to him, "*every argument was with fairness and sincerity pressed that could promote its adoption.*" But, according to this author, he ought to have refused to enter upon office under these circumstances; that is to say, a statesman, when called upon by his Sovereign in the most important crisis, is to refuse his services, and leave the country without an administration, because a plan laid down by himself and certain other leaders of parties, though in general acceded to, cannot be effected in every part!

The rest of this pamphlet is employed in censuring the late Defence Bill; the time and manner of commencing war with Spain (for the justice of that war is not denied) and the reconciliation between Mr. Pitt and Lord Sidmouth. These topics have already been so often adverted to on former occasions, that it is enough to say, they are treated in the same spirit which pervades the rest of the work.

ART. 35. *Substance of a Speech delivered in the House of Commons, on Friday, April 5, 1805. By John Hudleston, Esq. on the Motion of Philip Francis, Esq.* "*That this House adheres to the Principles established by its unanimous Resolution on the 28th of May 1784, and recognized by the Acts of the 24th and 33d Years of his present Majesty, that to pursue Schemes of Conquest and Aggrandizement in India is repugnant to the Wish, the Honor, and the Policy of this Country.*" 8vo. 50 pp. Printed for the Author, by Mercier. 1805.

We doubt whether this speech can be considered as published, nor have we applied ourselves deeply to the particular study of East Indian politics; but as a copy has reached us, we cannot forbear giving our testimony in favour of the prudence, moderation, and equity which every where appear to animate the speaker. He argues against both the policy and the justice of the present war with the Mahrattas, and, to our apprehension, with great force. Mr. H. passed the best years of an active life in India; and having well approved both his knowledge and his integrity in the sight of the Company, has been honourably raised to the office of a director. The opinions of such a man, zealous at the same time for the honour and prosperity of his country, ought undoubtedly to have considerable weight.

LAW.

ART. 36. *The Justice of the Peace, and Parish Officer. By Richard Burn, LL. D. Late Chancellor of the Diocese of Carlisle. Continued to the present Time, by William Woodfall, Esq. of the Inner*

Inner Temple, Barriſter at Law. The Twentieth Edition, corrected and enlarged: including the late adjudged Caſes, and the Statutes to the preſent Time, May, 45 George III. In four volumes. (No Price.) Cadell and Davies, &c. 1805.

Our worthy country-juſtices have long been impatient for (no! we retract the word; *impatience* cannot be predicated of ſuch perſons;) but they have earneſtly expected,—this new edition. New editions of ſuch a book as this, are eſſentially different from new editions of other books. Old laws repealed, or altered; and new ones enacted, change the whole face of things; and a poſſeſſor of the twentieth edition is quite in another region from the poſſeſſor of the nineteenth.

The plan of the original work, being ſyſtematic and correct, is here generally adhered to; but the cited caſes (as the advertiſement aſſures us, for no one will expect that we ſhould *review* every page) are made leſs prolix, by omitting (wherever it was proper) the arguments of counſel. A material improvement is here made; by including, under the title *National Defence*, all the proviſions relative to Militia, Regulars, Army of Reſerve, Volunteers, &c.; and, under *Taxes*, every thing that reſpects parliamentary impoſitions; including duties on dogs, horſes, houſes, ſervants, &c.

We are ſorry that an obvious and great improvement has not been adopted, which *(we know)* was ſuggeſted to the *laſt editor;* by adding, to the ſeveral ſubjects of the general heads, the *page* under which each ſubject might be found: for example,

ALEHOUSES:

I. Concerning inns and alehouſes in general *(add)* 24.
II. Licenſing alehouſes *(add* 25.)
III. Selling ale without licence. *(add* 34.) &c. &c. &c. This will be very ſtriking, under the heads, *Exciſe, Highways, National-Defence, Poor,* &c. It is ſtrange, very ſtrange, that this improvement has not long ſince been made; which would ſave to every magiſtrate, almoſt every day, the turning backward and forward a multitude of leaves; and would not add a ſingle line to the four volumes; as *we* (meaning a country-juſtice) find, after making theſe additions with a pen.

ART. 37. *A brief Examination of the Act lately paſſed to regulate Non-reſidence and Farming: with other Remarks on Church Affairs: in a ſecond Letter to the Biſhop of St. Aſaph. By a Magiſtrate.* 8vo. 59 pp. 2s. Cawthorne, &c. 1803.

The firſt Letter was noticed in our 24th vol. p. 205. We cannot explain, nor conjecture, by what accident our notice of this ſecond Letter has been ſo long delayed. But the delay is of no great importance; for we muſt, at any time, have pronounced it to be written, though with much ſhrewdneſs, yet with a great

great degree of vehemence; and that, not always friendly to the clergy; and with a want of *general* information, which has led the author to mistake the practices of some particular district, for those of the whole kingdom.

ART. 38. *Trial for a Libel in the Anti-Jacobin Review; Troy v. Symonds.* 8vo. Symonds. 1805.

We think the proprietors of the Anti-Jacobin Review have done well and wisely in printing and circulating this detailed account of the above trial. We forbear, from motives of delicacy, from making any comments on the arguments introduced by the council on both sides; but we seriously recommend the speech of Mr. Garrow to the attention of our readers. It contains some curious and important facts relative to the confessions exacted from Roman Catholics, even of the tendereſt years, which cannot be too perfectly remembered.

MISCELLANIES.

ART. 39. *Recueil D'Historiettes et de Conversations Amusantes; au quel on a ajouté une Methode facile et graduée de traduire le Français en Anglais; à l'Usage des Jeunes Personnes qui commencent à apprendre la Langue Française.* Par A. Cizos :—

A Collection of amusing little Stories and Conversations; to which is added, an easy and progressive Method of construing French into English; designed for the Use of Young Persons who begin to learn the French Language. By A. Cizos. Two vols. 8vo. A. Cizos, 13, Mary-Ann-street, Brownlow-hill, Liverpool. 1804.

"These juvenile stories and conversations have been selected from a collection printed, some years ago, upon the continent." The editor has endeavoured, "with a progressive method of construing, to combine in these volumes, *three* objects of the first utility to beginners:—I. An amusing companion to spelling. —II. A familiar introduction to conversation.—III. A key to parsing, and to the use of the dictionary." The undertaking is very happily executed; the stories are remarkably entertaining, and good in their tendency; and we strongly recommend this work, for the use of very young ladies, who enter upon the study of the French language. The price of such books (and indeed of all books) should be mentioned in the title page.

ART. 40. *Nusri Benuzeer, &c. edited under the Superintendance of Mr. Gilchrist, at Calcutta.* 136 pages. 1803. Folio.

This work is a version in prose of the Romance, called *Sihr oal Buyan*; or, an *Enchanting Fairy Tale*: (as the title page describes it)

it) originally composed in Hindoostanee verse by *Meer Husun*, about twenty or thirty years ago. The prose version was undertaken by Meer Buhadoor Ulee, (we adopt Mr. Gilchrist's manner of expressing Oriental in European characters), at the editor's request, when a regular system of instruction in Hindoostanee, Persian, and other Asiatick dialects was first instituted at Calcutta.

This volume is printed in a small Arabic type, which although not elegant nor appropriate to the Hindoostanee, was adopted by Mr. Gilchrist (as he informs us in the preface, p. vi.) from a desire of accustoming the students to a diversity of character, as well as from motives of temporary convenience.

As it was intended that the poem of Meer Husun should appear in print a few months after the publication of this volume, we shall defer any account of the story, until we shall be enabled to peruse it in the original verse. Like all the works of which Mr. Gilchrist has been either editor or author, the *Nusri Benuzeer* will be found useful and instructive; and the reader is at once entertained with a pleasing tale, and rendered familiar with the fruits, and flowers, the cookery, musical instruments, &c. &c. of Hindoostan, by the various descriptions scattered through this volume.

ART. 41. *A new Theory and Prospectus of the Persian Verbs, with their Hindoostanee Synonimes; in Persian and English, by John Gilchrist, Calcutta.* 1801, 4to. Fifty-four pages English; thirty-two Persian: with two tables on folded sheets.

The author was induced by Mr. Horne Tooke's ingenious work on the English Particles, and the learned Dr. Vincent's Hypothesis of the Greek verb, to undertake the elucidation of the Persian verbs on similar principles. By reducing to two classes the thirteen of Sir William Jones, and the eleven of Mr. Gladwin, (who in his admirable grammar, the *Persian Moonshee*, has adopted the system of native teachers) Mr. Gilchrist hopes to facilitate a knowledge of the verbs, and undertakes to explain them on a more simple plan than any of his predecessors. The aorist is formed, according to Mr. Gladwin, by a change of the final letter before *dun* or *tun*; of these final letters he enumerates eleven, and for each there is a separate rule: "thus it will appear that some verbs where the process is founded exactly upon the same principle, but whose final letters are different, are classed separately; for instance, *oftadun*, *istadun*, their aorists, *oftud*, *istud*—*rusudun*, *tulbudun*; *ruseed*, *tulbeed*. The inquisitive scholar, if I be not mistaken, may find under some of the rules constructed in that way, more irregulars, than regulars, and at all events may discover with me, that after wading painfully through thirteen classes, he has acquired no more real analytical knowledge of the subject, than the day he first commenced his multifarious career." (Advert. p. 4.)

Mr.

Mr. Gilchrist's canon for the first class of verbs, according to his arrangement, is given in page 20.—"By simply rejecting the finite portion of the various Persian verbs, viz. *dun*, *tun*, *adun*, *udun*, *ftun*, and *mdun*, the imperative is generally found, but when the letter of the part left by this process is *oo*, *kh*, *f*, these are, in the order inserted, converted to *a*, *z*, (after vowels) *b*, (after consonants) *o*, as *azmoo*, *azma*; *amokh*, *amoz*; *yaf*, *yab*; *ruf*, *ruo*; *goof*, *go*; &c. after dropping tun, if *ſh* close the remainder, it is converted to *r*; but should *udun* be the portion dropped, the *ſh* undergoes no change whatever; thus *daſhtun*, *dar*; *kaſhtun*, *kar*; *khumoſhudun*, *khumoſh*; *khuraſhudun*, *khuraſh*; &c. by affixing *udun* to every imperative now in use, the old or regular infinitive, as well as the present causals, may almost always be found."

The second class (Mr. Gilchrist informs us, p. 32), are *irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperatives, and in one instance the initial *d* of the infinitive (perhaps to prevent all confusion with *dun*) is changed to *b* in the imperative; in this last *s* is occasionally permuted to *n* or *nd*; *kh* to *s* or *ſh*; and *r* to *n* with a slight vocal change in *kurdun*, *koon*, &c.

These canons are illustrated by two large tables, printed in English and Persian, on folding sheets, containing such an arrangement of the verbs, that the student may at one glance be enabled to trace the dependence of one part upon another, and by frequent reference and comparison imprint the whole upon his memory.

We have on former occasions noticed the ingenuity and zeal of Mr. Gilchrist in the cause of eastern literature; and we have reason to believe, that this work will be found useful to those who wish to acquire a critical knowledge of the Persian and Hindoostanee languages.

ART. 42. *The Wonders of the Telescope; or, a Display of the Wonders of the Heavens and of the System of the Universe, written in a familiar and popular Manner; adapted particularly to the Perusal of Young Persons, and especially calculated to promote and simplify the Study of Astronomy among Persons of all Ages, with twelve Plates.* 8vo. 117 pp. 4s. 6d. Phillips. 1805.

We have not met with a work of the kind better calculated to amuse young persons, or so far as it goes, to instruct them, than that which is now before us. A general view is given of the solar system, with an account of the phænomena belonging to each particular planet, as seen through the Telescope. The principal constellations of fixed stars are also pointed out, and the whole illustrated by plates well adapted to render the subject intelligible.

ART.

ART. 43. *Love and Satire; containing the sarcastic Correspondence of Julius and Eliza; to which is prefixed, a few brief Memoirs of an Unfortunate Lover.* 8vo. Price 2s. Allen. 1805.

A brief account of a poor gentleman who died *all* for love, introduces some amatory and sarcastic verses of no great interest or importance. The biographical sketch is written with some vigour, and is probably the first essay of a pen, which experience may improve. We do not, however, see the use of such publications, which can have but few readers and fewer admirers.

ART. 44. *Typographical Marks used in Correcting Proofs, explained and exemplied, for the Use of Authors. By C. Stower, Printer.* 8vo. Price 1s. 6d. Longman and Rees. 1805.

The title page should have said for the use of young authors, to whom the directions here given may be of service. We do not see, however, the necessity of designating by numbers the alterations required to be made in the revise, having found by long experience the usual marks sufficient for the purpose.

ART. 45. *Outlines of a Plan of Instruction, adapted to the varied Purposes of active Life. To which is added, a detailed View of the System of Studies (Commercial and Professional), Moral Management, Discipline, and Internal Regulations, adopted in the Literary and Commercial Seminary, established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. The Third Edition.* 8vo. 91 pp. 2s. Johnson, &c. 1805.

The plan of instruction here detailed, is calculated chiefly for young men destined to a *commercial* life. Very ample provision appears to be made in *this* line. In point of *religious* instruction, the establishment is comprehensive indeed; churchmen, dissenters, and papists, being all well provided for; but we conjecture, that the *second* of these is the most favoured class. The former part of this work consists of *Dissertations* (as we account them) on Education; which we found somewhat tedious, and the style of which is far removed from *simplicity*; the latter part is an *Advertisement*, extended through nearly 20 pages.

ART. 46. *The Triflers; consisting of Trifling Essays, Trifling Anecdotes, and a few Poetical Trifles, by an Adept in the Art of Trifling. To which is added the Rout, a new Edition, with a few Additions, corrected by the Author. Also, The Farmer's Son, by late R. Graves, Author of the Spiritual Quixote, &c. &c. &c.* 12mo. 180 pp. 4s. 1805.

This is the latest production of an author, who passed the very unusual age of ninety, and wrote quite to the end of his career.

It is by no means an unpleaſing miſcellany; containing, among other articles, ſome agreeable anecdotes of Sir William Blackſtone, and of Mr. Allen of Bath, drawn from perſonal knowledge. The poems are chiefly ſlight, but extraordinary for a nonagenarian, as the writer ſtyled himſelf. We are glad to ſee, at the end of the volume, the promiſe of a new edition of the Spiritual Quixotte, and other works of the amiable author, with "his Life, partly written by himſelf, and completed by extracts from original manuſcripts in the poſſeſſion of his executrix."

CATHOLIC QUESTION.

☞ As this great queſtion has been decided, by parliamentary authority, and we truſt is now laid aſleep; inſtead of renewing it in the minds of our readers, and repeating the ſame topics which have been already ſuggeſted, we ſhall briefly enumerate thoſe tracts on each ſide, which we have not reviewed, as far as they have come to our knowledge.

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Grammaire (nouvelle) des Dames. Par Prevoſt des Desfourneaux. 8vo. br. Paris.

Enfans abandonnés. Par Nougaret. 2 Vols. 12mo. br. 1805. Paris.

Précis de l'Abrégé Chronologique de l'Hiſtoire de France, du Préſident Henault. Par Serieys. 12mo. br. 1805. Paris.

Chryſoſtome pére de Jérome. Par Pigault le Brun. 2 Vols. 12mo. br. 1805. Paris.

Voyage à Cayenne, dans les deux Amériques, et chez les Antropophages. Par Louis Ange Pitou. 2 Vols. 8vo. br. 1805. Paris.

Monumens Celtiques, ou Recherches sur le culte des pierres. Par Cambry. 8vo. br. 1805. Paris.

Oraiſons Funêbres, Panégyrique et Sermon de l'Abbé de Boiſmont. 8vo. br. 1805. Paris.

Galerie Politique. Par Gallet. 2 Vols. 8vo. br. 1805. Paris.

Dictionnaire Portatif de Bibliographie. Par Fournier. 8vo. br. 1805. Paris.

Art (l') de conſerver ſa Santé, ou Manuel d'Hygiene. Par P. J. Piſſis. 8vo. br. 1805. Paris.

CLASSICS, &c.

Copies of some of the following Works, which have lately issued from foreign Presses, are just imported.

Æschyli Dramata, quæ supersunt, et deperditorum Fragmenta Græce et Latine. Recensuit, et brevi annotatione illustravit, F. H. Bothe. 8 maj. Lipsiæ.

Anacreontica. Græce. Recensuit notisque criticis instruxit Fridericus Henricus Bothe. 8 min. Lipsiæ.

Aristophanis Plutus, Græce, cum commentar. J. G. Fisceri, edidit C. Th. Kuinöl. Vol. II um. 8 maj. Giesæ.

Ejusdem Nubes, iterum in usum Lectionum, e Brunkiana potissimum recensione, edidit Chr. Godfr. Schütz. Ed. nova et correcta. 8 maj. Halæ.

Artemidori Oneirocritica ex duobus codd. mss. Venetis recensuit emend. polivit animadvs. integris Nic. Rigaltii et J. J. Reiskii, suisque illustravit, item Indices copios adjecit Joan. Goth. Reiff. 8 maj. Lipsiæ.

Bachii, E. C. Ch. Pindari Pythiorum carmen primum in Hieronem Ætnæum illust. 8. Jenæ.

Biblia Hebraica digessit et graviores Lectionum varietates adjecit Dr. Joh. Jahn. 8 maj.

Bretschneider, C. G. Lexici in interpretes Græcos V. T. maxime scriptores apocryphos Spicilegium. Post Bielium et Schleusnerum congessit et edidit. 8 maj.

Cæsaris, C. J. Commentarii de bello Gallico et civili, accedunt libri de bello Alexandrino, Africano et Hispanienſi, et recens. Franc. Oudendorpii post Sam Fr. Nathan Morum denuo curavit J. J. Oberlinus. 8 maj.

Empedoclis Carminum Reliquiæ. Ex antiquis scriptoribus collegit, recensuit, illustravit, et de omni philosophia Empedoclea disputavit Fr. G. Sturz. 8 maj. Lipsiæ.

Euripidis Hec. ex recens. G. Hermanni. Animadversionibus et Indice copioso instruxit W. Lange. 8 maj. Halis Sax.

Heineche, J. R. A. Animadversiones in Juvenalis Satiras sive censura editionum Rupertianarum. 8 maj. Halæ.

Heliodorus, curavit Coray. 2 tom. 8 maj. Lipsiæ.

Herodiani Historiarum libri octo Gr. et Lat. e recens. H. Steph. c. variet. lect. trium codd. mss. nova Bergleri vers. lat. notis var. et indic. verborum ac rerum curante Mag. Theoph. G. Irmisch. tom. IVus. 8 maj. Lipsiæ.

Homeri Hymni et Batrach. Recensuit, interpretatus est et varietate lectionis atque auctario animadversionum instruxit August. Matthiæ. 8 maj. Lipsiæ

Homeri Odyssea cum Hymnis, Batrachom. reliquis poëmatiis et fragmentis Homericis. Ex recens. Fr. Wolfii. 8. Lipsiæ.

Ejusdem Odyssea. Editio nova, in usum scholar. 8 maj. Halæ.

ΚΥΔΑΗΝΙΟΝ. 8 maj. Gothæ.

Livii T. Opera omnia, animadversionibus illustr. F. A. Stroth. recens. et suas observationes adsperfit F. G. Doering. 11 tom. Editio auct. et emend. 8. Gothæ.

Matthiæ, Aug. Miscellanea philologica, Vol. 2ndi Pars 3 a. 8 maj.

Persii, Satiræ, ad recens. Casauboni curavit B. Thorlacius. 8 maj. Hauniæ.

Platonis Apologia Socratis. In usum scholarum. 8. Leips.

Ejusdem libri quatuor, Gorgias, Apologia Socratis, Hippias Major, Charmides, edidit L. F. Heindorfius. 8 maj.

Plinii, C. Caec. Secundi, Epist. libri decem et Panegyricus, ex recensione et cum adnotation. perpetuis J. Matth. Gesneri, quibus Jo. Mich. Heusingeri. Jo. Ch. Th. Ernestii suasque notas addidit Godofr. Henr. Schaefer. 8 maj. Lipsiæ.

Plutarchi quæ supersunt omnia. Cum adnotat. variorum adjectaque lectionis divers. opera J. G. Hutten. Tom. xivus et ult. 8 maj. Tubingæ

Propertii, Sexti Aurelii, Carmina, recensuit, illustravit Chr. Theoph. Kuinoel. 2 tom. 8 maj. Lipsiæ.

Quinti Smyrnæi, Post-homericorum libri XIV. Nunc primum ad librorum manuscriptorum fidem recensiti, restituti et suppleti a Ph. Chr. Tychsen. Accedunt curæ Chr. G. Heynii. 11 vol. 8 maj. Argentorati ex typogr. Societat. Bipontinæ.

Sophoclis Tragœdiæ VII. et deperdit. fragmenta. Emendavit variet. lectionis, scholia, notas, indices que vocabulor. locupletiss. adjecit C. G. A. Erfuth. Vol. 3um. Philoctetes. 8 maj. Lipsiæ.

Testamentum novum Gr. perpetua annot. illustratum Edit. Koppianam continuavit Dr. C. F. Ammon. Vol. ivum. 8 maj. Gottingæ.

Valerii Argonauticon libri viii ad optimor. exemplar. fid. recensuit atque proœmio, argumentis et indice rerum instructi a J. A. Wagner. 8 maj. Gottingæ.

Vitruvii, M. Pollionis, de Architectura libri decem. Accedit anonymi Scriptoris veteris de Architectura compend. Præmittitur Vitruvii vita a Bern. Baldo conscripta cum notitia literaria. 8 maj. Argentorati, ex typogr. Societat. Bipontinæ.

Wilken, Dr. Frid. Auctarium ad Chrestomathiam suam Persicam, locorum ex auctor. Persicis, quæ illa continet, interpretationem latinam exhibens. 8 maj. Lips.

Xenophontis

Xenophontis Œconomicus, Convivium, Hiero, Ageſilaus. Recenſuit J. G. Schneider. 8 maj. Lips.

ZHNOBIOY Μετρικη. 8 maj. Ἐν Βιεννῃ.

Sub prelo.

Apollonii Rhodii, Argonautica. Libri quatuor Gr. cum verſ. Lat. ſcholiis Gr. commentario, indicibus edidit. C. D. Beck. Tom. 2ndus. 8 maj. Lipſiæ.

Ariſtoph. Comœdiæ emendatæ a Phil. Invernizio. Vol. 3um. Fragmenta, ſcholia Græca omnia auctiora, et indices continens. 8 maj. Lipſiæ.

Cornelii Nepotis, Vitæ excellentium Imperatorum e recens. atque cum animadv. J. A. Boſii, libellum variarum Lectionum et Præfationem addidit J. Frid. Fiſcherus. Editio ſecunda emendatior et aucta. 8 Lipſiæ.

Diodori Sic. Bibliothecæ libri, qui ſuperſunt ac deperdit. fragmenta, cura H. C. A. Eichſtädt. Vol. 3um. 8 maj. Halis Sax.

Homeri, Iliados. Rhapſodia M, N, Ξ. ſive Liber xii, xiii, et xiv cum excerptis ex Euſtath. Commentariis et Scholiis minoribus in uſum ſcholar. ſeparat. edit. Mag. J. A. Muller. 8 maj. Miſenæ.

Platonis Opera. Illuſtravit Dr. Fr. Aſt. vi. Tomi. 8 maj. Lipſiæ.

Ejuſdem Hippias major, e recens. A. Fr. W. Rudolphi. Specimen novæ edit. omnium Platonis operum: additæ ſunt anno. tat. criticæ. 8. Zittaviæ.

Sophoclis Tragœdiæ. Denuo recenſuit et verſione latina recognita annotationibuſque illuſtravit F. H. Bothe. 8 maj. Lipſiæ.

Ejuſdem Tragœdiæ ſeptem, Gr. et Lat. Cum ſcholiis græcis antiqu. et Demet. Triclinii animadverſ. integris Steph. Johnſonii, Reiſkii, Heathii, Brunckii, Muſgravii et aliorum excerptis, atque indice verbor. uberrimo, curavit atque ſuas animadverſ. addidit C. D. Beck. 2 Vol. 4. Lips.

Strabonis, Rerum geographicarum libri xvii. Græc. ad optimos codices manuſcriptos recenſuit, varietate lectionis adnotationibuſque illuſtravit, Xylandii verſionem emendavit Joann. Phil. Siebenkees, inde a ſeptimo libro continuavit C. H. Tzſchucke. Tom. ivus. 8 maj. Lipſiæ.

Thucydidis, de bello Peloponneſiaco libri viii. Græce. Textum recognovit, temporum notat. ſcholia antiqua et gloſſar. min. adjecit C. D. Beck. 8 maj. Lipſiæ.

Xenophontis, de Lacedæmoniorum republica liber. Recenſuit et illuſtravit J. A. Goeren. Præmiſſa eſt diſſertatio de ejus libri auctore, ætate et conſilio. 8 maj. Lipſiæ.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We cannot but be grateful to *I. L.* for the very high conſideration, in which he appears to hold both us and our work: but we can aſſure him, that it would require quite a ſeparate eſtabliſhment of critics to review MSS. Let him conſider only how much more difficult they would be to read: not to mention many other obſtacles.

An old Correſpondent from *Bury* is informed, that we will endeavour to *remember* not to *forget* his *memorandum*.

LITERARY INTELLIGENCE.

The *Rev. Mr. Harwood*'s *Hiſtory of Lichfield*, very much enlarged from his original deſign, will appear before Chriſtmas next.

We hear alſo of an account of *Stratford-upon-Avon*, which is in the preſs, containing much curious matter; and enriched by the communications of the ingenious *Mr. Sharp* of Coventry.

A new volume of *Tranſactions of the Literary Society at Mancheſter*, is nearly ready for publication.

Dr. Turton's *Complete Tranſlation of Linnæus's Syſtema Naturæ*, is nearly ready for publication.

The *Leverian Muſeum of Natural Hiſtory* is to be diſpoſed of next ſpring by public auction.

Profeſſor Scott, of Aberdeen, is preparing for publication *Elements of Intellectual Philoſophy*.

A new edition of the *Travels of Anacharſis the Younger in Greece*, with the additions of the laſt Paris edition, will be publiſhed ſhortly.

An improved edition of *Langhorne's Plutarch* is preparing for publication by Mr. *Wrangham*. A diſſertation on the credit due to the firſt five centuries of the Roman Hiſtory will be prefixed by the Editor.

THE

BRITISH CRITIC,

For OCTOBER, 1805.

Cum omnes omnia nequeant, æquum eſt unum quemque id, quod ſibi maxime arridet eligere, et Reip. Literariæ eâ in re ſtrenuam ac utilem operam, quâ poteſt, navare.

CLERICUS.

Since all are not formed for every thing, each author ſhould ſelect that department which beſt ſuits him, and ſtrenuouſly aid the cauſe of Literature, in that to which his abilities are directed.

ART. I. *The Tomb of Alexander; a Diſſertation on the Sarcophagus brought from Alexandria, and now in the Britiſh Muſeum. By Edward Daniel Clarke, LL. D. Fellow of Jeſus College, Cambridge.* 4to. 161 pp. ith five Plates, 1l. 1s. Cambridge printed. Payne, &c. London. 1805.

THE Britiſh victories at Alexandria will ſhine to all poſterity by their own luſtre; nor will the heroes who achieved them ſeek any more oſtentatious memorial than the veracity of hiſtory, recording what they actually performed; yet even their modeſty, the modeſty of true valour, muſt be gratified by the acquiſition of ſo very illuſtrious a trophy as the Tomb of Alexander the Great, if it ſhould appear that we poſſeſs it. Had the Sarcophagus, ſo denominated in this diſſertation, remained in the poſſeſſion of the French, there can be no doubt that it would have been oſtentatiouſly diſplayed to the world, as the undoubted receptacle of that hero's body; a temple would have been built to receive it; and it is not improbable that the ſelf-created emperor of Gaul would have determined to occupy, at his death, the ſame ſpace which was originally allotted

allotted to the man whoſe actions he is moſt deſirous to emulate. It is not, certainly, drawn into complete proof by Dr. Clarke, that the monument in queſtion is the actual tomb of Alexander, but it is, in our opinion, rendered highly probable; full as probable as the modern deſignations of many ancient relics, which in general paſs unconteſted. It is argued from the tradition of the place, confirmed by the ſuperſtitious veneration of the Turks, from the reports of authors and travellers, and from the probability both that Alexander ſhould have had ſuch a tomb, and that ſome memory of it ſhould be preſerved in Alexandria. Nor are there any chaſms in the chain of evidence, but ſuch as are naturally to be expected from the hiſtory of the place.

An introduction of 22 pages clears the way to the enquiry, by a few previous notices. Dr. Clarke firſt defends the application of the word tomb to a Sarcophagus of the kind here alluded to; and then contradicts the common notion that the Egyptians *always* buried their dead in a ſtanding poſture*. It is ſomewhat remarkable that a doubtful reading in Strabo, where σωμα is rather ſingularly uſed inſtead of σημα, (ſpeaking of the burial-place of Alexander) is confirmed by a traveller of our own country, (Sandys) who ſays that the place was called SOMIA. Caſaubon and other critics have wiſhed to ſubſtitute σημα†; but, on this authority, the invariable reading of the MSS. of Strabo, which is σωμα, appears to be much confirmed. It is, in our opinion, more ſtrongly in favour of this reading that Sandys writes *Somia*, than if he had written *Soma*; the latter might have been ſuggeſted by his recollection of Strabo, or his knowledge of Greek; but *Somia* appears like the ignorant corruption of a people who had received the term from the Greeks, but not underſtanding their language had made a ſlight, and to them imperceptible, change in the form of the word. A part of this introduction is employed in ſupporting an opinion which Goltzius, and ſome of the beſt medalliſts, have held; that the head of Alexander was ſtamped on the coins of Lyſimachus, and of ſome others of his ſucceſſors. This circumſtance, which is fully accounted for by Alexander's Apotheoſis, tends alſo to ſtrengthen the teſtimony which

* What Herodotus ſays to that effect ſeems to refer to Mummies only. *Euterpe*. c. 86.

† It muſt be owned that Zenobius, not long poſterior to Strabo, ſays that Ptolemy IV., Philopator, built a σημα, in which he placed his mother, his anceſtors, and Alexander the Macedonian. Cent. 3. 94.

proves

proves him to have been actually worshipped after his decease. This point is well argued by Dr. C. and illustrated particularly by quotations from St. Chrysostom. That from Trebellius Pollio is also very striking. It is with reference to these proofs, that the coin of Lysimachus, bearing the head of Alexander, is engraved as a vignette before the Dissertation, and repeated, in a much enlarged form, and in a very fine engraving, at the end of the book.

We now come to the testimonies themselves, of which we purpose to give a brief and perfectly impartial view. The author begins with the narrative of facts respecting the seizure of the Sarcophagus by the French, their concealment of it, and the manner in which it was made known to him, and through him to Lord Hutchinson; who caused it to be claimed and transferred to us, in right of victory. Denon, he observes, is very reserved and obscure in his mode of mentioning it. He tells us, indeed, that he and Dolomieux were shown, among other objects of curiosity, a small temple, in the Mosque of St. Athanasius, containing, "according to the account given by the Arabs at this day, THE TOMB OF ISCANDER, THE FOUNDER OF THE CITY." The veneration paid by them to it is intimated both in the plate, where five devotees are represented paying adoration to it *, and in the text of his book, where he intimates that the gratification afforded in viewing it was heightened by the recollection that hitherto Mahometans alone, had been permitted to enter the sacred inclosure. "Before our arrival," he says, "they suffered no Christian to approach, and chose to keep a guard there rather than repair the gates." That the Turks actually paid a superstitious veneration to it, *as the tomb of Alexander*, is abundantly proved in the Dissertation. Denon, speaking cautiously, as the monument was no longer in the hands of the French, says only that it is an ancient Sarcophagus, *which will perhaps be illustrated by volumes of dissertations*; and that he considers it as *one of the most precious morsels of antiquity, and one of the chief spoils of Egypt*. Dolomieux, he says, participated his enthusiasm on the discovery of it. The consequence of this enthusiasm, in the minds of the enquiring sages, was the seizure of the monument, and when the tide of victory turned against the French, its concealment in an hospital ship, where it was found in the hold, "half filled with filth, and covered with the rags of

* This plate is copied in Dr. Clarke's book, and placed at the end.

the ſick people on board." Dr. Clarke, in the courſe of his enquiries concerning the Roſetta Stone, was informed that "another ſtone, of much larger dimenſions, was in the poſſeſſion of the French, guarded with the greateſt ſecrecy, and concerning which they entertained the moſt lively apprehenſions; deeming it even of more importance than the ſtone found at Roſetta. With theſe hints Dr. C. was ſent to Alexandria by Lord Hutchinſon, and his account of the full diſcovery of the Sarcophagus deſerves to be tranſcribed.

"We had ſcarcely reached the houſe in which we were to reſide, when a party of the merchants of the place, who had heard the nature of our errand, came to congratulate us on the capture of Alexandria, and to expreſs their anxiety to ſerve the Engliſh. As ſoon as the room was cleared of other viſitants, ſpeaking with great circumſpection and in a low voice, they aſked if our buſineſs in Alexandria related to the antiquities collected by the French? Upon being anſwered in the affirmative, and, in proof of it, the copy of the Roſetta Stone being produced, the principal of them ſaid, "Does your Commander in Chief know that they have the Tomb of Alexander?" We deſired them to deſcribe it; upon which they ſaid it was *a beautiful green ſtone*, taken from the moſque of St. Athanaſius; which, among the inhabitants, had always borne that appellation. Our letter and inſtructions from Cairo evidently referred to the ſame monument. "It is the object," they continued, "of our preſent viſit; and we will ſhew you where they have concealed it." They then related the meaſures uſed by the French; the extraordinary care they had obſerved to prevent any intelligence of it; the indignation ſhewn by the Mahometans at its removal; the veneration in which they held it; and the tradition familiar to all of them reſpecting its origin. I converſed afterwards with ſeveral of the Mahometans, both Arabs and Turks, on the ſame ſubject; not only thoſe who were natives and inhabitants of the city, but alſo derviſes and pilgrims; perſons from Conſtantinople, Smyrna, and Aleppo, who had viſited, or who had reſided at Alexandria; and they all agreed in one uniform tradition, namely, ITS BEING THE TOMB OF ISCANDER (*Alexander*) THE FOUNDER OF THE CITY OF ALEXANDRIA." P. 39.

It was accordingly traced and ſeized as abovementioned, from the ſhip *La Cauſe*, where it was hidden. The author now expatiates with energy on the rarity and value of the material of which the Sarcophagus is made, the Egyptian breccia*; "the expence of working it could be undertaken

* Whether the ſpecies of ſtone be more or leſs common, the magnitude of this ſpecimen, and its extreme hardneſs, make the formation of it a work of princely expence. *Rev.*

only by ſovereigns, who might procure, among the renowned artiſts of thoſe times, talents and perſeverance adequate to the achievement of ſuch a ſurpriſing work." He adds, with propriety,—

"If, at any period in the hiſtory of the ancient world, a work of this nature particularly correſponded with the genius of the age and the wiſhes of the people, it muſt have been at that important criſis, when THE BODY OF THE DEIFIED ALEXANDER WAS RECEIVED BY PTOLEMY, TO BE ENSHRINED AS THE SON OF AMMON, BY THE PRIESTS OF EGYPT. That the conſtruction of the Tomb would demand every thing admirable in materials and in workmanſhip, cannot be diſputed; but upon this ſubject we have ſufficient proof from the teſtimony of antient hiſtorians. Diodorus, whoſe deſcription of the funeral pomp ſeems to convey an adequate idea of the magnificence with which it was celebrated, repreſents it, "in magnitude and workmanſhip, worthy the greatneſs and glory of Alexander." P. 44.

The proof that Alexander muſt have been buried as an Egyptian deity, is given in page 48, and ſtrengthened by Profeſſor Henley in the Appendix, p. 133. The hiſtorical proofs now follow in chronological order, of which we ſhall merely offer a liſt, with occaſional remarks.

The author begins by giving the account of Alexander's death from Plutarch, and of his funeral pomp from Diodorus Siculus. We think him right in his explanation of χρυσοῦν σφυρήλατον ἁρμόζον, which he renders "golden *chaſe-work*, wrought with a hammer, and fitted to the ſkin." But, after all, there is much obſcurity in this part of the hiſtorian's deſcription. The words are Πρῶτον μὲν γὰρ τῷ σώματι καλεσκευάσθη χρυσοῦν σφυρήλατον ἁρμόζον, "firſt there was prepared for the body a golden chaſe-work fitted to it," καὶ τοῦ τ' ἀνὰ μέσον ἐπλήρωσαν ἀρωμάτων, &c." and this they filled within (*in* or *to* the middle) with ſpices." But if the chaſe-work fitted the body, what room was there for the ſpices? It muſt have been the body which was ſo filled; and it ſhould be rendered "and they filled it (the body) with ſpices;" and in the Latin verſion, "Principio autem cadaveri loculus mallei ductura ita fabricatus eat, ut probe quadraret, *quod* (not quem; *cadaver*, not *loculus*, being the antecedent) *in medio* aromatis, &c.—Still, over the *loculus* of chaſe-work was another covering of gold, which alſo fitted exactly, and encompaſſed the upper part. Ἐπάνω δὲ τῆς θήκης (θήκην ſeems to have dropped out of the text above) ἐπετίθετο καλυπτῆρ χρυσοῦς ἁρμόζων ἀκριβῶς, καὶ περιλάβων τὴν ἀνωτάτω περιφέρειαν. This ſeems extraordinary. Then followed his purple veſt, embroidered with gold, and his arms laid beſide him. How the *fitting* caſe of gold, and the *fitting*

fitting veil of gold, coming down half way, could both be wanted, is a little difficult to comprehend. Yet we have no doubt of the right interpretation of σφυρήλατον. The following paſſage contains brief references to ſeveral authorities, reſpecting the honour paid to Alexander.

"By the reſpect thus paid to the remains of their deceaſed monarch, Ptolemy allured to his ſervice many of Alexander's veteran troops *. The ſhrine † was conſtructed with all poſſible magnificence; and hiſtorians ſtate, that it ſtood within the city §. This fact is of ſome conſequence, as it proves the Tomb to have been within the walls, and not in any of the cemeteries or ſepulchres without; as the vaſt catacombs, lately diſcovered to the weſtward, might otherwiſe lead us to imagine ‡. It was the *palladium* of the city, conſecrated by the moſt ſacred ceremonies, and continued to be an object of reverence and adoration to the lateſt periods. In the truth of theſe circumſtances all hiſtorians agree. Pauſanias mentions the removal of the body from Memphis ‖; and Quintus Curtius, in the paſſage before cited, after confirming the truth of its being ultimately carried to Alexandria, further ſays ¶, "*Omniſque memoriæ ac nomini honos habetur.*" Diodorus and Strabo both expreſsly ſtate **, that Ptolemy brought the body of Alexander to Alexandria; and "there," ſays Strabo ††, "it ſtill lies; though not in its original coffin; a caſe of glaſs having been ſubſtituted for the gold covering, which a later Ptolemy had removed." Other writers mention the tomb and body of Alexander §§. The body, whether protected by its golden or glaſs covering, according to the cuſtom of all antient nations, and particularly of the Egyptians and Greeks, repoſed in a huge ſarcophagus of ſtone, the materials and the workmanſhip of which have been ſo pointedly deſcribed by the hiſtorian as worthy the glory of Alexander ‡‡. Suetonius confirms the truth of this, by the diſtinction he makes between the ſarcophagus and the body, in relating the viſit of Auguſtus to the tomb.

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* Diod. Sic. lib. xviii. c. 28.

† The word in the original is τέμενος; which, in the edition by Weſſeling, is tranſlated *delubrum*. It may properly be written *ſhrine*; as τέμενος meant a *ſanctuary* or *ſacred incloſure*, any thing that incloſed what is deemed ſacred.

§ Strabo, lib. xvii. Caſaubon. Animad. in Sueton. p. 58. &c. &c.

‡ An account of extraordinary ſubterranean excavations, weſtward of Alexandria, may be expected from the French, in whoſe hands I ſaw very accurate and beautiful drawings of them. They were regarded, by ſome, as the ſepulchres of the Ptolemies.

‖ Pauſanias, lib. i. c. 6. ¶ Quintus Curtius, pag. ult.

** Diod. Sic. lib. xviii. Strabo, lib. xvii. †† Ibid.

§§ Lucan. et Suetonius in Auguſto, c. 18.

‡‡ Diod. Sic. lib. xviii. c. 28.

The

The words he uſes are *, "*conditorium et corpus*;" and they are ſo remarkable, that his learned commentator, *Caſaubon*, having no idea of any other repoſitory than what the gold or the glaſs coffin afforded, breaks out in theſe interrogations: "*Quid appellat conditorium? an quam Strabo, lib. ultimo, πύελον?*" and then adds, "*Ea erat arca olim ex auro, poſtea è vitro, in quâ ſervatum Alexandri M. corpus.*" P. 54.

Proceeding with the hiſtorical collection, we come nex to Dio Caſſius, who relates the viſit of Auguſtus to Alexander's tomb. "He ſaw," ſays the hiſtorian, "the body of Alexander, and touched it; ſo that part of the noſe, *as they relate*, was broken off." This confirms the relation of Strabo, who ſays that a Ptolemy called *Coccus* or *Pariſactus* (probably of Cyprus) robbed the body of its gold. When we conſider the vaſt weight of the Sarcophagus, we can hardly think that it was brought out of its ſacred repoſitory, as Suetonius ſeems to ſay, in the word *prolatum*. Perhaps it was only the body itſelf which was brought out, in ſome caſe ſubſtituted for its golden chaſe-work, which Suetonius might call *conditorium*. Dio Caſſius alſo relates the viſit of Septimius Severus to the tomb, and his ſhutting up the ſacred books of the Egyptian prieſts in it; that is, in the ſhrine or chapel incloſing it, not in the Sarcophagus. Caracalla made a ſimilar viſit, opened the chapel, and honoured the tomb with preſents, as is related by Herodian. The ſubverſion of the Pagan temples followed, about ſixty years after the converſion of Conſtantine; and then, as is fairly conjectured, the primitive Chriſtians, not finding it eaſy to remove the Sarcophagus, built a church over it, bearing the name of St. Athanaſius, "and the body having been removed, the tomb itſelf was converted into a ciſtern." May we not add to this another conjecture? that the ciſtern was intended and uſed for the immerſion of converts when baptized. While the Chriſtians poſſeſſed Alexandria, hiſtorians appear to be ſilent reſpecting the Sarcophagus. Chryſoſtom, indeed, is cited here, but in a way which rather creates a difficulty than aſſiſts the hypotheſis. Chryſoſtom ſays, Ποῦ γάρ, εἰπέ μοι, τὸ σῶμα Ἀλεξάνδρου; δεῖζόν μοι. "Where is the tomb of Alexander, ſhew it me?" This he certainly ſeems to ſay, as if it was impoſſible to ſhow it; and this total loſs of the memory of it in his time, ſeems almoſt incompatible with the other authorities. But Chryſoſtom lived at Conſtantinople, and in the fourth century.

* "Per idem tempus, *conditorium et corpus* Magni Alexandri," &c. Sueton. in Auguſto, c. 18.

When Alexandria fell into the poſſeſſion of the Arabs, we find the church converted into a moſque, but ſtill retaining the name of St. Athanaſius, as the moſque of St. Sophia, at Conſtantinople, alſo retains the name of its Chriſtian patroneſs. Alexander, being mentioned in the Koran *, retained the reſpect of Muſſelmen. Said Ebn Batric, or Eutychius, is now mentioned, though his teſtimony is of no particular force. Benjamin of Tudela either ſpeaks of ſome other Sarcophagus, or his teſtimony is hoſtile; for he deſcribes it as on the ſea-ſhore †. The deſcription of Leo Africanus, who, when he viſited Alexandria, was a Mahometan, and therefore had acceſs to the repoſitory, is highly ſatisfactory. It is thus tranſlated by Dr. C.:

"Neither ought it to be omitted, that, *in the midſt of the ruins of Alexandria*, there ſtill remains a ſmall edifice, built like a *chapel*, worthy of notice on account of *a remarkable Tomb*, held in high honour by the Mahometans; in which ſepulchre, they aſſert, is preſerved the BODY OF ALEXANDER THE GREAT, AN EMINENT PROPHET AND KING, as they read in their Koran. An immenſe crowd of ſtrangers comes thither, even from diſtant countries, for the ſake of worſhipping and doing homage to the Tomb; on which, likewiſe, they frequently beſtow conſiderable donations." P. 79.

This approaches to deciſion: for if the tomb was there, and was worſhipped in 1491, there is little chance of its having been removed afterwards; eſpecially as we find it ſtill venerated and worſhipped in 1798. The deſcription of Marmol, a Spaniſh traveller, is very ſimilar. A Perſian work, commonly called the *Lebtarikh*, next deſcribes the tomb as made of *Egyptian marble*. Now follow the teſtmonies of Sandys, Pococke, Van Egmont, and Heyman; the latter traveller, ſpeaking of a ſacred *cheſt*, ſuppoſed to be dangerous to approach, of a guard kept there by the Turks, and of the place having been a church dedicated to St. Athanaſius. Bruce could hear nothing of it, but confeſſedly made little or no enquiry. Mr. Eyles Irwin contrived to get admiſſion to the Moſque, and deſcribes the ſarcophagus as a ſtone ciſtern, according to its preſent appearance. Sonnini alſo deſcribes it at large; and laſtly our countryman Mr. Browne, whoſe account is worth copying.

"There is alſo A SARCOPHAGUS or cheſt of ſerpentine marble in the great Moſque, which is uſed for a ciſtern. It is of the

* Sale's Tranſlation, vol. ii. ch. 18. p. 124.

† It muſt have been another, for Leo ſo ſoon after deſcribes it as being in a chapel.

ſame

ſame kind with that ſo minutely deſcribed by Niebuhr, at *Kal-laat el Kabſh* in *Kahira* *, and ſeems to be almoſt as rich in hieroglyphics. It has the additional advantage of being entire, and little if at all injured by time. It is ſaid one of thoſe who farmed the cuſtoms ſome years ſince, on retiring from Egypt, had negotiated for the removal of *this precious monument of antiquity*, on board of an European veſſel, with the intention of carrying it as a preſent to the Emperor of Germany. On the night when it was to be embarked, however, the ſecret being diſcloſed, the citizens clamorouſly inſiſted that the property of the Moſque was inviolable. The projected removal was accordingly relinquiſhed, and *the cheſt has ever ſince been watched with uncommon vigilance*, ſo that it is now difficult for an European even to obtain a ſight of it; which muſt be my excuſe for not having been more minute in my deſcription of a monument, that ſeems not to have been particularly obſerved by former travellers." P. 92.

Thus concludes the evidence adduced by Dr. Clarke, which, after all poſſible deductions, muſt be allowed to amount to a conſiderable degree of probability. Mr. Henley, in the Appendix, No. 2, gives ſome additional ſtrength to the proofs, and puts them in new lights, but does not add much to the real evidence. This poſtſcript, however, is important, as proving the continued veneration of the Turks for the Sarcophagus.

"The laſt inſtance of devotion paid to this Sarcophagus was at its departure from Alexandria in his Majeſty's ſhip the Madras, commanded by Rear-Admiral Sir Richard Bickerton; when the Capitano Bey, with his ſuite and many Turks of diſtinction, came on board for the expreſs purpoſe, and all ſolemnly touched the Tomb with their tongues. The privilege to render this act of adoration, whilſt the monument remained in its former ſituation, was obtained from the Iman of the Moſque, by a contribution of ſix paras or medins, for each individual. On taking his leave, the Capitano Bey declared, that Providence would never ſuffer the Tomb, in our hands, to go ſafe to England."

"Theſe intereſting particulars were obligingly communicated by General TURNER." P. 144.

The book is altogether intereſting, as the work of an ingenious ſcholar, and contains many valuable particulars, beſides thoſe immediately relating to the Tomb. Such, for inſtance, as the diſcovery of the ancient city of Sais, p. 31. The deſcription of the ruins of Tithorea, Appendix, No. 4. The diſcovery that the marble called *Verde Antico*, was brought from Laconia, p. 42. The mention of the Alex-

* It is now in the Britiſh Muſeum.

andrian

andrian Catacombs, pp. 54 and 103; and the curious note on the monumental heaps of ſtones, p. 46; with the account of burying in gold, p. 51. Theſe and other proofs evince an active and well-ſtored mind: and add to that eſtimation which the writer had before obtained by his valuable antiquarian preſents to the Univerſity of Cambridge; and the part he took in diſcovering and bringing to England a moſt ancient, and abſolutely ineſtimable MS. of Plato. Moſt cordially do we wiſh all ſucceſs to the ſtudies and purſuits of ſo judicious an inveſtigator.

ART. II. *Poems and Runnamede, a Tragedy, by the Rev. John Logan, F. R. S. Edinburgh. One of the Miniſters of Leith. A new Edition, with a Life of the Author.* 12mo. Price 4s. 6d. Vernor and Hood. 1805.

IT is comparatively but ſeldom that we can introduce a poetical collection among our principal articles. We gladly do it when we can. The author of the preſent work is unhappily, for his friends and the public, now no more, but his poetry will ever be admired. Mr. Logan was the editor of a collection of poems publiſhed in 1770, under the title of Poems on ſeveral Occaſions, by Michael Bruce; but he is better known by writing a pamphlet in vindication of Mr. Haſtings, which made a great impreſſion on the public mind, and for the publiſhing of which, Mr. Stockdale was proſecuted by order of the Houſe of Commons. He publiſhed ſome poems and hymns in 1781, and he delivered a courſe of lectures on the Philoſophy of Hiſtory, which obtained him great and deſerved reputation. His tragedy of Runnamede was not permitted to be repreſented, from a ſuſpicion of its containing improper alluſions, but it was afterwards printed and exhibited at Edinburgh. He died in 1788. We are happy to ſee his poems thus ſelected and publiſhed; for as a tender and pathetic writer, we think him entitled to great praiſe;—a few ſpecimens will be acceptable to the reader.

Ode to Sleep.

In vain I wait the dawning light,
The coy divinity of night;
Reſtleſs from ſide to ſide I turn,
Ariſe ye muſings of the morn.

Oh ſleep, tho' baniſhed from theſe eyes,
In viſions fair to Delia riſe;
And o'er a dearer form diffuſe,
Thy healing balm, thy lenient dews.

Bleſt

Bleſt be her night as infants reſt,
Lulled in the fond maternal breaſt;
Who ſweetly playful ſmiles in ſleep,
Nor knows that he is born to weep.

Remove the terrors of the night,
The phantom forms of wild affright;
The ſhrieks from precipice or flood,
And ſtarting ſcene that ſwims with blood.

Lead her aloft to blooming bowers,
And beds of amaranthine flowers,
And golden ſkies and gliſtering ſtreams
That paint the paradiſe of dreams.

Venus preſent a lover near,
And gently whiſper in her ear;
His woes tho' lovely and forlorn,
Counts the ſlow clock from night till morn.

Ah let no partner of my pain,
Save juſt a tender trace remain;
Aſleep conſenting to be kind,
And wake with Daphnis in her mind.

Ode on the Death of a Young Lady.

The peace of heaven attend thy ſhade,
My early friend, my favourite maid;
When life was new, companions gay,
We hailed the morning of our day.

Oh with what joy did I behold
The flower of beauty fair unfold;
And feared no ſtorm to blaſt thy bloom,
Or bring thee to an early tomb.

Untimely gone, for ever fled,
The roſes of the cheek ſo red;
The affection warm, the temper mild,
The ſweetneſs that in ſorrow ſmiled.

Alas the cheek where beauty glow'd,
The heart where goodneſs overflow'd,
A clod amid the valley lies,
And "Duſt to duſt" the mourner cries.

O from thy kindred early torn,
And to thy grave untimely borne!
Vaniſh'd for ever from my view,
Thou ſifter of my ſoul, adieu!

Fair, with my firſt ideas twin'd
Thine image oft will meet my mind;

And,

And, while Remembrance brings thee near,
Affection ſad will drop a tear.

How oft does Sorrow bend the head,
Before we dwell among the dead!
Scarce in the years of manly prime,
I've often wept the wrecks of time.

What tragic tears bedew the eye!
What deaths we ſuffer ere we die!
Our broken friendſhips we deplore,
And loves of youth that are no more!

No after-friendſhip e'er can raiſe
The endearments of our early days;
And near the heart ſuch fondneſs prove,
As when it firſt began to love.

Affection dies, a vernal flower;
And love the bloſſom of an hour;
The ſpring of fancy cares controul,
And man the beauty of the ſoul.

Verſ'd in the commerce of deceit,
How ſoon the heart forgets to beat!
The blood runs cold at Int'reſt's call:—
They look with equal eyes on all.

Then lovely Nature is expell'd,
And Friendſhip is romantic held;
Then Prudence comes with hundred eyes:
The veil is rent—the viſion flies.

The dear illuſions will not laſt;
The æra of enchantment's paſt;
The wild romance of life is done;
The real Hiſtory is begun.

The ſallies of the ſoul are o'er,
The feaſt of fancy is no more;
And ill the banquet is ſupplied
By form, by gravity, by pride.

Ye gods! whatever ye withhold,
Let my affections ne'er grow old;
Ne'er may the human glow depart,
Nor Nature yield to frigid Art!

Still may the generous boſom burn,
Tho' doom'd to bleed o'er beauty's urn;
And ſtill, the friendly face appear,
Tho' moiſten'd with a tender tear.

Song.

The day is departed, and round from the cloud
The moon in her beauty appears;
The voice of the Nightingale warbles aloud
The muſic of Love in our ears.
Maria appears: now the ſeaſon ſo ſweet
With the beat of the heart is in tune,
The time is ſo tender for Lovers to meet
Alone by the light of the Moon.

I cannot, when preſent, unfold what I feel;
I ſigh, can a Lover do more;
Her name to the ſhepherds I never reveal,
Yet I think of her all the day o'er.
Maria, my Love, do you long for the grove,
Do you ſigh for an interview ſoon;
Does ere a kind thought run on me as you rove
Alone by the light of the Moon?

Your name from the ſhepherds whenever I hear
My boſom is all in a glow;
Your voice when it vibrates ſo ſweet thro' mine ear
My heart throbs, my eyes overflow.
Ye powers of the ſky with your bounty divine,
Indulge a fond Lover his boon;
Shall heart ſpring to heart, and Maria be mine
Alone by the light of the Moon!

With the tragedy of Runnamede, we are leſs diſpoſed to be ſatisfied, although it may be readily acknowledged to contain many excellent and brilliant paſſages. We conſider this little volume in its preſent form, a valuable acceſſion to our poetical collections.

It ſhould not be omitted to inform the reader, that ſome of the Poems are to be found in Dr. Anderſon's collection.

ART. III. *Practical Obſervations concerning Sea Bathing, to which are added Remarks on the Uſe of the Warm Bath. By A. P. Buchan, M.D. of the College of Phyſicians, London.* 12mo. pp. 206. Pr. 6s. Cadell and Davies. 1804.

THE obſervations contained in this little volume are the reſult of experience obtained by the author, in the courſe of frequent viſits to the ſea-coaſts, for the recovery of

of his health, or to ſhake off the languor occaſioned by a long reſidence in London, and the labour of his profeſſional avocations. In theſe viſits, by mixing with perſons ſimilarly affected, he was enabled to collect much information on the effects of bathing, on different conſtitutions, and in a variety of complaints.

Sea-bathing, the author obſerves, is reſorted to, for the general improvement of the health, or for the cure of particular diſeaſes; for each of theſe claſſes of perſons, he has given appropriate directions.

The general effects of cold ſea-bathing are to brace and ſtrengthen the conſtitution, and to render it leſs ſuſceptible of injury from the frequent changes in the temperature of the atmoſphere occurring in this country. Hence perſons accuſtomed to bathing are rarely affected with cold, or as we ſay to catch cold, on being expoſed to damp or cold air. A practice the contrary to bathing is wearing flannel next the ſkin, which debilitates, and makes us feeble. This is very properly, we think, condemned, excepting under certain circumſtances, and as a temporary remedy for coughs, rheumatics, paralyſis, &c. and even in thoſe caſes, the waiſtcoat ſhould be frequently changed, and the ſordes, which ſpeedily collect, waſhed from the ſkin. The uſe of the fleſh-bruſh might, in moſt caſes, ſuperſede the fleecy hoſiery.

The autumn is generally found to be the beſt ſeaſon in the year, and the morning the beſt time in the day for bathing. In ſome debilitated conſtitutions however, it is far better to defer bathing until an hour or two after breakfaſt, when ſuch perſons are more alive and vigorous, and better able to reſiſt the ſhock, which every one experiences on going into the ſea, or into any cold bath. The cuſtom of putting children into bed after bathing is improper; it occaſions them to perſpire profuſely, and entirely deſtroys the bracing effects of the bath. Walking, or taking ſo much exerciſe as will excite a glow of heat, is proper both before and after bathing. Though it is neceſſary that the head, as well as every part of the body, ſhould be immerſed in the water, the cuſtom of plunging in head firſt is neither neceſſary, nor in many conſtitutions proper. The author has known ſevere head-achs occaſioned by that practice, as well as by going into the bath with the head covered with an oil-ſkin cap, a piece of furniture which ſhould be excluded the bathing-room. We give the following paſſage, containing an important caution to perſons who reſort to the ſea as an

amuſement,

amuſement, in the author's words, as a ſpecimen of the execution of this part of the ſubject.

"The hilarity of ſpirits and increaſe of appetite," he obſerves, p. 88, "which people in general experience during a viſit to the ſea-coaſt, together with the temporary exemption from all ſerious occupations, are powerful inducements to indulge in the pleaſures of the convivial board. To incalcate any ſtrict plan of regimen would, I am ſure, prove an invidious, and, I ſuſpect, be an uſeleſs attempt. To live, as the expreſſion is commonly underſtood, lower than uſual during a courſe of ſea-bathing, can anſwer no good purpoſe. But the intention of theſe obſervations would be ill fulfilled, were I to omit pointing out the dangerous conſequences of exceſs.

"The impropriety of bathing in the morning, after having been, in any degree, intoxicated the preceding evening, is nearly equivalent to the riſk of going into the water while the body is in the act of cooling after ſevere exerciſe. The general debility and torpor of the ſyſtem, the effects of the immoderate uſe of intoxicating liquors, cannot fail to be augmented by immerſing the body into cold water. To plunge into the ſea in the height of the drunken paroxyſm would be attended with leſs danger, than to bathe during that ſtate of comparative weakneſs, through which the inebriate muſt neceſſarily paſs, before reverting to the uſual ſtandard of health. Never to exceed the limits of moderation is a degree of ſelf-denial, perhaps difficult to practiſe; but after any aberration from the rules of temperance, prudence ought to enforce the propriety of deſiſting from the uſe of the bath for ſome days. Perſonal obſervations lead me to conclude, that no year paſſes without ſome victims to the neglect of this neceſſary precaution."

The ſame precautions ſhould be uſed, particularly by delicate females, after dancing. "Thoſe who chuſe to indulge," he ſays, p. 91, "in the evening ball, ought to abſtain from the morning bath."

Among the diſeaſes for which the ſea air and bathing are recommended, ſcrofula is moſt diſtinguiſhed. In infancy it manifeſts itſelf by ſwelling of the lips, thickneſs of the partition dividing the noſtrils, and enlargement of the glands in the neck; in its more advanced ſtate by white ſwellings, diſeaſes of the hip joint, &c. To obtain a cure in theſe caſes, it is neceſſary that the parties ſhould continue to reſide on ſome convenient part of the ſea coaſt, for ſeveral months, perhaps for two or three years. The author "has ſeen one caſe," he ſays, p. 104, "and heard of ſome others, where ſcrofulous ſores of conſiderable extent healed, while the patient was daily taking two table ſpoonfuls

fuls of the recently expreſſed juice of the water parſnip (ſinum nodiflorum), mixed with an equal quantity of milk. It produced no ſenſible effect on the conſtitution, except that of keeping the body gently open." Sea air and bathing are alſo thought to be highly beneficial in preventing and in curing rickets. The diet in ſcrofulous and ricketty caſes ſhould be of a generous and nutritive kind. Hyſteric, and in general all nervous complaints, St. Vitus's dance, epilepſy, a particular kind of apthous ſore throat, which has ſometimes been miſtaken for venereal, the feebleneſs remaining after paralytic affections, profuſe menſtrual diſcharges, chlorofis in its early ſtage, are eminently benefited by ſea air and bathing. The author has ſeen a large wen, ſituated between the angle of the jaw and the ear, diſſolved by applying ſalt and water, in the manner recommended by Mr. Chiſholme. On the other hand, ſea-bathing is injurious, the author thinks, in every kind of cutaneous eruption. Some are manifeſtly aggravated by it; and, on the moſt careful inquiry, he could not hear of any that were cured by it, although many patients are ſent to the ſea coaſt with that view. Perſons affected with pulmonary conſumption ſhould neither bathe, nor, as the author thinks, breathe the ſea air; and yet ſailing on the ocean has been recommended as a remedy for the complaint. Perſons, not accuſtomed to bathing, ſhould not begin at a late period of life.

The quantity of ſalt contained in a given quantity of ſea water varies in different parts of the ocean. The proportion is greater in warm than in colder regions. "In the northern parts of the Baltic, a pound of ſea water ſcarcely contains two drams of ſalt; on the Britiſh coaſt, it contains nearly an ounce; in the Mediterranean, two ounces; and in the Atlantic, near the line, it contains nearly three ounces."

On the internal uſe of ſea water, the author obſerves, it is not adapted to every conſtitution. "When the bowels are loaded with viſcid phlegm, it anſwers particularly well, and the uſe of it frequently reſtores health and appetite. But in irritable, hectic, and what are termed bilious habits, it heats the body, and occaſions conſiderable, and ſometimes permanent diſorders of the organs of digeſtion. When purgatives are previouſly known to diſagree with the conſtitution, "the uſe of ſea water internally, ſhould not," he ſays, "be ventured on." A wine-glaſs full of ſea water, taken every night at bed-time, amends the appetite, and promotes digeſtion; perſiſted in, it is ſaid to kill the little worms, called aſcarides, and to aſſiſt in ejecting them from the bowels. It may for

that

that purpoſe be mixed with an equal portion of cows-milk. Sea water for internal uſe ſhould be taken at a conſiderable diſtance from the ſhore, and at ſome depth from the ſurface.

From the account we have given of this work, our readers will ſee that it contains many judicious obſervations, and cannot fail of being a uſeful manual for perſons reſorting to the ſea-coaſt, whether for pleaſure, or the recovery of health. The obſervations on warm bathing are equally pertinent and proper.

ART. IV. *Principes Elémentaires de Muſique, &c. &c.*

(Concluded from Vol. XXV. p. 369.)

WE reſume our conſideration of this work with the latter part of the viith article upon degrees and intervals.

Sect. 4. *Variation of Intervals by the Effect of alterative Signs.*

Theſe ſigns are the ſharp *(Dieſe)*, the flat *(Bemol)*, and the natural *(Bequarre)*.

Every interval, by theſe means, may acquire four different *characters*, (epithets,) and become either major, ſuperfluous, minor, or diminiſhed.

The fourth, fifth, and octave are properly termed *unaltered*, and the ſecond, third, ſixth, and ſeventh, called major and minor.

For the ſake of *uniformity* however, (we ſuppoſe) they have thought it neceſſary to inſert the enharmonic fourth C flat to F ſharp, and the enharmonic fifth C flat to G ſharp; both which they candidly allow to be *impracticable*; they might alſo have anathematized a few more intervals which are found in the table under the ſame enharmonic claſs, ſuch as C ſharp to A flat, C to B ſharp, &c.

Two pages of the inverſion of intervals follow, which are rather extenſive and minute, and no otherwiſe exceptionable than as including ſome of the *impracticable* diſtances juſt mentioned.

Article VIII. *Of the Word Tone.*

Section I. *Of its different Acceptations.*

1. It signifies a diatonic interval as from *ut* to *re*, C to D, D to E, &c.

2. It signifies the principal sound on which the melody is formed, and hence called the tonic.

3. It signifies the pitch or degree of elevation which instruments or voices take in a concert.

In this last acceptation it is not used in England, but we employ it in a fourth sense, that of *Quality*, or what Suremain de Missery calls *Timbre*. P. 52.

Section II. *Of the Sharp, Flat, and Natural.*

The *Sharp* is derived from an ascending series of thirteen unaltered fifths, which produces, in its superior part, seven sounds increased by a semitone.

The *Flat* is derived also from a similar series of descending fifths, &c.

This theory is less correct than that of Kirnberger*, which ascribes the origin of the sharps to the necessity of introducing the leading note or *Semitonium Modi* in the scales of G, D, A, and E, and which is really true, since the scale of *perfect fifths*, however plausible upon paper, can never give *true thirds* for the use of harmony.

P. 25. The French seem to allow this afterwards, where they give the scales in all their signatures, with the tonic and leading note particularly distinguished in each.

By extending the scales as far as seven sharps and seven flats, fourteen major keys are given, which are compared with that of C, and their analogy shown by the introduction of the seven different clefs. In this ingenious arrangement, the importance of the *leading note* is strongly marked, by placing it *twice*, first below the tonic, and afterwards in its proper place as the seventh of each scale.

Article IX. Section I. *Of the Modes.*

"The key note or tonic being determined by the leading note, it is required to ascertain the mode.

"A mode is the appropriate character of the key.

"The ancients had a vast number of modes; we admit but of two, the *major* and the *minor*. These borrow their charac-

* Kunst des reinen Satzes. P. 8.

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ter from the third and sixth, which, when both are major, constitute the major mode, and when both minor, constitute the minor mode."

The four Scales are then given.

C major with its major third E and its major sixth A.

A minor its relative, with its minor third C, and its minor sixth F.

C minor, altered from the major by making E flat and A flat.

A major altered from the minor by making C sharp and F sharp.

The origin of the minor mode is then investigated, and the union between the major harmony, and that of its relative minor on the third below, is very clearly shown.

Section II. *Diatonic Gammut.*

After describing the major, the natural minor scale is given, and the want of the leading note occasions the formation of a second scale, in which the minor sixth and sharp seventh are both used.

The false relation arising between the F natural and G sharp, introduces a third scale, in which the sixth is made sharp ascending to the leading note.

The objections to these scales are very fairly stated, the second is shown to be most appropriate to harmony, and the last to melody.

If the description had concluded here, we should have avoided the disagreeable necessity of severely censuring the subsequent paragraph, which, for the edification of the learned, we shall translate entire.

"If, instead of these three scales, we were to introduce again the *ancient* minor scale of Guido, these inconveniences and irregularities would disappear. This learned legislator foresaw all the dangers of introducing the sharp sixth, and composed a gammut, which was preserved, during several ages, in the following manner."

The scale of A is then given, first ascending to F, then descending to G sharp, and it concludes with A, C, E, G, sharp ascending, and A, E, C, A, descending, to which the following observations are annexed.

"This gammut ascending neither injures the rule nor the mode; the false relation of the superfluous second is avoided; there is neither licence nor exception, and nevertheless Guido uses the sharp

ſeventh or leading note. This ſcale is, therefore, the beſt of all, ſince it is equally applicable to harmony and melody."

Will the reader imagine that the whole of this paragraph is an unfounded conjecture, and that direct evidence to the contrary exiſts in moſt European libraries?

Guido did not conſtitute this, nor any other minor ſcale, and it is extremely doubtful whether the Hexachord itſelf, in the form generally given, was not arranged by *John Cotton*, (about the year 1047, according to the ſuppoſition of the Prince Abbot Gerbert,*) long after the invention of *ut*, *re*, *mi*, &c.

Indeed, the account of Guido in M. La Borde's Eſſay† ſufficiently demonſtrates, that no ſcale of *ſeven* notes, either major or minor, was ever formed by him.

Of *our* muſical hiſtorians, particularly Sir John Hawkins‡, the French may be ignorant, but if they had looked into the firſt page of Padre Martini's Eſſay on Counterpoint, they would have found that even as late as the 15th and 16th centuries, the notation of the ſharp ſeventh was ſeldom introduced, and that the fingers had a rule to make the third and ſixths major in aſcending, and minor in deſcending, not as belonging to a key or ſcale, but as conſonances to whatever was the baſs note. Thus in the firſt example of Coſtanza Porta in Martini's work the leading note is not marked in any one place.

Guido expreſsly mentions the four church tones of D, E, F, and G, but not a word or hint to the ſinger about ſharpening the ſeventh at the final cadences of D or of G; and the plagal tone of A, as related to D, would require for its cadence the C ſharp, and not the G ſharp, here unaccountably attributed to Guido. It is not a little ſtrange that they ſhould, without the ſmalleſt occaſion, have introduced all this nonſenſe, when they might, with great facility and truth, have ſaid, that the ſyſtems of Rameau and Tartini had within the laſt century eſtabliſhed the harmonical ſcale of the minor mode, in which the ſixth is minor and the ſeventh ſharp, a theory ſince adopted by the German writers, one of whom has given this ſcale expreſsly for the practice of the voice. (Hillers Anweiſung zur Geſang.)

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* Scriptores Eccleſiaſtici, Tom. II. p. 45, 232.

† La Borde, Tom. III. p. 345.

‡ Sir J. Hawkins, Vol. I. p. 446.

P. 32. Article x. *Of Modulation.*

Modulation is here defined in the double ſenſe of Pepuſch and Shield, (p. 107,) and the rules given to aſcertain the new tonic are extremely accurate. A very ingenious example is alſo adduced to ſhow how, in equivocal caſes, the cadence may determine the key.

The whole of this article forms a ſtriking contraſt with the preceding one, and, if we had ſufficient room, we ſhould be glad to give a longer ſpecimen.

P. 34. Article xi. *Of the Genera.*

The genera of muſic are three, the diatonic, chromatic, and enharmonic.

The diatonic is derived from the harmonics of F, C, and G, (*fa, ut, ſol,*) whence is formed the ſcale of C, D, E, F, G, A, B, C.

The chromatic is derived from the two ſeries of fifths. By repoſing on the major third and ſixth, and thus dividing the ſcale into three parts, a chromatic major ſcale is formed. In a ſimilar manner, by repoſing on the dominant and tonic a chromatic minor ſcale is formed; neither of theſe, however, are complete, and the theory is very objectionable.

The enharmonic is ſaid to proceed by a comma, which has been miſtaken for a quarter tone.

The Abbe Rouſſier, and his commentator M. la Borde, ſeem to have convinced the compilers of this work, that the Pythagorean major tones, apotomes, and limmas, are the only true theoretical elements of muſic. We are ready to allow, that a chromatic ſeries of equal tones, and equal limmas, is now generally adopted in tuning the piano-forte; and, conſidering the extenſive range of modulation in the remote keys introduced firſt by Sebaſtian Bach, and followed by Haydn, Mozart, &c. ſuch ſeries is evidently the beſt. But we deny that, in theory, a ſyſtem in which every major third is a comma too high, and the A flat lower than the G ſharp, can be true.

The Pythagorean ſyſtem divides the octave perfectly into a fifth, and a fourth in the ratios 2 : 3 and 3 : 4.

The ſyntonic theory of Didymus alſo divides the fifth 2 : 3 or 4 : 6 into the two *thirds* major and minor 4 : 5 and 5 : 6.

Theſe are ſufficient for every muſical purpoſe, and the introduction of a diviſion implied by Ptolemy, in which the fourth 3 : 4 or 6 : 8 becomes 6 : 7 and 7 : 8 is evidently falſe, ſince the fourth is only the complement of the

fifth to the octave, and therefore not ſuſceptible of any partition which does not ariſe from the triple ſeries introduced by Pythagoras, and improved by Didymus, who invented the addition and intermixture of the quintuple ſeries.

Attempts have indeed been made by very reſpectable authors to divide the minor third 5 : 6 or 10 : 12 by another prime number (10 : 11 and 11 : 12) the falſe fourth (or rather eleventh) of the trumpet ſcale, which offends every cultivated ear, not rendered callous by the vain ſpeculations of M. Balliere, Jamard, &c.

Theſe extreme abſurdities are paſſing away, and we may thus far congratulate the authors of the preſent work, who, although too ſanguine in favour of the triple progreſſion, are not blinded by the Ptolemaic advocates of the trumpet ſcale; whilſt the Encyclopedie Methodique is filled with the articles of the Abbé Feytou, in which that ſyſtem is carried to the moſt extraordinary length.

Article XII. *Of Meaſure.*

Meaſure is the partition of duration into many equal parts.

The chief of theſe parts are called *times*, and every *time* may be ſubdivided.

The *times* are marked by equal movements of the hand, and theſe being ſometimes *four*, ſometimes *three*, and ſometimes *two*, conſtitute the quarternary, ternary, and binary meaſures.

Our ſingle and double bars are termed,

The bar of ſeparation, and

The bar of termination.

At page 43, under the head of *movement*, a liſt of Italian terms may be found, which is not very accurate, as the words relating to expreſſion are improperly intermixed with thoſe of time.

Slow movements { Grave, Largo, Adagio, Cantabile.

Leſs ſlow { Softenuto, Maeſtoſo, Moderato.

Still leſs ſlow { Larghetto, Andante, Andantino, Grazioſo, Allegretto, } Different ſhades of expreſſion. (*Gracieux.*)

Quick

Quick { Allegro, Allegro vivace.
Very quick { Preſto, Preſtiſſimo,

The thirteenth article concludes (p. 43.) with noticing the other muſical ſigns, viz. the reſts, the ligature, (liaiſon) by which the ſyncopes, both regular and broken (briſée) are formed, the point or pauſe, the brace (accolade), the repeat (repriſe), the ſign (renvoi), the direct, abbreviations, &c. to p. 49.

Thus terminates their great work, in which we have pointed out with juſtice and impartiality the capital defects in this claſſical compilation of the Pariſian muſic maſters.

We have alſo, we truſt, made good our charges againſt their preciſion, hiſtory, and theory. At the ſame time it muſt be allowed that in ſome of their practical explications they have been extremely ſucceſsful, and the whole is far ſuperior to any didactical work upon muſic in their language.

If they ſhould continue their theoretic publications, and treat upon harmony and thorough baſs, we ſhall hope to find more reaſon to commend their labours.

ART. V. *Londinium Redivivum; or, an Ancient Hiſtory and Modern Deſcription of London. Compiled from Parochial Records, Archives of various Foundations, the Harleian MSS. and other authentic Sources. By James Peller Malcolm.* 4to. 3l. 13s. 6d. Vol. II. and III. Rivingtons. 1805.

OUR account of the firſt part of this work may be ſeen in our twentieth vol. p. 504.

This may indeed be conſidered as an original Hiſtory of London. The moſt valuable manuſcripts have been conſulted, all our public libraries examined, and the Britiſh Muſeum, which contains more numerous and more important documents illuſtrative of London than any other public repoſitory, has been explored with the moſt careful and moſt perſevering diligence.

We congratulate the author that his labours have advanced ſo near to a concluſion; and we ſincerely hope that he may reap the advantages he has ſo induſtriouſly ſought, and ſo very well merited. With little variation Mr. Malcolm purſues the alphabetical plan adopted in his former volume.

Of this second volume, the most interesting portion is that which describes the Inns of Court, and the inexhaustible treasures of the British Museum. We shall however give, as a specimen of the entertainment to be expected by the reader, the following curious paper, which relates to the Brewer's Company.

"In the reign of Henry VIII. a quarter of wheat sold for 6s. 8d. Malt from 4s. to 5s. Oats 2s. 8d. 100 weight of the best hops, 6s. 4d.

"Let those sums be contrasted with the prices of the same articles in November, 1803; and the astonishing difference would hardly gain belief, were the facts less firmly established, and accounted for by the heavy duties they now sustain.

"Wheat 44s. 60s. 61s. and 62s. *per* quarter. Malt 50s. to 58s. Oats 24s. to 29s. In September a bag of Kentish hops sold for 5l. 2s.

"So that in Henry the Eighth's time a quarter of wheat, a quarter of malt, another of oats, and one hundred weight of hops, might be purchased for 1l. 0s. 8d.

"In 1803 a quarter of wheat, a quarter of malt, a quarter of oats, and a bag of hops, would cost *twelve pounds eleven shillings*; and at this hour *one* quart of strong beer or porter, (probably so termed from that intended for exportation antiently called *portage**) costs as much as four gallons in the days of Edward I.

"As the ensuing curious narrative is in some degree connected with the subject, and more particularly as it came warm from the heart of the worthy old antiquary John Stowe, I have ventured to introduce it from his own MS.

"Wednesday the 21st of October, *anno* 1584, surveying the ward of Castle Baynard, we found in the house of Jocelyn Briznan, tipler, his guests to be served by unlawful measure: whereupon we gave charge to such of the house as were then present, that they should from henceforth sell no more sorts of ale and beer but twain; to wit, double and single; the best for a penny the quart, the small for a penny the *potle*, by scale and measure, and not otherwise. Which charge they promised to observe, in presence of a constable and the beadle.

"On Friday the 9th of July, 1585, again surveying the same ward of Castle Baynard, we found in divers places ale to be sold in stone potts and bottles containing the piece not a full ale quart for 1½d.; but the offenders promising reformation, we dealt more favourably with them, as we can shew by writing when time shall serve. Seven *bazels* of baize we have sent into Christ's Hospital; and would ere this have sent as many more,

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* Mr. M. is here mistaken. *Porter* is an abbreviation of *Porter's Ale*, as it was at first called. *Rev.*

had

had not been the late interruption of Jocelyn Briznan, and his unlawful supporters, of the same Castle Baynard ward.

"Into the house of this Jocelyn Briznan we entered on the day above named, with one John Copley, constable; where, calling for a bottle of ale, we were promised it; but the constable perswading us that there was no bottled ale to be sold, we went further into the house, where Briznan's wife was, and there used such speeches, that she forthwith locked up the door where his bottles were, and said to us she had none. Which speech of her's the constable affirmed to be true. Then Agaster Symson requiring her to open the door, which she had locked, she answered she would not; and, we demanding to speak with her husband, she said he was not within. Then, without warrant under my Lord Mayor's hand, for he knew no authority we had, and therefore willed us to look we did no more than we might well answer for, the good man of the house would put us to it. At length, the said Jocelyn Briznan being amongst us, and unknown to us, he said, 'I am he ye seek for, what would you?' We told him it was reported he sold bottled ale contrary to order. Which he denied not; but said he did as other men did. Whereupon we answered, we *had* reformed some, and minded to reform the *rest*. We told him how his wife had denied to have any bottled ale; how she had locked up the door, and denied the opening thereof; which was a resistance. Said he, 'I will not answer for my wife, nor other than for myself;' and he had never warning to reform these things ye misslike of. The constable also affirmed the same, with many stout words.

"In the end Jocelyn opened the door which his wife had locked, where we found a fifty or sixty pots and bottles filled with ale; whereof we measured one, which the wife said was three-fourths, and found it not to contain a full pint of sealed measure. We then, taking Jocelyn aside, willed him to reform, and sell no more such unlawful measures; which he promised to observe; but would grant none amends for the fault passed: 'but, quoth he, 'what your authority will serve you, and spare me not, I will not satisfy you.' Whereupon we departed, with Browne, an officer, to the Lord Mayor, and Payne the beadle; who are witnesses that this was the effect of that day's doings in that place.

"On Monday July 12 we came again to Jocelyn Briznan's, and demanded of him if he yet would be conformable, and what baize he would send into Christ's Hospital for trespasses committed; whose answer was, that he had not offended, nor would make satisfaction; but willed us again to use our authority so far as we would answer it, demanding whether the same were by parliament or by statute. Whereunto we answered, it was by act of common-council: whereat he made a puff. Many words were used by us to perswade him. Copley, the constable, when called for, came out of the inner part of the house, with a brewer (as was said). This constable, with vehement words, charged

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us with offering wrong to the ſaid Briznan, for that we had never given him warning; adding, that they lied that ſaid they had given any warning there; and, telling Symſon that he lied, ſhoved him. Whereupon Agaſter Eliot, laying his right hand on Copley's left ſhoulder, ſaid to the conſtable, 'Is that well ſaid of you, being an officer, to give a man the lie? I had little thought to have heard ſuch a word of your mouth.' 'What,' quoth Copley, 'doſt thou ſtrike me?' 'I ſtrike you?' ſaid Agaſter Eliot, 'Wherefore ſhould I ſtrike you?' 'When,' quoth Copley, 'I feel my arm ſmart yet.' William Lathe, officer to my Lord Mayor, and Payne the beadle, are witneſſes to this.''

"The moraliſt will perceive from this narrative that London remains nearly *in ſtatu quo*; and I believe the tale might be matched without difficulty, if ſimilar efforts were made to aboliſh the abominable licence aſſumed by retailers by weight and meaſure, whoſe daily occupation it is to bellow their commodities through the ſtreets, with their modeſt diſcrimination between the *pound* and *full honeſt pound*." Vol. II. p. 148.

No ſubject at all connected with the undertaking ſeems to have eſcaped the author's notice. The work is full of biographical notices, curious anecdotes, local peculiarities, charters, preſentments, &c. &c. and what is not leſs deſerving praiſe, the extracts from regiſters are ſo various, that certificates may be obtained, if neceſſary, of upwards of a thouſand eminent names, excluſive of inſcriptions on monuments.

The third volume commences with an account of St. Paul's Cathedral, which is very full and ſatisfactory. We may indeed affirm, without reſerve, that ſo minute and particular a deſcription of every thing involved in the hiſtory of that ſtructure, is no where elſe to be found. We have been highly gratified with it ourſelves, and recommend it to the general attention of antiquaries. The following very curious paper is printed from the Harleian MSS.

"It muſt be acknowledged that, when James did undertake work, he proceeded with alacrity and judgment. As a preliminary, he went on horſeback, in great ſtate, on Sunday, March 26, 1620, to the church, attended by a numerous train of courtiers, and the lord mayor, Sir William Cockain. On entering the Weſt door, the king kneeled, and pronounced a prayer for the ſucceſs of the undertaking. Thence he proceeded under a canopy, held by the dean and three reſidentiaries, accompanied by the clergy and others ſinging, to the choir; which was adorned with ſome of his own rich tapeſtry, or hangings. After an anthem had been ſung, his majeſty went to St. Paul's croſs, where a ſermon was preached by Dr. King, biſhop of London, from a well-choſen text, the 13th and 14th verſes of *Domine exaudi*,

exaudi, Pſalm cii. "Thou ſhalt ariſe and have mercy upon Sion; for it is time that thou have mercy upon her: yea, the time is come. And why? Thy ſervants think upon her ſtones; and it pitieth them to ſee her in the duſt."

"When the ſermon was concluded, the king accompanied the biſhop to his palace, where a ſumptuous repaſt concluded the ceremony. On the 16th of November following, a royal commiſſion was iſſued for proſecuting the repairs. A number of moſt reſpectable perſons named in the commiſſion, after mature conſideration, recommended a general ſubſcription through the kingdom. Some fatality paralized every effort; ſums of money were received, and ſtone provided; but the former was waſted, and the latter miſapplied. The Duke of Buckingham *borrowed* part for the Water-gate at York houſe. Every arrangement became *diſ*arranged, and confuſion prevailed, till Laud was elevated to the ſee of London. This prelate immediately exerted himſelf, and ſucceſsfully, for the neglected unfortunate St. Paul's. Charles the Firſt purſued his father's example, and iſſued his letters, directed to many eminent perſons as commiſſioners for the repairs, recommending every honourable expedient for procuring of ſubſcriptions and bequeſts, which were to be paid into the city chamber.

"Entreaties and perſuaſion entered every county, and ſolicitations were poured upon cities, towns, and corporate bodies; nor were the clergy leſs aſſiduous. The prelate addreſſed his dioceſe, and the incumbents entreated their pariſhioners.

"Dr. Corbet, biſhop of Norwich, wrote to his clergy in a ſtile impreſſive, whimſical, benevolent, and ſatirical: but he ſhall ſpeak for himſelf.

"St. Paul's church; one word in ye behalfe of St. Paul, he hath ſpoken many in ours: he hath raiſed our inward temples, lett us help to requite him in his outward. Wee admire comonly thoſe things wch are oldeſt and greateſt; old monuments and high buildings, do affect us above meaſure: and what the reaſon? Becauſe what is oldeſt cometh neereſt God for antiquity; and what is greateſt, comes neareſt his works for ſpaciouſneſs and magnitude: ſo that in honouring theſe we honour God, whom old and great do ſeem to imitate. Should I commend Paul's to you for the age, it were worth your thought and admiration. A thouſand years, though it ſhould fall now, were a pretty climacterical. See the bigneſs, and your eye never yet beheld ſuch a goodly object. It's worth the reparation, though it were but for a land-mark: but, beloved, it's a church, and conſecrated to God. From Charles to Ethelbert ſhe hath been the joy of princes. It was once dedicated to Diana (at leaſt ſome part of it); but the idolatry laſted not long. And ſee a myſtery in the change; St. Paul confuting twice the idol; there in perſon, where the cry was, 'Great is Diana of the Epheſians;' and here by proxie, Paul inſtalled where Diana is thruſt out. It did magnify the creation, it was taken out of darkneſs; light is no'

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the clearer for it, but ſtronger and more wonderful; and it doth beautify this church, becauſe it was taken from pollution. The ſtones are not the more durable, but the happier for it. It is worthy the ſtanding for the age, the time ſince it was built, and for the ſtructure, ſo ſtately an edifice it is: it is worthy to ſtand for a memorial of it from which it is redeemed, but chiefly for his houſe that dwells therein. We are bound to do it, for the ſervice ſake that is done in it. Are we not beholden to it, every man, either to the body, or the choir; *for a walk*, or a warbling note; for a prayer, *or a thorough-path?* Some way or other, there is a topic may make room for your benevolence.

"It hath twice ſuffered martyrdom; and both by fire, in the time of Henry VI. and the 3d of Elizabeth.

"St. Paul complained of ſtoning twice, his church of firing: ſtoning ſhe wants indeed, and a good ſtoning would repair her.

"St. Faith holds her up, I confeſs. Oh that works were ſainted to keep her upright! The firſt way of building churches was by way of benevolence; but then there needed no petition: men came on ſo faſt that they were commanded to be kept back; but repairing now needs petition. Benevolence was a fire once had need to be quenched: it is a ſpark now, and needs blowing on it; blow it hard, *and put it out.*

"Some petitions there are for pulling down of ſuch an iſle, or changing lead for thack; ſo far from reparation, that our ſuit is to demoliſh. If to deny this be perſecution, if to repair churches be innovation and popery, I'll be of that religion too.

"I remember a tale in Henry Stevens, in his Apology for Herodotus, or in ſome of the Colloquies of Eraſmus, which would have us believe, that times were ſo depraved in popery, that all œconomical diſcipline was loſt by obſerving the œcumenical; that if an ingenious youth would aſk his father's bleſſing, he muſt firſt get a diſpenſation, and have a licence from the biſhop.

"Believe me when I match this tale with another. Since Chriſtmas, I was ſued to (and I have it under the hands of the miniſter and the whole pariſh) that I would give way to the adorning of the church within and without, to build a ſtone-wall about the church-yard which till now had but a hedge. I took it for a flout at firſt, but it proved a ſuit indeed; they durſt not mend a fault of forty years old, without a licence. Church-wardens, though they ſay it not, yet I doubt me moſt of them think it, that foul ſpirits in the Goſpel ſaid, "O thou biſhop, or chancellor, what, art thou come to torment us before our time, that all is come down to the ground?" The truth went out once in this phraze, "Zelus domûs tuæ exedit oſſa mea;" but now, *vice verſâ*, it is "Zelus meus exedit domum tuam." I hope I gall none here.

"Should Chriſt ſay that to us now which he ſaid once to the Jews, from "Deſtroy this temple, and in three days I will build it up again;" we

we would quickly know his meaning not to be the material temple. Three years can scarce promoove three foot.

"I am verily perswaded, were it not for the pulpit and the pews, (I do not now mean the altar and the font for the two sacraments but for the pulpit, and the stools as you call them), many churches had been down that stand. Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on: we have casements, locks, and keys, and cushions, I had almost said bolsters and pillows; and for those we love the church. I will not guess what is done within them; who sits, stands, or lies asleep, at prayers, communion, &c. but this I dare say, they are either to hide some vice, or to proclaim one, to hide disorder, or to proclaim pride.

"In all other contributions justice precedes charity. For the king, or for poor, as you are rated, you must give and pay; it is not so in benevolence. Here Charity rates herself. Her gift is arbitrary, and her law is the conscience. He that stays till I perswade him, gives not all his own money: I give half that have procured it. He that comes perswaded gives his own; but takes off more than he brought, God paying use for nothing. But now comes your turn to speak, or God in you by your hands; for so he useth to speak many times by the hands of Moses and Aaron, and by the hands of Esay and Ezekiel, and by the hands of you his minor prophets. Now prosper, O Lord! the works of these hands, O prosper thou our handy-work!—Amen." Vol. III. p. 80.

But if we were to detain the reader with particulars of the multiplied passages which have most agreeably amused and informed us, we should extend this article to an unreasonable length. We shall, therefore, only subjoin one more, which must be considered, as it really is, a very valuable fragment. It is printed from a manuscript dissertation on a statue of Diana, found near St. Paul's church. It was written by the celebrated Dr. Woodward, and given to the author by Alexander Chalmers, Esq.

"Tacitus seems to convey an idea that London was not walled, or but imperfectly so, when *Suetonius Paulinus* arrived, who was sent by Nero as governor; but he (Dr. W.) insists that the wall now in being was at some distance from the more antient boundary of the city, as urns were found within it, contrary to the law of the Twelve Tables, which orders all burials without the walls. This he takes as proof that London did not extend so far East; and that this wall was built after the urns were deposited, probably about the time of Antoninus, as one of his coins had been placed with them. As the finding of urns, &c. marks the boundaries of the city, so *paterae*, *simpul*, *præfericula*, and other vessels of sacrifice, point out the sites of temples. He instances the discoveries

veries at St. Paul's, and mentions a figure of Diana found near it, of which I have a drawing (see the engraving annexed), made for or by him; and the following manuscript dissertation, left by him unfinished, and obligingly lent me by Alexander Chalmers, esq.

"But what gives no small additional proof of the worship of that Goddess here is, that about forty years ago, at not a very great distance to the South-west, in digging betwixt the Deanery and Black Friers, there was turned forth an iconculus of Diana, made of brass, and two inches and an half in height. It is in the habit of an huntress, unquestionably antient, and of Roman make. The hair is very handsomely plaited, made up into a wreath, passing on each side the head, and collected into two knots, a larger at the top and a lesser behind the head. The arms are both bare, and quite naked. At her back, towards the right shoulder, hangs a quiver, tied on by a fascia passing over that shoulder, by the breast, under the left arm, round to the back. In the left hand has been a bow, in the right an arrow. The habit is shortened, and girt up about the waist, after the manner of the *cinctus Gabinus*; so that it reaches not quite down to the knees before, nor to the hams behind. On the feet are the hunting buskins, extending over the ankles, up to the lower part of the calf of the leg.

"For the two last centuries, learned men have been very solicitous in their enquiries after the remains of antient works, inscriptions, basso-relievos, statues, iconculi, medals, intaglios, and the like. General books have been wrote, to fix a standard, and settle the rules of judging of these things, to distinguish the genuine from the counterfeit, and those that are truly antient from those of later date. This small image, though it has had the good fortune to be well preserved, and very entire, yet has marks enough of time upon it to put its real antiquity quite out of all question; and the best judges of Italy, of France, and other nations, as well as England, agree that it has all the characters of a Roman work. It is not of the very best manner; but good, and artfully enough done for a piece of workmanship in a colony, and at so great a distance from the capital.

"What greatly confirms the opinion that this figure is antient is, that the habit and insignia are the same with those exhibited by the other representations of this Goddess yet extant in various parts of Europe, whose antiquity is indubitable, and allowed of all hands. Thus, in that admirably fine statue in the gallery at Versailles, there is a bow in the left hand, a quiver at the back, and the habit is girded up above the knees. The statue of this Goddess in the Palace Farnese is little different. The figure of her in the triumphal arch of Constantine has the habit girded up in like manner; as have also the two iconculi in the Brandenburg collection. But the Diana exhibited upon an antient lamp, in the custody of Pietro Santo Bartoli at Rome, has not only the habit girded

girded up, but the quiver, the bow, the buſkins, and all other things, ſo nearly after the manner of this ſmall image, that they could not well have been more like, though both had been made after the ſame original. So, in an antique gemme in the cabinet of M. Smetius, in her left hand ſhe carries a bow, in her right an arrow. In the coins of the Epheſians, and of the Mytilenæans, ſhe is repreſented with the habit girded up, a quiver, a bow, and the hunting buſkins; which inſignia are likewiſe obſervable in the coins of the Delians, of the Cretans, of the Raphienſians; as alſo in thoſe of the family of the Poſthumi at Rome, of Auguſtus, of Gordianus Pius, and Gallienus.

"Then this figure exactly, and in every reſpect, anſwers the deſcriptions and accounts of the antients. Callimachus exhibits Diana with her *bow, arrows*, and *quiver*, her *habit girded up*, and her *hunting buſkins*; in which manner ſhe is likewiſe repreſented by the reſt of the Roman poets and mythologiſts.

"But a more exact judgement may be paſſed in this affair by looking a little into particulars. In order to which, I ſhall begin with the diſpoſition of the hair in this figure, which is plaited, wreathed, and gathered into two knots, the one upon the crown, the other behind the head. The ſtatues of this Goddeſs have the hair wrought in nearly the ſame manner; as have alſo the figures of her upon the gems, the coins, and the lamp above mentioned. And it is very remarkable there ſhould be ſo near an agreement in the dreſs of the hair of the different repreſentations of Diana, when there appears ſo incredibly great a variety in that dreſs in the ſtatues, coins, and gems, of the Greeks and Romans. But the antients were very accurate in this particular; and their moſt finiſhed and exact pieces, exhibit uſually the ſame deity with the ſame face, mien, habit, and inſignia. Though the poet might allow Venus the liberty to leave her *hair* looſe, and *flowing with the wind*,

——— dederatque comas diffundere ventis;

yet to a huntreſs, in chace through woods and brakes, ſuch a dreſs could not but have been extremely incommodious, and it was neceſſary the hair ſhould be bound up. Thus, Claudian ſays of Diana,

——— Levibus projecerat auris
Indociles errare comas,

ſhe had expoſed to the fleeting winds her hair, uncovered, and without other head-dreſs, but tied up, and conſequently *incapable of being ruffled or diſordered*. For this I take to be his real ſenſe, though I ſee one, who is a very good judge, of another opinion. Be that as it will, though it were the intention of the poet to imply that ſhe had let looſe her hair, it will be no objection, ſince

ſince ſhe was not engaged in chace. And when ſhe had let looſe the *bow-ſtring* too,

——arcuque remiſſo,
Otia nervus agit.——

"And as the arms of this figure are naked, ſo likewiſe conſtantly are thoſe of the ſtatues, and other antique repreſentations, of this Goddeſs. And ſo is ſhe herſelf deſcribed by Claudian:

Brachia nuda nitent.

"In like manner the *hands* of Atalanta, when habited as a huntreſs, were bare; and her arms *naked*, quite *up to her ſhoulders*, that they might the more readily be turned to *action*, and managery of the bow." Vol. III. p. 512.

A great number of plates, neatly executed by Mr. Malcolm himſelf, accompany the work; copious and accurate indexes are added, nor does there appear to be any important omiſſion of any kind. We have no doubt that when finiſhed, this will be the moſt comprehenſive account of London that has ever been publiſhed; and we rejoice to find, that in every branch of his purſuit, with very little exception, the author has met with the moſt kind and prompt aſſiſtance, from thoſe whoſe particular ſituations beſt entitled them to facilitate his views. The labour of ſuch an undertaking is ſo manifeſt, and its utility at the ſame time ſo obvious, that it ſeems a ſort of public duty to promote it by all poſſible accommodation. The remainder of the work is in the preſs, and will we truſt ſoon be completed. Perhaps, to render it as perfect as poſſible, Mr. Malcolm may be induced to give his purchaſers a neat map of London, in its earlier ſtate, like that of Hollar's, prefixed to Howell's Hiſtory of London, as well as one repreſentation of the preſent improved condition of this vaſt metropolis.

ART. VI. *Monumenti Perſepolitani e Ferduſio Porta Perſarum Heroico Illuſtratio. By Godf. Ern. Hagemann.* 4to. pp. 32. Gotting. 1801.

FROM the account of Mr. Lichtenſtein's *Tentamen Palæographiæ Aſſyrio-Perſicæ*, given in a former Number of this Review*, and the general obſervations which we

* P. 287.

prefixed,

prefixed to the notice of that interesting work, our readers may have perceived, that curiosity has been excited to a considerable degree by the venerable ruins, the sculptures and inscriptions of Persepolis; and that many learned men of different countries have endeavoured by the most laborious researches, to ascertain the age and origin of those stupendous edifices, the extraordinary scenes represented in the carvings, and the language and subject of the mysterious characters found among them.

In the little work before us (which the author dedicates to the celebrated Professor Heyne), an attempt is made to illustrate the antiquities of *Istakhar*, or Persepolis, from a passage in the *Shahnameh*, or *Book of Kings*, the great heroic poem of *Ferdusi*, which, however romantic, is universally considered as founded on historical facts, and, as the poet himself declares in many places, on traditions preserved in ancient manuscripts, still existing when he wrote, between eight and nine hundred years ago.

Mr. Hagemann has compared the descriptions given us by travellers, who have visited the remains of Persepolis, with the passages of Ferdusi, in which are described the palace and throne of *Gemshid* (or *Jemshid*), one of the earliest Sovereigns of Persia; and he has proved, with much ingenuity, that they correspond in several respects. But every reader must lament, that he has used only one manuscript (a copy deposited in the Gottingen library), and that this manuscript was imperfect and replete with errors. In the seventy or eighty distichs, which he has extracted from it, there are almost as many faults as lines. We do not allude to various readings, as it is impossible to find two copies which exactly agree; but words which are either without any meaning, or altogether inapplicable.

We shall notice a few of the most conspicuous mistakes, and correct them, after an examination of four perfect and accurately written manuscript copies of the *Shahnameh*. Page 7, line 14, for بند read پیدا —line 19, for فر read قز and the corresponding word in the 20th line should be خز not خر: which emendation will relieve Mr. Hagemann from a great deal of perplexity, and render his learned note (p. 10) unnecessary in a future edition.

Another note which occurs in p. 12, on the line beginning هر ان روزرا may also be omitted, as the first word should be مر *(mer)* an obsolete particle prefixed by the old

old Perſian writers to nouns in the oblique caſe, and conſidered as merely expletive.

In page 9 (diſtich 14th), Ferduſi informs us, that during the ſpace of three hundred years, death was unknown in the world: his words are

چنین سال سیصد همی رفت کار
ندیدند مرگ اندر آن روزکار

In the ſecond line Mr. Hagemann puts مرگی for مرگ ——this, however, may be a typographical error—Many ſimilar blunders of the preſs we have refrained from noticing, becauſe it appears from the Latin verſion, that the tranſlator was not ignorant of the true reading; but putting کارزار for روزکار in the ſecond line, he thus tranſlates the diſtich:

" Ita trecenti tranſierunt anni
" Nec mortem viderunt homines *in belli arena.*"

Now as آن *(aun)* is a relative, it ſhould be (ſuppoſing the word کارزار as Mr. Hagemann gives it) *iſta belli arena*; but as the word moſt certainly is روزکار there cannot be a more literal tranſlation than " *in illo tempore.*"

Having noticed theſe errors, which ſeem to have proceeded rather from the faultineſs of his manuſcript than from any want of ſkill in the tranſlator, we ſhall acknowledge, that the concluding diſtichs, which he condemns as ſpurious (p. 13), are only found in two of the four copies that we have collated. Whether genuine or not, he again miſtakes the particle *mer* for *her*, and in the 18th diſtich, page 9, ſhould read

مر آن تخترا دیو برداشتند

(adding را the ſign of the oblique caſe to *takht*) " *the dæmon lifted up that throne,*" inſtead of " *totum hunc thronum dæmon elevavit.*" (p. 13).

So much for verbal criticiſm. This ingenious author diſcovers in the ſculptured figures of Perſepolis (as Chardin, Le Bruyn, Niebuhr, and other travellers have repreſented them)

them) the diviſion of his ſubjects into four claſſes, by King Jemſhid, and the inſtitution of the celebrated feaſt called *Nuruz*, not yet forgotten in Perſia. The deſcriptions of Ferduſi, in Mr. Hagemann's opinion, ſufficiently agree with the ſculptures; and in ſeveral learned notes he remarks the dreſſes, arms, and ornaments, by which the different orders were diſtinguiſhed; alſo, the combats of ancient heroes with dæmons, griffins, dragons, and other monſters, deſcribed by the poet, and ſtill to be ſeen on the walls of Iſtakhar. Mr. Hagemann, however, is not the firſt who has entertained an opinion, that the Perſepolitan ſculptures might receive illuſtration from the writings of Ferduſi, as appears in an "*Eſſay on the Antiquities of Perſepolis, Iſtakhar, or Chehlminar*," by Sir William Ouſeley, publiſhed in the firſt volume of "Oriental Collections," 1797.

It is to be obſerved, that the name of *Iſtakhar* does not occur in the Shah-nameh during the hiſtory of the firſt or Peiſhdadian dynaſty, of which Jemſhid was the fourth monarch. We do not, indeed, find any mention of it (in the copies before us) until the reign of *Cai Kobad*, who is ſaid to have made it his favourite place of reſidence. In the ſubſequent parts of Ferduſi's poem, Perſepolis *(Iſtakhar)* is frequently named as the ornament of the country, the boaſt and glory of the Perſian Chiefs.

Moſt of the hiſtorians, however, aſcribe the foundation of Perſepolis to the firſt ſovereign of the firſt dynaſty, Caiumeras; and it is probable, that Ferduſi alludes to this, (if in the context he does not indicate any other city,) whenever he ſpeaks of the capital, or royal palace.

Mr. Hagemann diſplays, in the little eſſay before us, conſiderable learning and ingenuity; and only wants an opportunity of collating different copies of the Shahnameh, to render himſelf an able commentator on Ferduſi.

ART. VII. *The Hiſtory of the Manners, Landed Property, Government, Laws, Poetry, Literature, Religion, and Language of the Anglo Saxons. By Sharon Turner, F.A.S.* 8vo. pp. 520. Vol. IV. 10s. 6d. Boards. Longman and Co. 1805.

THIS fourth volume, which completes the undertaking of the Anglo Saxon Hiſtory, we reſerved for ſeparate conſideration; not only becauſe we thought the private hiſtory ſhould be ſeparated from the public tranſactions of

our anceſtors, but becauſe we hoped to preſent a few ſpecimens of ancient literature equally intereſting to the ſcholar and the caſual reader.

The firſt, as a preliminary book, is devoted to the Manners, Government, Laws, Literature, Religion, and Language of the Saxons in their Pagan ſtate. On all theſe topics our information is extremely incomplete. Their Laws are totally unknown to us in detail: our knowledge of their Religion is confined to little more than the imperfect names of the Deities they worſhipped: and of their early Literature not a ſingle compoſition has ſurvived. It has been much doubted, indeed, whether the Anglo-Saxons had the uſe of letters, when they poſſeſſed themſelves of England. Yet though no ſpecimen of Saxon writing can be produced, anterior to the time of their converſion to Chriſtianity, Mr. Turner has ſtated ſome reaſons, and we think it proper to abridge them, which make it not altogether ſafe to aſſert too poſitively, that our anceſtors were ignorant of the art of writing in their Pagan ſtate. In the firſt place, Alphabetic characters were uſed by the Northern nations on the Baltic, before they received Chriſtianity; and the origin of theſe is aſcribed to Odin, who heads the genealogies of the ancient Saxon Chieftains, as well as thoſe of Sweden, Norway, and Denmark. In the next place, we have ſufficient authority to ſay, that the Runic characters were uſed, for the purpoſes of writing, as early as the middle of the *ſixth* century. In the third, though it cannot be doubted that the letters of our Saxon manuſcripts, written after the arrival of St. Auſtin, are of Roman origin, yet are there two characters among them, the *thorn* and *wen*, (th and w) which are allowed by the beſt critics to be of Runic parentage: and if this be true, it ſhows that the Anglo-Saxons were acquainted with the Runic as well as with the Roman characters, when they commenced the handwriting that prevails in their manuſcripts. Laſtly, had the uſe of letters been derived from the Roman Eccleſiaſtics, it is fair to ſuppoſe that words would have been taken from the Latin language, to expreſs them. This would have been conſonant with the cuſtom of other nations, who have been ſo indebted. But the Saxons, as a people who had known letters before they became acquainted with Roman literature, had indigenous terms for them.

In the ſucceeding Books, in proportion as the materials are more abundant, the Anglo-Saxon character is delineated with ſtill greater accuracy. The progreſs of ſocial life, the gradations of Science, the Manners, Practices, Laws, Language,

guage, and Opinions of our Anceſtors, at a more enlightened period, are all contemplated with equal care.

"The Anglo-Saxons," ſays Mr. Turner, "muſt have been materially improved in their manners and mental aſſociations by the internal ſtate of Britain at the time of their invaſion.

"They came among a people who, for above three centuries, had been the obedient ſubjects of the Roman government; to whom the peaceful acquiſition and enjoyment of regular property had become familiar; who had cultivated the luxuries which create a diſtaſte for war, and love of indolent tranquillity; and whoſe country abounded with thoſe works of art, that diſtribution of wealth, and thoſe articles of convenience, which a rude mind cannot contemplate without feeling new wants and expecting new comforts; without having its curioſity agitated and its comprehenſion enlarged. It is true, that the feuds which followed the departure of the Romans had diſturbed the proſperity of the iſland, and the ſtruggles with the Saxons muſt have ſpread much devaſtation. But the monuments and the fruits of the preceding civilization, though diminiſhed, were not deſtroyed. After all the diſorders of the period, Gildas ſtill boaſts of the iſland containing twenty eight cities and ſome caſtles, with houſes, walls, gates, and towers; and from the ruins of Caerlleon, as they continued even to the twelfth century, when they were ſeen by Giraldus, we may form ſome notion of the interior improvements of Britain in the fifth and ſixth centuries. "He ſays, 'It was elegantly built by the Romans with brick walls. Many veſtiges of its ancient ſplendor are yet remaining; ſtately palaces, which formerly, with their gilded tiles, diſplayed the Roman grandeur. It was firſt built by the Roman nobility, and adorned with ſumptuous edifices, an exceeding high tower, remarkable hot baths, ruins of ancient temples and theatres, encompaſſed with ſtately walls, partly yet ſtanding. Subterraneous edifices are frequently met with, not only within the walls, which are about three miles in circumference, but alſo in the ſuburbs, as aqueducts, vaults, hypocauſts, and ſtoves.'

"We learn from Tacitus, that ſo early as the firſt century, the Romans applied themſelves to civilize the Britons. The intelligent Agricola endeavoured to draw the natives from their diſperſed population to thoſe enjoyments of civilized life which tempt mankind to peace and leiſure. For this purpoſe he exhorted and aſſiſted them to build houſes, forums, and temples; he urged the nobles to have the minds of their ſons imbued with the liberal arts, and to cultivate their talents by rhetorical ſtudies. The Britons ſubmitted to the pleaſing yoke of civilization: the Roman coſtume became faſhionable; and the luxuries of their baths, porches, and entertainments, were valued and imitated. Theſe facts will enable us to conceive that the Britons had become ſo much more advanced in the improvements of arts,

knowledge, and luxury, than their fierce invaders, as to have been uſeful inſtruments in mitigating their barbarous cuſtoms, and accelerating their civilization.

"The firſt great change in the Anglo-Saxons appeared in the diſcontinuance of their piracies. They ceaſed to be the ferocious ſpoilers of the ocean and its coaſts; they became land-owners, agriculturiſts, and induſtrious citizens; they ſeized and divided the acquiſitions of Britiſh affluence, and made the commonalty of the iſland their ſlaves. Their war-leaders became territorial chiefs, and the conflicts of capricious and ſanguinary robbery were exchanged for the poſſeſſion and inheritance of property in its various ſorts; for trades and manufactures; for uſeful luxuries, peaceful induſtry, and domeſtic comfort." P. 42.

After a ſhort deſcription of their infancy and childhood, we have a few obſervations on the *names* of the Anglo-Saxons, which appear to have been impoſed by their parents. From theſe we learn, that they frequently conſiſted of compound words rather expreſſive of caprice than of appropriate meaning; and that many of them, when conſidered as applied in infancy, appear as fantaſtic, and as much the effuſions of vanity, as the lofty names ſo dear to modern parents. Such were *Sigeric*, victorious and rich; *Eadfled*, the happy pregnancy; *Æthelhild*, the noble war-goddeſs; and others, both too numerous, and needleſs to recite. From Mr. Turner's obſervations alſo, we learn, that, in a few inſtances, ſurnames or appellations added to the Chriſtian names, have been diſcovered, but never appropriated as a family diſtinction.

To follow Mr. Turner too minutely would extend our obſervations beyond convenient limits. Let it ſuffice then to obſerve that, in the more pleaſing and expreſſive repreſentations of domeſtic life, in what relates to the food, the drink, the dreſs, the houſes, the furniture, and luxuries of the Anglo-Saxons; their conviviality and amuſements, their marriages, and their claſſes and conditions of ſociety; he has enriched the hiſtory of our ancient manners both with new and valuable acceſſions. His obſervations on their trade and money are extremely intereſting; and could we afford room for the chapter which follows, we ſhould certainly extract it. It relates to their *Chivalry*.

There is no evidence, Mr. Turner obſerves, that the refined and enthuſiaſtic ſpirit of gallantry, which accompanied chivalry in its perfect ſhape, prevailed among the Anglo-Saxons; but that chivalry, in a leſs poliſhed form, and conſidered as a military inveſtiture, conferred with religious ceremonies, by putting on the belt and ſword, and giving the

Knight

Knight a peculiar dignity among his countrymen; that this kind of chivalry exiſted in England before the Norman conqueſt, he thinks he has fairly aſcertained. The principal authorities on which Mr. Turner ſeems to have placed reliance, in this inveſtigation, are Ingulph and William of Malmeſbury: the latter expreſsly mentioning this military dignity, as early as the days of Alfred; and the former giving the ceremony of Inveſtiture, as practiſed in the time of the Confeſſor.

Without entering on what relates to the landed property, the government, or the laws of the Anglo-Saxons, we ſhall principally confine the remainder of our obſervations to their Literature and Language.

Their poetry, Mr. Turner conſiders under two heads; their *Latin*, and their *Vernacular* Poetry. The moſt ancient ſpecimens of their Latin Poetry, with which we are now acquainted, are the compoſitions of *Aldhelm*, who died in 709. The extracts, however, which Mr. Turner has exhibited, are too numerous; and the pains he has taken to tranſlate them, are certainly too great for the merit of the compoſitions. The ſpecimens of *Bede's* Poetry are, if any thing, inferior: their ſtyle is humbler, and they have little other merit than that of an Anglo-Saxon labouring at Latin proſody, in the dark period of the ſeventh century. Thoſe of the Latin poetry of *Boniface*, *Alcuin*, and others, are ſtill leſs entitled to regard. But to Mr. Turner's obſervations on their native poetry, we give attention with the utmoſt pleaſure.

"The vernacular poetry of the Anglo-Saxons had not ſoared far above a peculiar verſification when it firſt appears to our notice. But in this early ſtate we find it diſtinguiſhed from proſe by ſome marking circumſtances.

"One of theſe was the omiſſion of the little particles of ſpeech, thoſe abbreviations of language and thought which contribute to make our meaning to be more diſcriminatingly expreſſed and more clearly apprehended. The proſe and poetry of Alfred's tranſlation of Boethius will enable us to illuſtrate this remark. Where the proſe ſays, 'Thee the on tham ecan ſetle ricſaſt,' the poetry on the ſame paſſage has, 'Thee on heahſetle ecan recſaſt,' omitting the explaining and connecting particles the and tham. So 'Thou that on the ſeat,' is in the poetry, 'Thou on ſeat.' The omiſſion of theſe particles increaſes the force and dignity of the phraſe, but requires a greater exertion of the mind to comprehend the ſenſe, becauſe *as it reads it** muſt gain the habit of inſtantaneouſly and almoſt imperceptibly ſupplying them.

* Very awkwardly expreſſed. *Rev.*

" Another mark and practice of their poetry was the inverſion of their phraſes. Thus where the proſe ſays, 'The darkneſs extinguiſhes of the ſwarthy night,' the poetry is, 'Of ſwarthy night darkneſs extinguiſhes.' This inverſion of phraſe will always enſue when it becomes a cuſtom to place words in an order different from their natural conſtruction. It abounds in the Saxon poetry:

" Thro' thy might,
With pale light,
Bright ſtars
Moon tempereth.
Thro' thy mighty power
Awhile alſo him, the ſun
Of his, bereaves
Bright light.

" So in the opening of Cedmon:

" To us it is much right
That we ruler of firmament
Glory-King of Hoſts,
With words ſhould praiſe,
With minds ſhould love.

" The Anglo-Saxon poetry, like all other poetry, does not merely omit particles, but exhibits a contraction of phraſe. It expreſſes the ſame idea with fewer words than proſe, unleſs where it ſeeks amplification as a purpoſed ornament. Thus the phraſe 'So doth the moon with his pale light, that the bright ſtars he obſcures in the heavens,' is in the poetry

" With pale light
Bright ſtars
Moon tempereth.

" But the examples on this point need not be multiplied, becauſe they appear in all poetry.

" The three peculiarities already ſtated produce a ſtyle very different from the common phraſe of proſe; but when to theſe is added a peculiar collocation of words in a peculiar rhythm, or according to eſtabliſhed rules, which are followed as eſſential to the compoſition, independent of the ſenſe, and to which the ſenſe muſt be made to conform, then what may be called the poetical verſification of the nation is formed, and its poetical diction for ever ſeparated from proſe. The nature of the Saxon verſification will be the ſubject of a ſeparate chapter.

" But when the verſification is formed, and genius, after accuſtoming itſelf to its trammels, has begun to exert itſelf in them, it then proceeds to alter not merely the words but the thoughts and phraſes of the compoſition. The two moſt ancient and moſt univerſal peculiarities of the poetical conception, as expreſſed in the old Saxon poetry, are the paraphraſe and the metaphor.

taphor. It is probable, that these are the earliest figures of the poetry of every nation. In time the metaphor becomes prolonged into the simile, and the paraphrase into the description. The combination of incident to form a story, the effusions of a cultivated sensibility, and all the other constituents of refined and elegant poetry, also succeed. But these belong to happier periods than those which we are now recording." P. 375.

The most ancient piece of Anglo-Saxon poetry we possess, is that fragment of the song of the ancient Cædmon, which king Alfred inserted in his translation of the venerable Bede. It is principally remarkable for exhibiting the early use of the periphrasis; one of the chief component parts of Saxon poetry. Mr. Turner's translation of it is correct.

" Now should we praise
The Guardian of the heavenly kingdom;
The mighty Creator,
And the conceptions of his mind,
Glorious Father of his works!
As he of every glory,
Eternal Lord!
Established the beginning;
So he first made
The earth for the children of men,
And the heav'ns for its canopy.
Holy Creator!
The middle region,
The Guardian of mankind,
The eternal Lord
Afterwards made,
The earth for men,
Almighty Ruler!" P. 378.

Other specimens of Alfred's taste, from the translations of the poetry in Boethius, are well intitled to a favourable notice. The passages selected have been translated by Mr. Turner with sufficient correctness; and convey the full spirit of their prototype.

The principal specimens of Saxon poetry, however, are those which are taken from the celebrated paraphrase on the book of Genesis by Cædmon. The original was published by Junius, as the work of the ancient Cædmon, of whose poetry one specimen has been already given. But the generality of writers attribute it to a second Poet of that name: and though, in a judgement of this kind, the name of Junius should be of high authority, yet we cannot but confess that the sublimity and extreme polish of the verse inclines

inclines us to attribute it to the moſt advanced period of Saxon poetry.

" In its firſt topic," ſays Mr. Turner, " 'the fall of the angels,' it exhibits much of a Miltonic ſpirit; and if it were clear that our illuſtrious bard had been familiar with Saxon, we ſhould be induced to think that he owed ſomething to the paraphraſe of Cædmon. No one at leaſt can read Cædmon without feeling the idea intruding upon his mind." P. 385.

Cædmon's deſcription of the Creation is well entitled to peruſal.

" There was not yet then here,
Except gloom like a cavern,
Any thing made.
But the wide ground
Stood deep and dim
For a new lordſhip,
Shapeleſs and unſuitable.
On this with his eyes he glanced,
The King ſtern in his mind,
And the joyleſs place beheld.
He ſaw the dark clouds
Perpetually preſs
Black under the ſky,
Void and waſte;
Till that this world's creation,
Thro' the word was done,
Of the King of Glory.

" Here firſt made
The eternal Lord,
The patron of all creatures,
Heaven and earth.
He reared the ſky,
And this roomy land eſtabliſhed
With ſtrong powers,
Almighty Ruler!

" The earth was then yet
With graſs not green,
With the ocean covered,
Perpetually black;
Far and wide,
The deſert ways.

" Then was the glory bright
Spirit of the Warder of heaven,
Borne over the watery abyſs
With great abundance.

The

The Creator of angels commanded,
The Lord of life,
Light to come forth,
Over the roomy ground.

" Quickly was fulfilled
The high King's command;
The sacred light came
Over the waste
As the Artist ordered.
Then separated
The Governor of victory
Over the water-flood,
Light from darkness,
Shade from shine;
He made them both be named,
Lord of life!
Light was first
Thro' the Lord's word,
Called day,
Creation of bright splendor. P. 389.

Other specimens of Anglo-Saxon poetry, equally striking, are given from the fragment which remains to us of the History of Judith; and from a curious unpublished Poem among the Cotton Manuscripts in the British Museum. The latter of which well deserves to be submitted to the world entire.

To follow Mr. Turner through the lives of those to whom Anglo-Saxon literature was so much indebted would be needless. The three greatest luminaries among our countrymen, in the century preceding Alfred, were Aldhelm, Bede, and Alcuin; these, with Boniface, Eddius, and Elfric have their appropriate niches; but, in presenting a short history of the latter, Mr. Turner seems not to have been aware of the treatise by Mr. Rowe Mores, in which the three Elfrics are considered, and their works appropriated.

Yet here we cannot but lament, that Mr. Turner has neglected to give something like a catalogue of Anglo Saxon Literature. The curious stores, which are yet remaining in our public libraries, are known to few; and while the general reader would have had an opportunity of forming a true estimate of Saxon science, from its existing monuments, the enquiries of the student might have gained advantage.

In treating of the structure and mechanism of the Anglo-Saxon language, the Diversions of Purley have been principally followed. " Nouns and verbs," says Mr. Turner, " are

" are the parents of all the reſt of language; and it can be proved in the Anglo-Saxon, as in other tongues, that of theſe, the nouns are the ancient and primitive ſtock from which all other words have branched and vegetated." Having in this manner exhibited the Anglo-Saxon language in a ſtate of decompoſition, he proceeds to ſtate his own notions of its mechaniſm and progreſs; and, as a ſpecimen how the language has been formed from the multiplication of ſimple words, he ſelects four inſtances in illuſtration of preceding obſervations. On the *originality* of the Anglo-Saxon tongue, this author's obſervations are too few; and in the notion that the verb beo ſeems to have been derived from the Cimmerian or Celtic language, becauſe the Welſh, which has retained moſt of this tongue, has the infinitive *bod*, and ſome of its inflexions, we by no means agree. Whoever would write on Saxon with propriety, muſt carefully keep the Celtic out of ſight. If the opinions to which Mr. Turner alludes, on the affinities of the Anglo-Saxon tongue, are of this kind, we are not very ſorry that he withheld them.

Taken however in the aggregate, Mr. Turner's work is truly valuable: and we may ſafely claſs it among the beſt books of Engliſh hiſtorical reſearch.

ART. VIII. *A Help to the Unlearned, in the Study of the Holy Scriptures; being an Attempt to explain the Bible in a familiar way. Adapted to common Apprehenſions, and according to the Opinions of approved Commentators. By Mrs. Trimmer; Author of Sacred Hiſtory, ſelected from the Scriptures, with Annotations and Reflections; and other Works; and Editor of the Guardian of Education.* 8vo. 822 pp. 12s. Rivingtons, &c. 1805.

THAT we eſtimate very highly the ſervices rendered by this truly charitable author to the public, particularly to the poor; and that we have good ground for making ſuch an eſtimate; has appeared on ſeveral occaſions, in our Review, Vol. V. 81; XIX. 22; XXII. 451. With great pleaſure, therefore, we take up another book from the ſame hand; and with confidence, that the freſh benefit to the public will be equal to our own ſatisfaction. The Preface ſays,

" The following book was compoſed with the hope of rendering the ſtudy of THE BIBLE eaſy and profitable to thoſe who have

have but little leiſure, or who may not be able to underſtand expoſitions of Scripture in which more learning is diſplayed. The endeavour of the compiler has been to explain what is difficult, as far as is neceſſary for Chriſtians in general to underſtand it; and to direct the attention of the *Bible ſtudent* to ſuch paſſages and texts, as require particular conſideration, in order to produce a *rational faith*, and a right practice, founded immediately upon the WORD OF GOD." P. i.

A few extracts will make our readers acquainted with the manner in which this very uſeful deſign is executed. We had marked, in peruſing the work, a multitude of paſſages for that purpoſe; any of which may be exhibited, without the care of ſelection. Firſt then reſpecting Hagar and Iſhmael.

"Obſerve that Hagar's faith failed when ſhe ſaw her child ready to periſh. She had forgotten the promiſe which GOD had given her concerning Iſhmael before he was born, *chap.* xvi. and thoſe which had been made to Abraham, *chap.* xvii. which, in this chapter, no doubt, he told her of. But the Lord ſhowed that he had not forſaken Iſhmael though he had ſent him away from his father's houſe: let us from this learn never to deſpair. Young people, in particular, who are obliged to leave their parents in order to get a livelihood, may take comfort from this part of Iſhmael's hiſtory, as it proves that they may be under the protection and care of their heavenly Father in every place, and that GOD is ever ready to hear the prayer of thoſe who call upon him in the time of their diſtreſs, and to help their neceſſities." P. 25.

Reſpecting Judah and Joſeph:—

"Read with attention Judah's addreſs to Joſeph when he talked of detaining Benjamin, and obſerve what tenderneſs of heart and what dutiful regard he had for the happineſs of his aged father. This behaviour of Judah affords an excellent leſſon to all who have either parents, or brothers and ſiſters. It is a dreadful thing indeed for either a ſon or daughter, by unkindneſs to their aged parents, *to bring down their grey hairs with ſorrow to the grave.*" P. 42.

The author generally adds practical admonitions to her explanations. Thus on Geneſ. xlvii. ver. 16—17.

"Obſerve with what prudence and equity Joſeph divided the land of Egypt among the people, giving them back four fifths of the land when their diſtreſſes had occaſioned them to give all into the King's hands; and what an advantage it was to the people themſelves that they ſubmitted their concerns to his management, inſtead of waſting the corn, as they moſt probably would have done

done in the years of plenty, and been clamorous for a ſupply in the years of ſcarcity. It is certainly a great trial to poor people when bread is ſcarce and dear, but they never mend their condition by impatience; whereas when they behave with reſpect to their ſuperiors, and ſubmit quietly to their governors, they are ſure to meet with friends to help them in the time of neceſſity. What a ſad ſtate thouſands would have been in, if the Egyptians had gone and burnt the granaries in which the corn was laid up, inſtead of complying with Joſeph's good rules and regulations." P. 44.

Again on Exodus xxix. 38. &c.

"Obſerve that the ſacrifice of the LAMB, which the LORD commanded, was to be offered every morning and evening. This was called the *daily ſacrifice*, and it was offered for the ſins of the people. It was a type, or ſhadow, of the great ſacrifice which the Redeemer was to offer at GOD's appointed time for the ſins of the whole world. Thoſe who offered it with faith in GOD's promiſes, were pardoned for the ſake of the Redeemer, who was to come into the world to offer himſelf as a ſacrifice for the ſins of the world. The LAMB OF GOD, the Saviour of the world, having offered himſelf once for all, the ſacrifice of the lamb, by which his ſacrifice was prefigured, has ceaſed; and in the room of it chriſtians are required to offer up to GOD, every morning and evening, praiſes and prayer, which, if offered in *ſpirit and in truth*, and in the name of the Redeemer, will be accepted as *their* daily ſacrifice." P. 71.

On chap. xxvii. of Deuteronomy, the author takes occaſion to defend the Commination ſervice of our church.

"This chapter ſhows, that thoſe only who keep God's commandments are reckoned his peculiar people, and that thoſe who wilfully break them are accurſed, or cut off, from being his people. There is an office for the Chriſtian church in the Common Prayer Book, which anſwers to the ceremonies at Mount Gerizim and Mount Ebal, the COMMINATION, *or denouncing of* GOD's *judgments againſt ſinners, to be uſed on the firſt day of Lent, commonly called* ASH WEDNESDAY. Obſerve that the people of Iſrael were required to ſay *amen*, as an acknowledgment that the curſe of God was due; and Chriſtians certainly ought to do the ſame when the miniſter reads the Commination; but ſome people entertain an abſurd notion that by doing ſo they curſe their neighbours, whereas they do nothing more than confeſs that thoſe who commit the ſins named in the Commination bring the curſe of God upon themſelves, which may be clearly proved from the Scriptures. P. 116.

On

On Joſhua, ch. vii. ver. 30, to the end.

"Obſerve that after the people had gained theſe victories, Joſhua cauſed the law to be written, and the bleſſings and curſes to be pronounced as Moſes had directed, Deuteronomy, chap. xxvii. This Joſhua did in obedience to the command of God, to engage the Iſraelites to walk in the laws of the Lord, and to teſtify their thankfulneſs at the time the promiſes were fulfilling. After ſignal victories it is the cuſtom in Chriſtian countries to have days of public thankſgiving; on theſe occaſions, men, women, and children, ſhould aſſemble together in places of public worſhip, to join in giving glory and praiſe to God who is the giver of all victory; but unleſs the hope of hearing ſome famous preacher draws them to church, many people are apt to think they are not concerned in theſe thankſgivings, eſpecially the poor, who feeling the preſſure of poverty to a greater degree in time of war, imagine they have nothing to be thankful for, not conſidering how much worſe it would be for every individual in a whole nation, were a cruel enemy to be permitted to conquer the fleets and armies which are ſent againſt it." P. 127.

On Joſhua's reſolution to ſerve the Lord.

"If every father and maſter of a family would make the ſame good reſolution as Joſhua did, and keep it, there would ſoon be a great change in the world for the better; we ſhould then ſee houſholds joining together night and morning in family prayer, keeping the ſabbath holy, going to the houſe of God together, and partaking at all opportunities of the bleſſed ſacrament of the Lord's ſupper. But the generality of people, who bear the name of Chriſtians, appear to be ignorant that there is ſuch a thing as family religion, by which means parents, and maſters of families, deprive themſelves and their houſholds of numberleſs comforts and advantages which they would enjoy if they followed the example of Joſhua. P. 133.

The reflections on Pſ. 109, may be diſtinguiſhed among many that are good.

"We may learn, in general, from this Pſalm that as God protects good men, his curſe commonly purſues the wicked, and chiefly thoſe who are cruel and hard hearted, who injure and oppreſs the innocent; and that the evil which theſe people have done, or wiſhed to others, often falls upon themſelves; but great care muſt be taken not to pervert the meaning of this Pſalm by ſuppoſing that Chriſtians are at any time allowed to wiſh that the vengeance of God may fall upon thoſe who hate, or injure them. David ſpake as a prophet, and foretold the deſtruction of the enemies of the church; to his own private enemies, as he ſhows, ver. 4, he returned good for evil. What is here ſaid, therefore, muſt be applied only to the enemies of God,

God, to presumptuous sinners and apostates, such as Judas Iscariot, to whom some of the words of this Psalm are applied by St. Peter; see Acts, chap. i. ver. 20. Christ has commanded us to hate no man, but to love and pray for our greatest enemies, and do them all the good in our power; see Matthew, chap. v. ver. 44, &c." P. 337.

That some of the Psalms, commonly supposed to be imprecatory, are merely prophetical, we have no doubt. But the 109th Psalm is not probably of this description. It is imprecatory indeed; not on the part of the Psalmist against his enemies, but of *his enemies* against *him*; as is nearly demonstrated (we think) in a Sermon on this subject, noticed in our 12th vol. p. 429.

On St. Luke, chapter v. respecting the conduct of St. Peter, Mrs. T. says,—

"Peter and his companions forsook all, and followed Christ. No one could be of the number of Christ's chosen disciples, at that time, without giving up his employment; because he required that they should attend him, to see his manner of life and his miracles, and also to hear his doctrine, that they might bear testimony to them after his resurrection. But the case is very different with Christians now; they may mind their business, and have sufficient leisure to follow the example and learn the doctrines of Christ; nay, they may obey Christ while they are engaged in their worldly pursuits." P. 593.

The 14th chapter of the 1st Epistle to the Corinthians gives occasion to the following reflections, never more necessary than at present.

"Observe, ver. 34, 35, what the Apostle says about women setting up for preachers in the churches. Remember, ver. 33, that God is not the author of confusion but of peace, and ver. 40, that all things relating to his worship should be done decently and in order; and reflect what a happiness it is to have such a service as we have in our churches, which perfectly answers to these directions. We have a regular form of prayer, in which the whole congregation joins with the minister; and the same is used in all the churches and chapels of the establishment throughout the kingdom. We have also an order of men set apart for the ministry, who administer the sacraments agreeably to our Saviour's commands, and preach the gospel in places set apart for these holy purposes. This cannot be said of itinerant or wandering preachers, for their proceedings are far from regular. They use extempore prayers in which the people cannot properly join, for want of knowing the words beforehand; and they often preach in such a vehement way as to hurry the spirits of their hearers

hearers, and puzzle them so with picking out difficult texts of Scripture, and explaining them wrong, that their hearers, who are for the most part ignorant people, are led into many errors which they would avoid if they kept to their parish churches and chapels, and to their proper ministers." P. 719.

Here we must conclude our necessarily imperfect specimens; which however suffice to show much judgment in the interpreter, and a laudable attention to practical utility. The appearance of such a book as this among many similar works, suggests to us a reflection, that, in spiritual as well as in temporal concerns, the poor of this church and nation are, in the present age, better attended to, than the poor have ever been in any other age or country. The great number of charitable designs and works, planned and executed within a few years, in addition to former charities, are the real glory of England. We could not enumerate them all; and we will not do injustice to any, by a partial or defective enumeration. It is enough to say, that true Christian charity was never more strenuously, nor more wisely exerted, than in the present day. We are inclined by this circumstance to conclude more favourably concerning the state of religion among us, than many well-intentioned persons are in the habit of doing: and certainly we may conclude, without danger of erring, that there is not now in the world a country, which it is so much the interest and the duty of poor, as well as rich, to defend, against all its enemies, as that in which Providence has graciously been pleased to place us.

ART. IX. *The Synonymes of the Latin Language, alphabetically arranged; with critical Dissertations upon the Force of its Prepositions, both in a simple and a compounded State. By John Hill, LL.D. Professor of Humanity in the University, and Fellow of the Royal Society of Edinburgh.* 4to. pp. 803. 1l. 11s. 6d. Longman and Rees. 1804.

AS some time has, of necessity, elapsed, before our attention to other works would allow us to take this in hand, the author has doubtless in the mean time been told, from some other quarter, what we could have communicated long

ago, that his plan is not, as he appears to think*, a new one. Many years have we had in our poſſeſſion, and occaſionally have conſulted, a work of French origin, on a ſimilar plan; the title of which is as follows: "Synonymes Latins, et leurs différentes ſignifications, avec des exemples tirés des meilleurs auteurs; a l'imitation des Synonymes François de M. l'Abbé GIRARD; par M. GARDIN DUMESNIL, Profeſſeur Émérite de Rhétorique en l'Univerſité de Paris, au College de Harcourt, et ancien Principal au College de Louis le Grand, 12mo. 522 pp. Paris. 1777." When we conſider how much time, thought, and reading muſt of neceſſity be employed in a work of this nature, we cannot but regret extremely, that Dr. Hill ſhould not have had the advantage of the aid which would have been afforded by this prior work. To improve upon the performance of another is much eaſier than to form and execute an original deſign; and it is hardly poſſible, in the nature of things, that two perſons ſeparately forming works of this kind, muſt not reſpectively have been guilty of omiſſions, many of which a knowledge of the other would have prevented. We are by no means inclined to conſider as unpardonable ſuch omiſſions, which are ſurely unavoidable; but by collating the two works ſhall ſhow, in ſome inſtances, how the latter author might have been benefited by a knowledge of the former. Many tedious hours of toil might probably have been ſaved to Dr. Hill, had he poſſeſſed the little work of Dumeſnil.

The ſynonymes, however, are not the whole of Dr. Hill's book: it contains beſides, as the title announces, "Diſſertations on the force of the prepoſitions, both in a ſimple and a compounded ſtate." This part of the undertaking appears to be entirely new, and is executed in an acute and very inſtructive manner. We ſhall firſt notice the ſynonymes, and then give a ſpecimen of the other part.

From the very firſt inſtances which occur in the ſynonymes, and which happen to be found in both authors, we perceive that Dr. Hill's views are more profound and accurate than thoſe of his predeceſſor. The firſt words which occur in each are *abdere*, *condere*, *occulere*, *celare*, &c. *Abdere*, ſays our countryman, ſignifies to hide by mere removal, *condere* to hide by the intervention of certain ob-

* He ſays in the preface, "In executing a plan *both new* and difficult, much time and labour have been expended." p. xi.

jects,

jects, *abſcondere* unites the powers of *abdere* and *condere*; *occulere* means to hide for the ſake of that which is hidden; *celare*, for the ſake of him who hides, or of thoſe from whom it is hidden. Theſe original diſtinctions do not appear in Dumeſnil, though in giving the ſummary at the end of the article, in the manner of Girard, he approaches very nearly to them.

"*Un homme qui craint*, ſe in remotiorem et tutiorem ædium partem abdit: *le laboureur, au temps de la moiſſon*, condit fruges et fructus in horrea: *un ennemi qui dreſſe des embûches*, abſcondit armatos: *le ſoldat, après le combat*, recondit gladium in vaginam. Cic. *Le Jardinier couvre ſes artichaux*, occulit ciniras, ne frigore lædantur: *celui qui a intérêt qu'une choſe ne ſoit point connue*, celat." The next words in Dr. Hill are *abjurare* and *ejurare*, which appear in the 7th article of Dumeſnil; but the Frenchman has entirely miſſed the moſt important diſtinction between the words. *Abjurare*, ſays Dr. Hill, ſuppoſes the ſwearer guilty of perjury in denying; *ejurare* implies only denying with an oath, whether truly or not. Nevertheleſs, the examples cited by Dumeſnil confirm the diſtinction of Dr. Hill. But, of the intermediate articles in the French work, not one is noticed in the Engliſh. Theſe are, 2. *abdicare*, &c. 3. *abeſſe, diſtare*; 4. *abigere*, &c. 5. *abjicere*, &c. 6. *abire*, &c. Here therefore, though Dr. Hill might not have thought all the ſynonymes of his predeceſſor worthy of notice, it would have been well for him to have had the opportunity of examining them. On the other hand, *abnormis* and *enormis*, the next ſynonymes of Dr. H. are not at all noticed by the French profeſſor; nor *alapa* and *colaphus*, *aborſus* and *abortus*, with many others.

One manifeſt deſideratum in Dr. Hill's book is, that which the French work poſſeſſes, and might with great facility be added, a complete verbal index. The alphabetical order, in which both are arranged, might ſeem, perhaps, to ſuperſede the neceſſity of this addition; but, in fact, it would be a great accommodation to the ſtudent; and ſome, at this moment, to us, in comparing the two volumes. Our examination, however, without this aid, ſatisfies us, that Dr. H. has exerted much diligence, and diſplayed great ſagacity and knowledge in the conſtruction of his work. The moſt prevalent diſtinction is this, that the French author compares uſually a greater number of words to one; but our countryman is much more attentive to aſſign the reaſons for the differences which he remarks. The former is conciſe and quick, the latter diffuſe and explanatory. To exem-

plify the first part of this remark; under *acclivis*, we find in Dr. H. *declivis*, and *præceps* compared with it; in D. *præceps* is wanting, which is perhaps too manifestly different to require distinguishing; but *proclivis*, *acclinis*, and *devexus* are added, which do certainly demand comparison. With *eloquens*, Dr. H. compares only *disertus*; whereas *facundus*, which the French Professor adds, should by all means have been considered. In some instances, it may be said of both authors, that they compare words which could not be confounded. Thus *ornare* and *redimire* seem unnecessarily brought together by Dr. H.; while the former word is by Dumesnil more properly compared with *adornare*, *subornare*, (rather unnecessary) and *parare*; and *redimire*, with *circuire*, *circumdare*, *cingere*, and others. It is perfectly evident, that a comparison of this kind might easily be carried to a very great extent. We shall therefore desist, but shall observe, that both authors might have derived advantage by making more extensive use of the celebrated work of LAURENTIUS VALLA, on the elegancies of the Latin Language; which is in a great measure a book of synonymes.

We have noted a few of these instances. *Cras* and *postridie*, as also *heri* and *pridiè*, *Valla*, *Eleg.* II. c. 33. *Dudum*, *nuper*, *pridem*, &c. Valla II. c. 34. *Senes*, *Veteres*, *antiqui*, Valla IV. 5. *Indulgentia* and *venia*, ib. 18. *Cœnaculum* and *cœnatio*, ib. 22. *Conclave* and *triclinium*, ib. 34. *Pasco*, *pascor*, and *vescor*, ib. 53. (Yet Dr. H. has *vesci*, *edere*, *mandere*, *vorare*, *rodere*.) *Latebra* and *latibulum*, ib. 79. *Plura* and *complura*, ib. 90. *Lamina* and *bractea*, (noticed by Valla) which are overlooked by Dumesnil, are duly compared by the author before us. We could add greatly to this list; but what we have produced is sufficient to prove, that the undertaking has not yet been fully completed, either by the French or the English author.

These two cannot, however, be more properly compared, than by giving a specimen from each, where they are chiefly on the same ground. Thus Dr. Hill,

"ELOQUENS, DISERTUS,—agree, in denoting the power of uttering animated conceptions, by means of speech, but differ, in respect to the degree in which that power is possessed. The first term, from 'Eloqui,' implies the perfection of that art, by which human thought is communicated. It supposes, that the idea is accurately formed, and that the expression is so precise, as to state it exactly as it is. Mr. Pope's definition of a person to whom *eloquens* is applicable, is a happy one.

"'Fit words attended on his weighty sense.'

"'Is erit *eloquens*, qui ad id quodcunque docebit, poterit accommodare

commodare orationem; qui parva ſubmiſſè, modica tempera, magna graviter dicere poteſt.'—Cic. *Orat.* 208. a. 'Nihil aliud eſt *eloquentia* quam copioſè loquens ſapientia.''—Cic. *Part. Or.* 226. b.

"'Diſertus comes from 'differere,' which, properly, denotes the act of ſeparating different ſeeds, and ſowing each in its proper place. 'Ut olitor diſſerit' in areas ſuas cujuſque generis res, ſic in oratione qui facit, '*diſertus*'—Var. L. L. 5. 7. The native power of this verb appears in ſuch a ſentence as the following, from Columella. 'Bæccas lauri et myrti, cæterorumque viridium ſemina in areolas 'differere.'—11. 2. 30. This derivative adjective, *diſertus*, denotes a degree of ability, in the uſe of ſpeech, ſuperior to what is generally met with, but inferior to that ſuggeſted by 'eloquens.' The following definition, from Cicero, is deciſive as to both terms. 'Celer tuus *diſertus* eſt magis quam ſapiens. *Diſertos* me cognoſſe nonnullos ſcripſi, 'eloquentem' adhuc neminem; quod eum ſtatuebam *diſertum*, qui poſſet ſatis acutè atque dilucidè apud mediocres homines ex communi quadam hominum opinione dicere: 'eloquentem' vero qui mirabilius et magnificentius augere poſſet, atque ornare quæ vellet, omneſque omnium rerum, quæ ad dicendum pertinerent fontes, animo ac memoria contineret.'' *Ep. ad Att.* 10. 1. '*Diſertus* ſatis putat, dicere quæ oporteat; ornatè autem dicere proprium eſt eloquentiſſimi.' Quint. *in Proœm.* 8.

"'In cauſa facili cuivis licet eſſe *diſerto*.' Ovid. *Triſt.* 11. 21." P. 316.

Dumeſnil only cites the ſame definition from Cicero, and adds briefly, "diſertus *vient de* differere, *et* eloquens *de* loqui." But he adds, "FACUNDUS *eſt un homme qui s'énonce en beaux termes, et avec agrément, de* fari. Non formoſus erat, ſed erat *facundus* Ulyſſes. *Ovid.* In exemplum benè dicendi *facundiſſimum* quemque proponet ſibi ad imitandum, *Quintil.*"

Dr. Hill's diſſertations on the prepoſitions are inveſtigations of their original ſignifications, with a regular deduction of all their legitimate uſes from thoſe ſources; and concluding with a regular account of all their genuine powers. The accounts of the principal prepoſitions being rather too long for inſertion, we ſhall give as a ſpecimen one that is derivative; premiſing only that it is derived from A, AB, or ABS, which are thus defined; "The primary notion ſuggeſted by theſe three prepoſitions is the ſame; that of the continually increaſing diſtance of a body in motion, in reſpect to a point from which that motion commenced. They regard not the cauſe of this ſtate, and are equally applicable to a body that has the power of moving itſelf, as to one that is impelled by ſomething external." This being taken for granted, which

is indeed amply and ably illuſtrated, we proceed to the article on ABSQUE. P. 20.

"ABSQUE,—differs from the prepoſition of which it is a compound, in having no reference to the departure of any object correlative to that, whoſe ſign it governs. It implies the abſence of what is looked for as inherent in the object, but which, from not having exiſted, can never have been removed. That which '*ſine*' governs is in the ſtate of an accidental concomitant, not found at the time; but that which *abſque* governs never could be the attendant of the correlative object, elſe its nature would have been different from what it is.

"The 'que,' combined with the 'abs,' as an enclitick adjection, without altering the part of ſpeech, deſtroys the notion of departure which marks the ſimple prepoſition. An effect ſomewhat ſimilar is produced by 'que,' when affixed to other terms. It ſtrips 'quando,' which, by itſelf, is an interrogative adverb, of its interrogative power, and converts the meaning 'when' into that of 'ſometimes.' In like manner the 'abs,' which ſignifies 'from,' is made by the 'que' to ſignify ſomething like 'without,' that is, 'with the exception of' what is implied in the governed word. 'Nullam a me epiſtolam ad te ſino *abſque* argumento ac ſententia pervenire.' Cic. *Ep. ad Att.* 1. 19. Cicero here announces his reſpect for his correſpondent by his attention to the letters he ſent him. He was anxious that they ſhould be none of thoſe ſilly compoſitions, which, though they get the name of letters, yet, by being void of matter, are in fact not worth reading. 'Poſtera parte purpureus *abſque* cauda, in qua roſeis pennis cœruleus inſcribitur nitor.' Solin *c.* 46. *de phœnice.* Though the authority of Solinus is not always to be truſted, yet this uſe of *abſque* ſeems not to be impure. It denotes an unexpected breach of uniformity, in reſpect to colour, upon a part of the bird. Had 'ſine' been uſed in place of *abſque*, the meaning would have been different. It would have been affirmed that the bird had no tail, not that this, as an adjunct, only differed in point of colour from the principal object. *Abſque* again allows the co-exiſtence of both, but expreſſes exception in one circumcumſtance, as by the words 'all but,' 'were it not for.'

"Quam fortunatus cæteris ſum rebus *abſque* una hac foret."—
Ter. *Hec.* 4. 2. 25.

Had the one thing here excepted been removed, or, rather, had it never exiſted, the happineſs of Pamphilus would have been complete. It, however, as an ingredient eſſential to the compoſition, and not to be extracted from it, made the temper of his mind, and the ſenſe of his ſituation, very different from what they would otherwiſe have been.

"The Greeks uſe the particle 'χωρις' in a way analogous to this exceptive application of *abſque*. 'Χωρις' αν μη Γαλατικος ην πολεμος, νομον ιθεντο τους ιερεις αφιεσθαι της στρατιας. Plutarch. *in Camillo.*

Camillo. This exemption of the prieſts from military ſervice would have been complete, had it not been for the proviſion made for the occurrence of a war with the Gauls Θαυμασια δ', ἡ χωρη ουκ ἐχει, 'χωρις' ἡ ὁι ποταμοι, &c.—Herod. *Lib.* 4. With the exception of the rivers, the country is ſaid to have exhibited no curioſities.' P. 21.

It is by no means eaſy to give a complete or ſufficiently ſatisfactory account of ſuch a book as this; ſuffice it to ſay, with reſpect to Dr. Hill's Synonymes, that it is a work highly creditable to him, as a metaphyſician and as a ſcholar: and though it might aſſuredly have been improved by a fuller knowledge of previous works, it is ſuch a book as every ſtudent ſhould read and examine, an exerciſe which cannot fail to be of the higheſt utility.

ART. X. *Flim-Flams! or the Life and Errors of my Uncle, and the Amours of my Aunt! with Illuſtrations and Obſcurities, by Meſſieurs Tag, Rag, and Bobtail. And an illuminating Index.* In three Volumes, with nine Plates. 12mo. 18s. Murray. 1805.

ENQUIRERS have ſuppoſed, and we believe with reaſon, that the ſecret of the real author of this performance is diſcloſed in the following note on the firſt volume. Speaking of book-making,

"The author begs leave to add, that he by no means would expreſs any contempt for *any book-makers* whatever, not even for any ſage who makes up CURIOSITIES OF LITERATURE!" P. 163.

This is the ſtyle of a jocular author alluding to himſelf, and therefore we conclude, as others have done before us, that the author is Mr. D'Iſraeli, who produced the "Curioſities of Literature." There was no great need of ſecrecy. There is little matter of offence in the volumes, but a fair and general ſatire; with ſuch occaſional alluſions to particular perſons as cannot be gravely reſented even by them. Reviewers, among others, are frequently attacked, but, as far as we are concerned, the author is perfectly welcome. As doubtleſs he knows us not, he probably ſuppoſes us to be all, to a man, grave and ancient perſonages, involved in voluminous wigs, and predeſcribed by Shakſpeare, when he ſpeaks of perſons

——— "of ſuch vinegar aſpect,
They would not move their mouths by way of ſmile,
Though Neſtor ſwore the jeſt were laughable."

Should we ever have the pleaſure of paſſing an hour with him, we ſhould perhaps convince him that this is not the exact deſcription of us; and that we could not only enjoy that wit and humour of his, which doubtleſs would "ſet" the reſt of "the table in a roar," but could alſo unbend ſo far as to attempt jocularity ourſelves. He is therefore partly miſtaken when he makes us ſay, in a ſuppoſed critique on his book,

"The author abounds with various attempts at wit and humour; theſe we always diſlike—*wit and humour as well as the attempts!* The *ſalt of pleaſantry* is of all ſalts we take the moſt nauſeous; it is phyſic to us." P. xiii.

We ſay that he is *partly* miſtaken in attributing theſe ſentiments to us; *attempts* at wit and humour when unſucceſsful, we certainly do diſlike, this we confeſs;—and we confeſs alſo that it is the great quarrel we have with his preſent book. The attempt is perpetual, the ſucceſs very rare; but when he does ſucceed we can aſſure him that we enjoy his ſucceſs, not perhaps ſo much as he does himſelf, (for that is an excluſive privilege) but as much as any other perſon upon earth. The truth is that he appears very much to have miſtaken his talent; and, having choſen a moſt fertile ſubject for ridicule, the abuſes of modern ſcience, hardly ever ſucceeds in making them ridiculous. We ſay not this in malice, undoubtedly, for we have taken no offence. We heartily wiſh we could ſay otherwiſe: for we think his plan good, and only regret that the execution is not equal to the deſign.

To prove that we are favourable to the deſign, we ſhall inſert the parts in which we think the attempt to be humourous moſt ſucceſsful; premiſing firſt a ſhort view of the plan. The book is an account of a ſuppoſed uncle, by a ſuppoſed nephew. It is not a life of him, but an account of his character and purſuits. He is ſtated to have belonged to that claſs of perſons whom the author, not unhappily, calls PHILOS. The reaſon of this appellation is given in the following note.

"Some have diſcriminated among modern philoſophers a certain race by the term Philoſo*phiſts*, for their profundity and diſcoveries in theology and politics. But I am writing of other kinds of philoſophers, curious dilettanti, who are in love with every thing, but leaſt with theſe. I adopt the conciſe and expreſſive term *Philo*, which means a lover of—any thing!" P. 3.

This worthy uncle, who is deſcribed and delineated as having a face like a ſnipe, and a very ſmall receptacle for brains

brains in his skull, is pursued in the narrative through almost every branch of modern literature and philosophy; in each of which he seems to be attached to that which is new, rather than that which is useful. A club of congenial personages, called *the Constellation*, is not ill imagined or described; but the most prominent characters in it are *Mr. Caco-nous*, unreservedly pointed at the author of "Political Justice;" and *Mr. Contour* a fantastical *Amateur* of the fine arts; who becomes the *Cecisbeo* of MY AUNT. This lady is a female philosopher of the first water; who, when she dies, leaves "piled up in one of *our* garrets, three complete editions, of three complete works, which unknown *to us all* she had printed." These works were prudently burnt, and my Aunt wisely forgotten. We give the author great credit for the quantity of reading amassed in his notes; where he produces the actual authorities for all the absurdities which he ridicules; the tendency also of his satire is always good; and had he been gifted with the natural talents for wit and humour, which Sterne, whom he attempts to imitate, possessed, his book would have been an invaluable treasure. The following ridicule of the bibliographical *mania* is, in our opinion, the most successful in the book. One reason is that the author probably knows more of books, than of many other branches on which he touches. Vol. iii. P. 187.

"When my Uncle became what is emphatically termed a collector, a virtuoso in rare and curious books, in all his feats of bibliomania, touched by the hallowed fire of the departed spirits of Pinelli, De Missy, and Cracherode, still breathing in their priced catalogues *, the emptiness of his purse could not satiate the ardour of his soul.

"Any vulgar person would have imagined that the ancient printers were our intimate neighbours, from the daily conversations he held about them—the Aldini, [Aldi] the Stephenses, the Elzevirs! Ah! little did these honest souls imagine what future plagues they were inflicting on families with small incomes! A true collector, though all his family stand before him shivering without a shirt or a shift, will deem his table well covered, if he sees on it an *editio princeps*—a Greek Psalter illuminated—or, oh! too great a treasure!—at least to pay the money down for it, as my Uncle did!— *Biblia Sacra Polyglotta!*—Ah! (cried I) I wish the Polyglots had been all sent up to heaven in vellum

* "Catalogues of book-sales from the last century, with the prices at which they sold affixed, are excessively precious—they form the chronological value of books, and are necessary to every bibliographer."

N. B. No priced catalogue of Mr. Cracherode's books was ever published. *Rev.*

sockets!

rockets * ! A five ſhilling bible is bible enough for any honeſt chriſtian! Do you (ſaid I to my Uncle) believe a chapter more, for all this gigantic plaything with which the old proud Cardinal Ximenes diverted his melancholy fits when twitted by the Spaniſh grandees? Do you believe at the rate of the fifty guineas, at which they nailed you for your Polyglot?

" I trembled whenever he talked of an unique copy, and once, particularly, had a fit of ſickneſs occaſioned by " the moſt magnificent, and largeſt book ever printed on vellum ! ! ! It coſt two

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* " The firſt Polyglot was projected by Cardinal Ximenes, who at ſixty began to ſtudy the Hebrew, and paid 50,000 ducats for MSS. and for learned men. The MSS. from which this much famed Polyglot was compoſed, were ſold to a dealer in fire-works, *como membranas inutiles!* 'Tis a provoking circumſtance, I acknowledge—but ſtill the librarian or waſte-paper merchant, in this inſtance, who ſold them, might have been as ignorant as the rocket-maker who fired them off—and neither might intend any miſchief.—The learned Michaelis is in a rage to immortalize him! declaring he was the greateſt barbarian of the 18th century! Another profeſſor flew from Germany to Spain juſt in time to ſnatch a few ſcattered leaves which are luckily preſerved at the Univerſity of Alcala! and ſhewn, I conceive, at a great diſtance, to the virtuoſi on ſaints-days, with the great thumb-nail of St. James.

" But an important controverſy is now going forwards in the learned world whether theſe MSS. were paper or vellum! Mr. Marſh, a profound biblical critic, would conſole us for the loſs of theſe MSS. by ſuppoſing them to have been only paper! But he encounters a formidable adverſary in Mr. Dibdin, who laborioufly inveſtigating the *membranas inutiles*, infers that poſſibly they might have been vellum! ! Mr. Marſh ſays, they never make fire-rockets of vellum—Mr. Dibdin ſays, that " a delicate ſort of vellum might, in his own opinion, make a ſquib, cracker, or a rocket! Nay, adds he, with an argument like a clap of thunder, " I have ſeen parchment on the exterior of a rocket! !—Then, gentlemen! I imagine the whole affair is at length gravely decided, whether the MSS. Cardinal Ximenes uſed for his Polyglot were paper or vellum—No! ſays Mr. Dibdin, after all this cloſe examination, *de rerum natura*—" If I could obtain a ſight of the few ſcattered leaves, preſerved in the Univerſity at Alcala, then I think I ſhould be able to decide whether they are paper or vellum!"—I believe not! For if ſuch a genius as Mr. Dibdin were to inſpect thoſe few ſcattered leaves at the Univerſity of Alcala, he would ſet the whole Univerſity in a flame, and madden the Spaniards by conjecturing the few ſcattered leaves were neither paper nor vellum! !.

" See T. F. Dibdin's Greek and Latin Claſſics, p. 111.

hundred

hundred guineas! large paper, lovely type, and sumptuous ornaments; all these, he said, rejoiced the eye, and gave a new pleasure to the reader. So they do; but I never like to pay for pleasure more than the pleasure is worth; I wished to the devil the famous edition of the Latin Vulgate, by Pope Sixtus Vth! What do you think, dear reader, it is famous for?—because it is full of errors!!! His holiness blundered through the Latin Vulgate, and my Uncle gave sixty guineas for what he called a very fine copy *.

"Day following day, he and his perpetual rival, Dr. Glum, were measuring, and comparing, and quarrelling about their margins! The Doctor had bought a most curious thing; it was an uncut Martial on vellum, an Aldus! With more honesty than wisdom, he paid forty pounds for it; observe, every leaf was uncut, so the value of that book consisted in not being read!

"Now my Uncle had an *editio princeps* of Virgil! but, sir, it had a margin that maddened the collectors! It certainly was one of those interesting singularities that stupify one with astonishment; a thing one is more likely to hear of, than so fortunate as to behold! My Uncle fairly offered to measure margins with Dr. Glum's Martial; but the Doctor would have cut off the margins of his fingers rather than those of his Martial—yet still he went running about the town, asserting (oh the provoking animal!) that his were the broadest!! This was extremely uncandid, and as far as I know, if I may be allowed the expression, it was a lie! My Uncle hit him a sly stroke! Jacob gave out that the Doctor preferred Martial to Virgil; which did the latter no credit among his classical friends at Oxford.

"However, the Doctor and my Uncle were like the two kings of Brentford, smelling at one nosegay; they were all day long gratuitously taxing catalogues, telling titles, collating books, and settling with "an infinite deal of nothing" the respective merits of the editions of 1640! and 1650! and 1670! They were sure of finding ready at the shops of our great Bibliopolists, a clean chair in summer, and a bright fire in winter. Who, to see them so busied together, could imagine they were watching one another's downfall!

"My Uncle often spoilt the Doctor's dinner by his severe roystering! The Doctor vaunted he had 20,000 volumes—yes,

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* "This book emphatically called "The famous Edition of the Vulgate, by Pope Sixtus Vth." was published in 1590. The Pope superintended the work both before and after it was committed to the press. It was no sooner published than it was discovered to be full of errors!!! Every copy was called in and destroyed; a very few escaped! and when these are to be met with on large paper, the collector will cover this Book of Blunders with new guineas to be suffered to become a purchaser!!"

sir,

ſir, replied my Uncle, your library is learned! When the Doctor talked he was loſt in his library, by the immenſe variety of human knowledge, my Uncle compared him to a dwarf dragging a giant's ſhoe—When the Doctor exulted in his knowledge reſpecting editions, my Uncle would ſay, the edition does not make the ſcholar, but the ſcholar the edition—When the Doctor ſaid, he knew this author, and that author—yes, the place in which they ſtand on your ſhelves—when, after collating an author, the Doctor, in the bibliographical phraſe, pronounced he was perfect!—my Uncle declared, that that was the only idea of perfection in an author the Doctor could conceive!

"Often at a book-ſale, when my Uncle caught in an auſpicious moment the mild and poliſhed eye of Mr. Leigh, the Raphael of book-auctioneers, or the ſtern grandeur of Mr. King, the Michael Angelo, thoſe nice adjuſters of the ſcale of literary fame, juſt as their relenting hearts melted at my Uncle's bidding, and the ſhadow of their hammer glanced over the deſk—pop ſcreamed out the Doctor, Very cheap! Very cheap! A freſh ſigh breathed in the panting heart of ſome blunderer of a collector, and another and another crown reſounded! In this cruel manner was my Uncle compelled to raiſe the price of all literary lumber. A ſign, a ſqueak, and a wriggle of the Doctor's wig a pound out of our pockets!

"Often have I obſerved my Uncle writhing in agony at the prices he bid; moaning over the poſſeſſion of thoſe things for which he would have bit his lips off had he ſuffered them to have gone by! But when he bought a book cheap, it mortified him! One day, I heard him bid twelve pounds for the firſt edition of Thirty Sonnets of Spenſer!—I ſtarted, and clapt both my hands to my ears! I heard him congratulated on his bargain! My Uncle ſorrowfully ſhook his head acknowledging, they were, indeed, too cheap! I fear ſuch bargains too evidently ſhew the rage of collecting is on the decline! Oh, gentlemen! pray pray, keep up keep up, the prices! the prices!" P. 187.

My Uncle meets at laſt with a philoſophical, though tragical end. Being confined in the Fleet, in conſequence of his liberal collections in various ways, "he daily inhaled, to keep up his ſpirits, the *gaſeous oxyd*, or philoſophical brandy," which produced, in all reſpects, the effects of the moſt common brandy. The conſequence is thus related.

"On the morning of the 21ſt of December, 1804, I entered his apartment—My Uncle was not a-bed! there was a ſtrong ſmell in the gaſeous apartment. I haſtened to the warden to announce the eſcape of his priſoner—and that he muſt pay all his debts! The warden ſwore, and ſtampt, and ruſhed into my Uncle's apartment—we could not ſee him, but we perceived a dancing blue flame, which for above a quarter of an hour bore the perfect reſemblance

resemblance of my Uncle's small head and miniature features; his snipish nose, his grinning lips, and his gimlet-hole eyes—I then suspected how matters stood—and, looking in his bed, we found nothing but the cinerous remains of this great chemist; like an ancient body in a state of decomposition in the Herculaneum, we traced every part except his head perfect; but when you touched my unfortunate Uncle, he crumbled into mere carbon, black snuff!" Vol. III. p. 277,

Though we have not laughed, in reading this book, so much as we wished to laugh, we have been yet well entertained. The topics for satire are throughout admirably well chosen, and the candid critic, when he does not smile, will often gravely approve.

ART. XI. *An Historical Account of the Black Empire of Hayti: comprehending a View of the principal Transactions in the Revolution of Saint Domingo; with its ancient and modern State. By Marcus Rainsford, Esq. late Captain third West-India Regiment, &c.* 4to. 2l. 2s. pp. 467. Cundee. 1805.

THIS is a costly book, yet the engravings which accompany it are very mean and unworthy; but as we have no regularly detailed account of the rise and progress of the revolution in St. Domingo, this for the present will be resorted to for information. The book, indeed, as far as it goes, may be considered as satisfactory, for the public documents themselves are collected and arranged at the end, and here given to the reader.

The history consists of six chapters: the first gives a succinct account of Domingo from its first discovery to the year 1789: the second represents the origin of the revolutionary spirit in the colony: the third explains the progress and accomplishment of its independence.

The fourth chapter describes the state of manners of the Blacks after their independence, with a memoir of the author's own visit to Domingo, his danger, and escape. This is the most entertaining part of the volume, and from it we make the following extract: P. 214.

"A violent hurricane having dismasted the little bark *, in which he was proceeding from Jamaica to join his regiment at Martinique, (having been before accommodated in the cabin of

* The Maria, Danish schooner, commanded by James Frazer.

his friend, Admiral Smith †, as far as the Mole St. Nicholas, it was driven under the walls of Cape François, and in that ſtate compelled to wait the relief of the brigands, an appellation which the ſuperior policy that already appeared in this extraordinary republic, had not yet obliterated from its members. To avoid the ſuſpicion in which, notwithſtanding the recent treaty, the Engliſh yet continued to be viewed, and to prevent the probability of injury to his companions, the writer was induced to aſſume the character of an American, which was eaſy to be effected, as the veſſel was ultimately bound to that continent. The crew were permitted to land after certain ceremonies, and the firſt object which excited their attention, was no leſs than the hero of this novel empire. Touſſaint was converſing with two privates of his forces on the batteries, and when he ſaw the Europeans approaching, immediately walked towards them, and, addreſſing them in French, inquired the news, from whence they came, and their deſtination. One ſerved as reſpondent for the whole, who ſpoke in ſuch terms as his character demanded, and the General civilly took his leave.

"The number of Americans at this port could not fail to attract particular notice, and every attention ſeemed to be paid to the accommodation of their commerce, and a ſtriking degree of intereſt in every occurrence that concerned them. Even the women ſeemed to renew a fondneſs long repreſſed for the whites, in favour of the meaneſt of the American ſailors. The preſent writer, however, requiring ſome reſt after his recent voyage, haſtened, on receiving his directions to the purpoſe, to the Hotel de la Republique, the principal houſe, uſually reſorted to by Americans, an edifice of rather elegant appearance; and on his way, except the preponderancy of the black complexion, perceived but little difference from an European city. On entering the houſe, however, he immediately perceived that the uſual ſubordinations of ſociety were entirely diſregarded, and that he was to witneſs, for the firſt time, a real ſyſtem of equality.

"Here were officers and privates, the colonel and the drummer, at the ſame table indiſcriminately; and the writer had been ſcarcely ſeated at a repaſt in the firſt room to which he was conducted, when a fat negro, to initiate him in the general ſyſtem, helped himſelf frequently from his diſh, and took occaſion to ſeaſon his character by large draughts of the wine, accompanied with the addreſs of "Mon Americain." The appearance of the houſe, and its accommodations, were not much inferior to a London coffee-houſe, and on particular occaſions exhibited a ſuperior degree of elegance. Touſſaint not unfrequently dined here him-

† The liberal reception which the military always met with on board the Hannibal, is too well known to require any compliment on the preſent occaſion.

ſelf,

ſelf, but he did not ſit at the head of the table, from the idea, (as was aſſerted,) that the hours of refection and relaxation ſhould not be damped by the affected forms of the old regimen, and that no man ſhould aſſume a real ſuperiority in any other place than the field. He was in the evenings at the billiard-table, where the writer converſed and played with him ſeveral times; and he could not help, on ſome occaſions, when a want of etiquette diſturbed him for a moment, congratulating himſelf, that if he experienced not the refinement of European intercourſe, he ſaw no room for inſincerity: and that if delicate converſe did not always preſent itſelf, he was free from the affectation of ſentiment.

"In traverſing the once ſuperb city of the Cape, though preſenting a tolerable appearance from the ſhore, deſolation every where preſented itſelf. On the ſite where elegant luxury had exhauſted its powers to delight the voluptuary, all was magnificent ruin! and to mark the contraſt ſtronger, of the wrecks were compoſed temporary houſes for the American merchants, and petty ſhops inhabited by the natives. Several ſpacious ſtreets towards the centre, diſplayed the walls of ſuperb edifices of five and ſix ſtories, with gilded balconies, of which the beautiful ſtructure exhibited the devaſtation that had occurred, with additional horror. Nor was this all, for in different parts of theſe ruins the ſad remains of the former poſſeſſors were viſibly mingled with the crumbling walls:

> 'There—heedleſs of the dead,
> The ſhelter-ſeeking peaſant rears his ſhed,
> And wonders man could want the larger pile.'

"Having been informed of a review which was to take place on the plain of the Cape, the writer availed himſelf of the opportunity, accompanied by ſome Americans, and a few of his own countrymen who reſided there under that denomination. Of the grandeur of the ſcene he had not the ſmalleſt conception. Two thouſand officers were in the field, carrying arms, from the general to the enſign, yet with the utmoſt attention to rank; without the ſmalleſt ſymptom of the inſubordination that exiſted in the leiſure of the hotel. Each general officer had a demi-brigade, which went through the manual exerciſe with a degree of expertneſs ſeldom witneſſed, and performed equally well ſeveral manœuvres applicable to their method of fighting. At a whiſtle a whole brigade ran three or four hundred yards; then ſeparating, threw themſelves flat on the ground, changing to their backs or ſides, keeping up a ſtrong fire the whole of the time, till they were recalled; they then formed again, in an inſtant, into their wonted regularity. This ſingle manœuvre was executed with ſuch facility and preciſion, as totally to prevent cavalry from charging them in buſhy and hilly countries. Such complete ſubordination, ſuch promptitude and dexterity, prevailed the whole time, as would

would have astonished any European soldier who had the smallest idea of their previous situation.

"The pleasing sensations inspired by the ability manifested in this review, were checked by the additional monuments of human ferocity which presented themselves on his return to the city; the conflagration of which, and of the surrounding plantations, was still in the memory of several Americans, who described the effect, as awfully grand beyond conception.

"In one of the squares in the north-west quarter was placed an edifice that made some amends for the desolation appearing in its vicinity, from the elegance of its execution. It was an ascent to a canopy, or dome, of which the architecture was not perfectly regular, beneath which were two seats, and above them an inscription, that eminently exhibited the tolerance of Toussain. There were two centinels to guard it, who, being asked if any one might ascend the steps, answered in the affirmative, but with a strict prohibition against touching the cap of liberty, which crowned it. It was a tribute of respect to the memory of Sonthonax and Polverel, the French commissioners, and had been erected by some of their advocates at a time when their largesses obtained for them what they would not otherwise have enjoyed, a transitory popularity. An extract from a speech of one of them formed part of the inscription, in French, and which countenanced the opinion, that the abolition of slavery was a primary object of their mission. It was to the following effect:

"My Friends,
We came to make you free.
Frenchmen give Liberty to the World.
You are free.
Guard your Freedom.
Vive la Liberté. Vive la Republique.
Vive Robespierre.

"The remainder of the inscription consisted of a selection from the proclamation for abolishing slavery. The prevailing opinion of these men, notwithstanding they had been execrated for their conduct, was favourable to their talents, and to their spirit."

A fifth chapter describes the Black army, and the war between the French republic and the Blacks: and the final chapter exhibits the writer's sentiments on the establishment of the Black empire, and the probable effects of the Colonial revolution. The writer considers the reduction of Domingo to its former state as wholly impracticable, and he supports his opinion with considerable force and plausibility of argument.

The appendix comprises the documents referred to in different

ferent parts of the work, with various illuſtrative remarks; a neat map of St. Domingo is prefixed; but the engravings are ill choſen as to the ſubjects, and of worſe execution; they ſeem added merely as an excuſe for increaſing the price of the book. An octavo volume of moderate price would, we conceive, better anſwer the author's purpoſe, and would be generally acceptable.

ART. XII. *Poems, Odes, Prologues, and Epilogues ſpoken on public Occaſions at Reading School. To which is added ſome Account of the Lives of the Rev. Mr. Benwell, and the Rev. Dr. Butt.* 8vo. 264 pp. Richardſon, &c. 1804.

THE poems in this collection are not numerous, nor the authors many. One prologue is aſcribed to Mr. Seward; (editor of the Anecdotes, &c.); a few to Mr. Bolland, ſome to Mr. Pye, others to Mr. Benwell, and to Dr. Butt. Theſe are diſtinguiſhed by different ſignatures. A few, which are without ſignature ought, we preſume, to be attributed to the maſter of the ſchool, Dr. Valpy. To the high character of Mr. Benwell, whoſe life is here inſerted from the pen of Mr. Kett, we paid a willing tribute, in reviewing his poſthumous edition of Xenophon's Memorabilia *. We were deſirous, even then, to ſee ſome memorial of his life and character; which is here very well ſupplied. Dr. Butt, with whoſe merits and ſingularities we were by no means unacquainted, came before us, while living, both as a writer of ſermons, and as an author of poems †. Dr. Valpy has written his life, with a friendly partiality, but without much exaggeration.

One or two very zealous friends of Mr. Benwell have been rather diſpleaſed to ſee compoſitions of his brought forward, which he had not intended for publication, and which, they think, he never would have publiſhed. But when we conſider, that the editor is by marriage ſo cloſely connected with Mr. Benwell's family, that he muſt feel for his honour like a brother as well as a friend, and cannot be unacquainted with the wiſhes of the other parts of the family,

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* Brit. Crit. vol. xxiv. pp. 409, and 624.
† Brit. Crit. vol. ii. p. 105, and iii. p. 608.

we cannot but think him fully qualified to decide on this matter. No friend can be more favourable to the fame of Mr. Benwell than Mr. Kett, yet he has given full ſanction to the plan, by furniſhing an account of his life. Nor is any thing here publiſhed which can be injurious to his memory. His poem on Columbus, when we conſider what Dr. Valpy intimates in a note, "that it was produced, with little alteration, in leſs than a year after his firſt initiation in Latin poetry," is a very extraordinary performance; and though his matured judgment might have been unwilling to preſent it to the public, as a performance which he completely approved; yet as a relic preſerved by friends, for the ſake of marking the firſt ſteps of his literary progreſs, it ſeems to appear in this place with much propriety. This poem and the preceding have both the fault in their plan, of beginning with a poetical rather than a true account of the origin of ſociety; they are modelled on the

> Cum prorepſerunt primis animalia terris
> Mutum ac turpe pecus,

of Horace, inſtead of the real hiſtory of mankind. One poet ſays;

> Man knew no laws but thoſe which Nature gave,
> No arts, but thoſe a worthleſs life to ſave;
> Wild in the woods th' unſocial creature ran,
> And brutes were ſavage only more than man.

the other poet, almoſt in the ſame terms,

> Primi hominum vitam per devia luſtra trahebant,
> Incultum genus, &c.

This is but too commonly the ſtyle of modern writers, philoſophical as well as poetical; yet we read of no ſuch period in the real hiſtory of mankind; and if ſavages have been found in a ſtate approaching to this, it muſt be owing to ſome accidental dereliction, in an infant or untaught ſtate; not to their having ſo ſprung, as it were, out of the ſoil. This, perhaps, is little to the merit of the poems, nor do we wiſh to have it conſidered as much affecting it; but we were glad to oppoſe an opinion which is but too frequently repeated, for want of due conſideration. Some paſſages in this poem on Columbus are certainly extraordinary, for ſo juvenile a performance, if they have not been more altered than the editor ſeems to intimate.

> "Columbus, quo non præſtantior alter
> Seu luſtrare polum, ſtelliſque evolvere curſus,

Seu

Seu clavum regere, ac ventos immittere velis.
Hic dum longinquos tractus, orbiſque figuram
Secum agitat, laterique latus componit utrinque,
Parte hâc ingentis ſuperaddita pondera terræ,
Partem aliam vacuam et penitus gravitate carentem
Miratur; neque enim pariter conſiſtere poſſunt
Aut gravibus levia, aut vacuis obſtantia plena.
Hinc animo ignotam fingit trans æquora molem
Impoſitam, Heſperio et terras ſub ſole jacentes,
Quæ librent, firmentque æquali pondere mundum.
His ſuper intentus, quæ pectore littora tantùm
Luſtravit priùs, hæc eadem luſtrare carinis.
Conſtituit, priſciſque novum dare gentibus orbem." P. 9.

With the poems, however, though ſufficiently well adapted to their reſpective occaſions, we confeſs ourſelves leſs intereſted, than with the two lives. That of Mr. Benwell contains a moſt amiable picture of an ingenious man and a ſcholar, exemplary in every relation of thoſe parts of life through which he paſſed; and falling a ſacrifice, at an early period, to the conſcientious fulfilment of a ſacred duty. He was born in 1765, and died in 1796. The following paſſage ſhows him in connection with another valuable and able man, whoſe career was alſo prematurely terminated by diſeaſe.

"He was admitted a Commoner of Trinity College in the year 1783, and choſen ſcholar of that ſociety at the following election. Eager to increaſe his knowledge, and refine his taſte, he applied diligently to his claſſical ſtudies. His college exerciſes were remarkable for ſtrength of conception, purity of ſtyle, and juſtneſs of obſervation. They frequently attracted the notice of Mr. Thomas Warton, who ſpoke of them in terms of great approbation, entertained for their author a very high opinion and regard, encouraged his riſing genius, and procured for him the offer of a lucrative ſituation in a literary department, which other occupations induced him to decline. He employed the intervals of his ſtudies in cultivating an acquaintance with young men of learning and talents, who were members of his own college. Of this deſcription was Mr. Headley, the author of a volume of poems, and other pieces, and the editor of *Select Beauties of Ancient Engliſh Poetry* *. Mr. Headley was remarkable for vivacity of temper, and a high and noble ſpirit, which a bad conſtitution could not break or diſcompoſe. His ſtudies were chiefly directed to Engliſh literature,

* In the preface to that work, after mentioning the difficulties which he had to ſurmount in the collection of proper materials, he adds: "For aſſiſtance received I am ſolely indebted to my very dear friend Mr. Benwell."

and he purſued them with unremitting application. His ardent mind found a grateful repoſe in the ſweet complacency of Benwell's temper; and their diſpoſitions, although different in ſome reſpects, were ſoon bent to mutual confidence, and cemented in laſting intimacy." P. 207.

Dr. George Butt was born in 1741, and died in 1795. To delineate a character in ſome reſpects peculiar, was a matter of ſome difficulty and delicacy: but as the peculiarities of Dr. Butt were all connected with great amiableneſs of diſpoſition, we think that Dr. Valpy has very well ſucceeded in giving a view of them. To the following ſhort account of his friends we may add, to his credit, that they were all attached to him through life, and ſtill cheriſh his memory.

"During the latter part of his abode at Weſtminſter, he formed ſome valuable connexions, which proved the joy and the comfort of his life, with men, who ever loved and valued him, and whoſe friendſhip has been highly honorable and advantageous to thoſe, who have happily obtained it. The chief of theſe were, Iſaac Hawkins Browne, Eſq. M. P. John Thomas Batt, Eſq. Francis Burton, Eſq. one of the Welch Judges, and Dr. Cyril Jackſon, Dean of Chriſt Church. Their attachment to him was obtained by his affectionate diſpoſition, his generoſity, his wit, his original and creative genius, his ingenuous, and even humorous ſimplicity, by which he became, like Falſtaff, "not only witty in himſelf, but the cauſe of wit in others." P. 227.

That Dr. Valpy a little over-rates the talents of his friend, particularly in poetry, cannot be conſidered as a reproach. Such favourable judgment is the very natural reſult of a ſtrong attachment. The following ſhort anecdote will give as good a view of Dr. Butt's peculiar characteriſtics, as can be given in ſo ſhort a compaſs.

"In his common intercourſe with the world his ſimplicity and artleſsneſs were his diſtinguiſhing characters. Often rallied on ſome laughable effects of this diſpoſition, he clung to it as one of the firmeſt props of his future comfort. He often turned away anger by a ſoft anſwer, and ſometimes found matter of amuſement and innocent gaiety in the attacks made upon him. In conſequence of a loyal Sermon, which he had preached at Reading, he received one morning at breakfaſt an anonymous letter, abuſive and threatening: he did not leave the table till he had turned it into playful and elegant poetry." P. 258.

We have been on the whole much gratified by this volume; and doubt not that it will communicate to many the ſame pleaſure it has given to us.

ART.

ART. XIII. *Jani Ottonis Sluiter Lectiones Andocideæ. Interjectæ sunt LUD. CASP. VALCKENÆRII ineditæ, et Jo. Luzacii in Andocidem animadversiones: item nonnulla ex codicibus MSS. excerpta,* 8. *Lugd. Bat. apud Haak et Socios;* 1804. Imported by Lunn.

IT has been frequently obſerved, that the inhabitants of Athens, equalled at leaſt in mental endowments by thoſe of the other ſtates of Greece, were alone pre-eminent in real eloquence: and the ardent genius of her government, which affected to beſtow conſequence upon every individual, was well calculated to diffuſe, through the bulk of her citizens, ſenſibility for public deliberations. It would be needleſs to recount here the talents of preceding ſtateſmen, which inſpired with vigour and animation the efforts of Andocides. Pericles, the honour of his ſpecies, and the peculiar boaſt of Athens, has bequeathed to poſterity nothing but his name. His enemies however atteſt, that his commanding eloquence, inforced by a majeſtic attitude, was capable of ſwaying the moſt wild and furious democracy;

ταχὺς λέγειν μὲν, πρὸς δέ γ' αὐτοῦ τῷ τάχει
πειθώ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσιν
οὕτως ἐκήλει· καὶ μόνος τῶν ῥητόρων
τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις.

If irritated by the baſe treachery of his country's allies, or the turbulence of his domeſtic foes,

Περικλέης ὀὐλύμπιος
ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα·

and though at the termination of a diſaſtrous campaign, he would tenderly lament τὴν νεότητα οὕτως ἠφανίσθαι ἐκ τῆς πόλεως, ὥσπερ εἴ τις τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλοι, yet he could inſpirit his countrymen with an untameable confidence in the cauſe of glory at that eventful period. Who can reflect, without bitterneſs of ſoul, that this noble patriot followed the examples of Themiſtocles and Cimon in not leaving for the inſtruction of poſterity any monuments of his eloquence? It affords but little conſolation to us to be informed that the grave and upright hiſtorian and model of the Attic tongue, Thucydides *, poſſeſſed the reputation of imitating the preſt conciſeneſs

* We loudly applaud the fortitude as well as judgment of the learned editor of the Edinburgh Thucydides who has replaced in the

conciſeneſs of *his* vigorous ſtyle, whoſe political conduct he abhorred. The character of Antiphon, of the Rhamnuſian ward, who was probably among the firſt who ſubmitted their ſpeeches to the public eye, has been forcibly delineated by the pen of a grateful ſcholar; Ἀντιφῶν, ἀνὴρ Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς ὕστερος, καὶ κράτιστος ἐνθυμηθῆναι γενόμενος, καὶ ἃ ἂν γνοίη εἰπεῖν. The next orator, whoſe fragments are conſiderable, is Andocides, deſcended from a family, as he himſelf tells us, πασῶν ἀρχαιοτάτην καὶ κοινοτάτην ἀεὶ τῶν δεομένων. The ΚΗΡΥΚΕΣ, who traced their genealogy to Mercury, and were employed in inferior offices at the altar, enjoyed, like the Eumolpidæ, and other ſacerdotal houſes, certain diſtinctions and privileges. We ſhall not dwell upon thoſe loathſome vices which conſign his name to infamy: we alſo forbear to enlarge on thoſe acquirements, which did not diſgrace his liberal birth, and by which he was, occaſionally, diſtinguiſhed in his country's councils; his orations are the beſt vouchers for them; and the work before us, no mean eſſay of a young ſtudent entering on his twenty-firſt year, will manifeſtly conduce to bring them forward to the notice of the learned.

The Lectiones Andocideæ are diſtributed into twelve chapters: the firſt contains an account of A.'s anceſtors,—teſtimonies of the ancients reſpecting his diction,—the plan of the work,—and the diſſertation of V., with which Sluiter was favoured by his maſter Luzac, and which would, we apprehend, have found a place more naturally in the eleventh chapter, or the ſcattered leavings in that chapter ſhould have been made ſubſervient to its improvement here. The ſecond and third chapters relate principally to the mutilated Hermæ at Athens, and the charge of having violated the Eleuſinian Myſteries: the fourth chapter to the baniſhment and return

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the text certain attic forms of inflection: ſee Panætius ap. Euſtath. 1946,93=813,16,: the termination alſo of the ſecond perſons ſingular, of the preſent and futures paſſive and middle, has eſcaped the officiouſneſs of the early editors of *Priſcian;* and πλεύσει κράτιστον, in Muſgrave, *ad Aj.* 1370, owes, we ſuſpect, its ſituation to the involuntary and ill-placed indulgence of the compoſitor. In Thucyd. II, 49. we beg leave to ſuggeſt the propriety of reſtoring πελιτὲν for πελιδνὸν' *Mœer. Att.* Πελιτνὸν ἐν τῷ τ, Ἀττικῶς. *Photius*, Lex. MS. πελιδνόν. μέλαν. Λέγεται δὲ καὶ πελιτνὸν παρὰ Θουκυδίδῃ'—and Alexis ap. Athen. 107. D. would have appeared in Pierſon's note, ad l. c. with the true orthography, Αἰσχύνεται γὰρ πελιτνὸν ὂν τῷ χρώματι, if the printer had not envied the charitable donation.

of

of Andocides; in the fifth many nice points in the Attic code regulating teſtamentary ſucceſſion, and enjoining the intermarriage of orphan females with relatives are diſcuſſed; the ſixth and ſeventh chapters are employed upon the text of the noble ſpeech *concerning the myſteries;* the eighth chapter ſhows cauſe why the *oration againſt Andocides,* generally quoted as made by Lyſias, ſhould be ſet aſide as ſpurious: in the twelfth, Mr. S. reſumes his concern for Lyſias, and preſents us with variations from a MS., or conjectural emendations or both, to eighteen orations, found in the margin of a copy of the Aldine edition belonging to the public library at Leyden. To the alterations noticed in the *funeral* declamation, are added lections from a MS. bound up with *cod. Demoſthenis* preſerved in the ſame collection. The ninth chapter reviſes the text of the oration *concerning his return;* the tenth that *concerning the peace,* which Valckenaer believed to be genuine; and the eleventh that *againſt Alcibiades.* Mr. S. acknowledges his obligations to Profeſſor Luzac for his friendly advice and ſupport throughout the *Lectiones,* and alſo to Mr. Tydeman for his kindneſs in procuring him the loan of a copy, *ed. Ald.* depoſited in the ſame collection, in the margin of which are noted many variations, better or worſe than the Aldine text: and ſome of them diſtinguiſhed by γρ or C, Mr. S. ſuſpects, and with reaſon, to have been taken from a Venetian MS.

From Sluiter's remarks we could produce inſtances which evince accurate reading and extenſive reſearch, as well as paſſages which demand reviſion; but we haſten to the conſideration of thoſe tranſcripts from the adverſaria of a SCHOLAR, whoſe papers, elucidatory of the Greek orators, if publiſhed with judgment, would be a benefaction to the whole community. We ſhall begin by producing ſome defective paſſages from theſe lections, which, in our judgment, may be attributed partly to haſte, and partly to an indifference to thoſe *printed* works, in which that excellent critic has been engaged.

Pp. 76. 104. In Andocides, p. 1. l. 21. ed. H. St.—ἔστι δὲ πλεύσαντι ἐς Κύπρον, ὅθενπερ ἥκει, ἡ πολλὴ καὶ ἀγαθὴ διδομένη καὶ δωρεὰ ὑπάρχουσα·—γῆ πολλὴ reſtored by VALCKENÆR. An illuſtrious ſcholar has remarked that "in conjectural Criticiſm, as in Mechanics, the perfection of the art, I apprehend, conſiſts in producing a given effect with the leaſt poſſible force."—Herodotus III, 5. ἀπὸ γὰρ Φοινίκης μέχρι οὔρων τῶν Καδύτιος πόλιος, ἥ ἐστι Σύριων τῶν Παλαιστινῶν καλεομένων· γῆ ἐστι *Jac. Gronovius;* this correction is important and certain.

P. 100. Primæ autem ætatis nulla ad noſtram memoriam monumenta ſervata ſunt, niſi Antiphontis aliquot Orationes, *fortaſſe* ſpuriæ.—Mr. S. has not eſcaped that faſhionable propenſity of the age, which is fond of unſettling by ſly inſinuation what it dares not fairly to encounter by ſtrength of argument. In the word *fortaſſe* ſkulks a ſuggeſtion unfair and miſchievous; unfair, becauſe no grounds for ſuſpicion of their being forged, have been alledged; and miſchievous, becauſe, unqualified as it now ſtands, the poſition becomes virtually a groſs violation of all manner of evidence, and the ignorant, or what is worſe, the ill-diſpoſed, who are previouſly reſolved againſt all conviction, might, with as little trouble, deſtroy the credit of all the genuine remains of antiquity. We remember the ſalutary precept of Epicharmus:

Νῆφε, καὶ μέμνησ' ἀπιστεῖν· ἄρθρα ταῦτα τῶν φρενῶν·

but ſome modern writers, not ſatisfied with that degree of probability, which the ſubject in diſpute is ſuſceptible of, require ſuch evidence as it is at this time impoſſible to adduce. It is ſurely equitable to admit the validity of their claim to be genuine, until the contrary be duly proved. Mr. S. may, perhaps, take the critical word of *Jonſius de Script.* Hiſt. Philoſ. p. 325, who denounces them as the taſteleſs effuſions of ſophiſts or ſchoolmen, and unworthy the genius of that orator. But can Jonſius bear him out againſt the conſtant tradition and general warrant of former ages? Has Mr. S. read deliberately thoſe orations (called λόγοι φονικοὶ), quas ipſi antiqui Grammatici, quorum ſpectata eſt eruditio, (Photius), *Harpocration*, *Pollux*, *Ammonius*, *Suidas*, non modo ut genuinas probarunt, verum etiam tanquam Attici ſermonis normam adhibuerunt? Will he contend that the character of that orator drawn by Cæcilius is not applicable to thoſe compoſitions? and is he prepared to expoſe the futility of Ruhnkenius's* DISSERTATIO DE ANTIPHONTE, whoſe exuberant erudition has alſo, in our humble opinion, borne irrefragable teſtimony on this ſide of the queſtion? If not, we would adviſe Mr. S. not to deal out his gueſſes againſt matters of fact, and to regard himſelf ſufficiently not to grapple with the mighty diſciple of *Hemſterhuſius*.

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* Mr. S. p. 74. has very calmly honoured *V. Van Spaan* with this noble *Diſputation!*

P. 106.

P. 106, 18. apud Andocidem, p. 2, 3. ἐάλωσαν—ψευδομαρτυριῶντες quamvis legatur etiam in Or. *Isaei* iv. p. 52, 14. mutandum eſt in ψευδομαρτυροῦντες; ſive potius, ſignata in talibus locutione, ἐάλωσαν—ψευδομαρτυριῶν. ſic quivis loquuntur Oratores, *Lyſias* p. 182, 7. *Iſæus* p. 51, 40. *Demoſthenes*, ceterique. VALCK. in N. F. p. 345.

P. 107, 24. The converſe of this ſubſtitution at p. 144, 19. might have been inſtanced, as well as thoſe ſpecified by PORS. *in App. ad Toup. Em. in Suid*, p. 455.

P. 133, 28. τὰ δὲ ſic leg. pro τά τε Matthiæ Miſc. Philol. ii, 144. 3.

P. 134, 8. "Quo in loco, tribus futilibus conjecturis mactato, reliquit tamen Reiſk. Πειραιέως, quod ex Attico more mutandum fuit in Πειραιῶς." Wolf. in Leptin, p. 229.

P. 174, 4. The paſſage in Suidas, v. Φιλέας, is taken from Syneſius's Encom. calvit. p. 83. A. ed. Petavii. Φιλέας Ἀνδοκίδην ἱεροσυλίας ἐγράψατο· ὥσπερ οὐκ αὐτὸς ὢν ὁ τῆς θεοῦ τὸ γοργόνειον ἐξ ἀκροπόλεως ὑφελόμενος.

Ibid. l. 25. which gloſs has been copied from Photius Lex. MS. by Suidas v. Ῥοπτρον. from whom Euſtathius has borrowed it, p. 581, 25=288, 43.

P. 177, 1. Reference ſhould have been made to the ſame emendation imparted by VALCK. to RUHNKENIUS ad Homerid. hym. in Cer. 269.

P. 206. 6.—"Igitur, ſi Æſchines lacinia Andocidea non potuiſſe uti videatur, magis in illam propendebat ſententiam Valckenærius, ut eam Æſchineæ Orationi ab alio adſutam arbitraretur." Where has VALCKENÆR intimated his predilection for this opinion?—"in *Æſchinis* or. de Falſa Legat. p. 51, 28. pro νεμηθῆναι, genuina marginis eſt lectio, τὴν χώραν τμηθῆναι· quam præbet *Andocidis* or. de Pace, p. 24. 25. ex qua multa ſunt ad *Æſchinis* orationem male adjecta"—ad Callimachea, p. 26.

P. 281. 26—Here we would have continued "ix. 704. 58.—in ἐπιταφίοις etiam λόγοις, quibus nomina præfiguntur *Demoſthenis* et Lyſiæ"—ad or. de rer. Belg. p. 218. "Sub nominibus Lyſiæ et Demoſthenis Ἐπιτάφιοι λόγοι proſtant; ſed, meo quidem arbitratu, ingeniis Sophiſtarum multo digniores, quam *Demoſthenis* et *Lyſiæ*." If the declamation aſcribed to the latter, continue, in ſpite of every remonſtrance, to obtain a place in collections for the uſe of ſchools—ἔρροι τ' ἂν ἀιδὼς—Talia ſuperior ætas nimis patienter tulit. Veneremur antiquitatem, ſicut par eſt. Sed longe a nobis abſit male ſana religio.

Having

Having performed the invidious part of our duty, we pass to the more pleasant task of exhibiting specimens of the intrinsic value of this publication.—Illiberale est eum ob ea, quae reliquit vitia, defraudare laude et gratia benefactorum; sed illiberale etiam non profiteri verum.—And since communications from the *Adversaria* of a scholar, whose name needs no extension, grace the Lectiones Andocideæ, no common interest will be excited by the announcing of these valuable accessions to ancient literature.—The fourth oration, according to the common arrangement, has been adjudged, with great parade of insufficient reasoning, to the feeble son of Erasistratus. RUHNKENIUS, not satisfied with that dissertation, commenced his profound researches to unravel the intricacy: enabled to penetrate the darkest recesses of antiquity, and delighted in investigating the sources, and in tracing the successive shapes of glosses, which evince their worth by their fabric, he summoned, as usual, the inedited, as well as printed remnants of theogonists, rhetoricians, lexicographers, and scholiasts, who could give evidence on this litigated fact; stated with precision the credit due to each, and, conducting us with steady calmness of argumentation through the painful mazes of subtlety, established the genuineness of the composition by a force of testimony which warrants conviction. This question, however, had not escaped the unwearied and sagacious mind of V.; and his reputation as a critic will not be impaired by an inspection of this unfinished disputation: we view the efforts of a more penetrating acuteness seldom carrying us beyond *published* attestations, with the sober decisions of an enquirer, who could, in an instant, raise a host of forgotten vouchers, all ranged at will, to illustrate and confirm his argument. The occasional coincidence of these really great men evinces the truth of their induction, and their diversity shows the copiousness and competition of proofs in favour of their determination. R. has accumulated external depositions, and V. has touched upon several points of internal evidence, omitted by the pervading genius of his colleague. The discussion, indeed, of the former, reminds us of the fertile resources, nice discernment, and easy unaffected method of his venerable master, the BELGIC VARRO; while V. in this, as in other lucubrations, strongly recals to our memory the daring penetration and instinctive wisdom of our immortal BENTLEY.

"Erudite disputans I. TAYLORUS Lect. Lyf. Cap. 6.—probabiliter evincit Orationem, quæ quarta Andocidis dicitur, *contra*

tra Alcibiadem, non esse illius, sed Phaeacis. Quamvis autem Tib. Hemsterhusium* (ad Thom. Mag. p. 810. B.) in suam sententiam pertraxerit, existimo *probabiliter* tantum disputasse, neutiquam probasse. Venusta, fateor, et ingeniosa ista est Taylori disputatio, sed plena juvenilis jactantiæ, quam sic claudit: "Tu, Lector, constanter, ubi tempus ad eam rem tulerit, meæ famæ periculo cites *Orationem Phœacis contra Alcibiadem.*" Ut hoc demonstret, primum ponit tres ex Oratione desumtas notas, quibus auctor possit dignosci; deinde contendit, has notas Phæaci tantum convenire. De singulis videamus.

"I°. Ait disputari in hac caussâ, quemnam e tribus ostracismo plecterent Athenienses, Oratorem, an *Alcibiadem*, an *Niciam?* tum p. 695. e Plutarcho demonstrare nititur, de Ostracismo inter hos tres fuisse disputatum. Loca Plutarchi sunt Tom. I. p. 196. D. p. 530. in fine, et 531. Priori loco ait Plutarchus, "cum juvenis Alcibiades ad Rempublicam accederet, facile eum reliquis Demagogis palmam præripuisse eosque prostravisse, sed certamen habuisse cum Phæace Erasistrati F., et cum Niciâ Nicerati F. τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγωγοὺς, ἀγῶνα δ' εἶχε πρός τε Φαίακα τὸν Ἐρασιστράτου καὶ Νικίαν τὸν Νικηράτου, —hunc ducem egregium; illum, qui, ut ipse Alcibiades, potentiâ tunc et auctoritate crescere inceperat, et haud ignobili stirpe erat oriundus;—Φαίακα δ' ἀρχόμενον, (ὥσπερ αὐτὸς) αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τε ἄλλοις, καὶ περὶ τὸν λόγον. Cumque (addit Plutarchus,) populus videretur unum de tribus ejecturus Ostracismo, Alcibiades, initâ cum Niciâ ἑταιρείᾳ, effecit, ut poena in accusatorem Hyperbolum verteretur." Alii tamen, auctore ibidem Plutarcho, adfirmabant istam societatem ab Alcibiade initam cum Phaeace, non cum Niciâ (p. 197. B.) ὡς δ' ἔνιοι φασὶν, οὐ πρὸς Νικίαν, ἀλλὰ πρὸς Φαίακα διαλεχθεὶς (an διαλλαχθεὶς?) καὶ τὴν ἐκείνου προσλαβὼν ἑταιρείαν, ἐξήλασε τὸν Ὑπέρβολον. Qui inter istos ἐνίους sic senserit, cum Phaeace partes junxisse Alcibiadem, non cum Niciâ, Theophrastus citatur a Plutarcho (in Niciâ p. 531. A.) qui ipse tamen plurium sententiam lubens sequitur. At vero nihil Plutarchus de disputatione super Ostracismo inter hos tres Viros, nihil de actione judiciariâ, quæ tamen clareret, si haec Oratio esset Phæacis. Tum porro, si illa habita esset a Phaeace, Alcibiades, indignissimis modis ab illo laceratus, nunquam se cum illo potuisset conciliare: Quin potius adversus hunc ipsum cum Nicia conspirasset, non contra Hyperbolum. Ipse etiam Nicias, in suis Orationibus apud Thucydidem, quam tecte et cautè tangit Alcibiadem, nihil aperte,

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* Pierson. ad Moerin, p. 332. was also considerably influenced by the plausibility of Taylor's reasoning: and Toup. has in vain laboured to distort one of the safeguards of its genuineness, in Em. ad Harpocr. IV, 405.

nihil

nihil quod de Oſtraciſmo inter ſe actione judiciaria illos certaſſe ſit indicio? Immo pæne ſuſpicor, καὶ Νικίας in Andocide p. 29, v. 12. ab eruditulo adjectum vel e Thucydide, vel e Plutarcho. Permirum enim eſſet de Alcibiade ſolo, de *Niciâ* ne verbum quidem, dicere Oratorem in tota Oratione. Si vel hunc Oſtraciſmo ſecum contendere judicaſſet indignum, hoc ſaltem meo judicio fuiſſet dicendum. Quod ſi tamen Phaeacem hic cauſſam egiſſe quis velit, ſuſpicari poterit, Orationem ab Andocide ſcriptam ſub perſonâ Phaeacis, qui illam recitaverit. Aliter quidem Taylorus, qui Plutarchum emendat; cumque apud illum legatur, φέρεται καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίακος γεγραμμένος, ille, ut ſuam opinionem ſtabiliat, corrigit, ὑπὸ Φαίακος γεγραμμένος. —Contra non attingit Taylorus quod eſt in *Vitâ Andocidis*, (p. 835. A.)—σώζεται αὐτοῦ (Andocidis) καὶ ἀπολογία πρὸς Φαίακα.

" II°. Alteram notam Taylorus ponit Oratorem eſſe domo humili potius et ignobili quam illuſtri, ex. p. 33. εἰ δεῖ κατὰ γένος (καὶ τὸ γένος Steph.) σκοπεῖν, ἐμοὶ μὲν οὐδαμόθεν προσήκει τούτου τοῦ πράγματος· atque illam notam in Phaeacem transfert p. 695. B. " Phaeax, ait, Eraſiſtrati neque domo admodum nobilis erat, neque majoribus clarus. Gens Eraſiſtrati nullam in veteribus Monumentis dignitatem conſecuta eſt; primus illam nobilitavit Phaeax."—Sed

" I°. Nihil minus dicit Orator: εἰ δεῖ καὶ κατὰ γένος (ſic lego) σκοπεῖν. *Si ego et Alcibiades ſecundum genus ſumus judicandi, mihi hoc minime convenit. Nemo enim meorum Oſtraciſmo fuit ejectus; Alcibiadi* vero maxime, cujus avus uterque bis fuerit ejectus Oſtraciſmo.*

" II°. Nobili genere fuit Phaeax Eraſiſtrati. *Plutarchus* p. 196. E. Φαίακα γνωρίμων ὄντα πατέρων. Scribendum ob ſequentia, γνωρίμων μὲν ὄντα πατέρων. Si non nobile fuiſſet genus, Phaeax iſtam comparationem inſtituere non potuiſſet. Nulli enim niſi nobiliſſimi cives ejiciebantur Oſtraciſmo. Praeterea in tot regiones legatus miſſus non fuiſſet. Apud *Diog. Laërt.* Lib. ii. Segm. 63. eſt, ὡς δῆλον ἐκ τῆς ἀπολογίας τοῦ πατρὸς Φαίακος τοῦ στρατηγοῦ, quam ſcripſerit Æſchines Socraticus.

" III°. Taylorus tertiam notam ponit in loco p. 34, v. 23. quo dicit Orator legatum ſe miſſum in Theſſaliam, Macedoniam, Moloſſida, Theſprotiam, Italiam, Siciliam: τοὺς μὲν, ait διαφό-

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* P. 236. Valckenaerii emendationem Ἀλκιβιάδῃ δὲ—jam cap. i. memoravimus,—' this emendation is obvious, and ſhould have been ſubjoined with Markland's δὲ, in the form of a note:—ſi et ipſe (orator) et Alcibiades ex genere judicandi eſſent, *Alcibiadi* oſtraciſmum convenire, cujus uterque avus, Megacles et Alcibiades, in exilium ſint ejecti, non ſibi, cujus ex gente nemo hanc poenam ſubierit,—Ruhnk. Mr. S. has *latinized* another emendation in p. 58. cf. 121.

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ρους ὄντας διήλλαξα, τοὺς δ' ἐπιτηδείους ἐποίησα. Jam vero docet e Thucyd. Lib. v. cap. 4. Phaeacem cum duobus Collegis anno belli decimo missum legatum in Italiam et Siciliam &c. Hoc, fateor, speciem habet primo adspectu magnam. Verum sensit ipse TAYLOR. p. 694. B. obesse suæ conjecturæ locum Lysiæ p. 106. de Andocide dicentis: διῳχληκε πόλεις πολλὰς ἐν τῇ ἀποδημίᾳ, Σικελίαν, Ἰταλίαν, Πελοπόννησον, Θετταλίαν, Ἑλλήσποντον, Ἰωνίαν, Κύπρον. Dicere potuit legationem Lysias invidiose ἀποδημίαν. Nisi publicis se rebus immiscuisset his in regionibus Andocides, quomodo dici potuit illas διῳχληκέναι? Mihi haec videntur in nostrum congruere. Quot non legationes hoc bello ab Athenienſibus missæ? Aetas quidem Phaeacis legati missi et Alcibiadis ad Remp. accedentis non male congruunt. Anno belli decimo missus Phaeax legatus; undecimo Alcibiades innotuit. Incipiebant tamen tantum uterque auctoritate florere. Apud Plutarchum est; Φαίακα—ἀρχόμενον (ὥσπερ αὐτὸς) αὐξάνεσθαι τότε. At vero tum temporis cognitus jam dudum in Rep. Andocides legationem obierat, atque in foro dicere consueverat."

"Sluiter attempts to remove this inconsistency by alledging that the two orators are alluding to different events;—that Lysias, or Pseudo-Lysias, refers to A.'s travels abroad after his impeachment, because not a vestige of the countries specified appears in the oration against Alcibiades, and because Andocides's embassy took place, probably, between the 86th and 89th Olymp., whereas the tyranny of Dionysius, which manifestly existed at the time of A.'s peregrinations, prevailed in the fourth year of the 93d Ol. Edified as we are by the keen penetration of V. and RUHNKENIUS, we cannot help suspecting that the author of this speech has not made himself competently acquainted with some leading facts in the life of his supposed antagonist. Granting, however, the authenticity of this composition to have been made good, the character of an exiled, sacrilegious statesman, and the most depraved of his race, would not have operated to gain him that influence at foreign courts, which it insinuates; and, under these circumstances, Sluiter's supposition, we submit, is not admissible.

"IV°. In quo tandem arcem causæ collocat TAYLORUS p. 695. 696. levissimum est argumentum et facile refelli potest. Plutarchus p. 196. E. ait: φέρεται δὲ καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίακος γεγραμμένος, ἐν ᾧ μετὰ τῶν ἄλλων γέγραπται καὶ ὅτι, τῆς πόλεως πολλὰ πομπεῖα χρυσᾶ καὶ ἀργυρᾶ κεκτημένης, Ἀλκιβιάδης ἐχρῆτο πᾶσιν αὐτοῖς ὥσπερ ἰδίοις πρὸς τὴν καθ' ἡμέραν δίαιταν. Taylorum pro καὶ Φαίακος legere ὑπὸ Φαίακος, supra animadvertimus. Si mutatione opus sit, legerim ego καὶ Φαίακι γεγραμμένος, quibus verbis indicarit Plutarchus: "Cum plures scripserint Orationes contra Alcibiadem."

cibiadem." (κατ' Ἀλκιβιάδου scripsit Orationem Antiphon acerbissimam, cujus insignem locum habent Plutarchus (p. 192. F.) et Athenæus (XII, 525. B.) πρὸς Ἀλκιβιάδην Lysias. Vid. Fragm. p. 619, 620.)—"Cum igitur plures scriptæ sint Orationes contra Alcibiadem, exstare et unam, quam habuerit Phaeax." Credendumque esset, hunc ipsum λόγον Plutarcho designatum, sive a Phaeace scriptum sive Phaeaci, ab Andocide nimirum, ut a Phaeace pronunciaretur, si ea, quæ habet Plutarchus, in Oratione legerentur, quæ nunc Andocidis esse dicitur: at vero 1° non dicit Andocides vel Orator, τὴν πόλιν πολλὰ πομπεῖα κεκτημένην. 2° Non memorat πομπεῖα χρυσᾶ καὶ ἀργυρᾶ. 3° Non dicit Alcibiadem his usum πρὸς τὴν καθ' ἡμέραν δίαιταν. Verum in solemnitate Olympicâ commodato petita adhibuisse, tum in epulo, tum in sacrificio, sed tantum Olympiæ."

Such is the ficklenes of a naturally doubting mind! Taylor himself *lect. Lysiac.* p. 695. b. admits this fragment "certe ad *Lysiam* multo minus spectare quam ad *Andocidem*," and yet inserts it among the remains of that orator: this want of decision, however, is not extraordinary; in his notes *ad Demosth. contra Mid.* p. 296, 8°=190, 4° this Attic lawyer ascribes the oration κατ' Ἀλκιβιάδου to *Andocides*; at p. 298=192, he hesitates; and this too long after his reader had been exhorted, in the language of boyish triumph, to cite for the future, and at the hazard of his literary reputation, this invective as the oration of Phæax against Alcibiades!—Here also we again deeply regret the want of common sense in collecting and digesting the hints of the great VALCKENÆR *: if τὸ "Lysias" were permitted to stand in the context, the following caution of V. should have been annexed: "Errat (Taylor.) errorem secutus Athenaei, ut secutus etiam est Eustathius ad Od. A. p. 33. v. 48. = 1401, 10. verba enim sunt Andocidæ, non Lysiæ." p. 231, 2. It is also evident from this passage of Plutarch that Phæax had recited, at least, an oration against Alcibiades, and, compared with the quotation from Andocides, it is nearly demonstrative that they were *two* orations upon *different* subjects. Taylor, however, averring that these passages are substantially the same, has made this violent presumption the basis of judicial determination. We may add,

* Quum autem illa quæ ex tempore et subito in mentem veniunt viris etiam doctissimis quosdam scriptorum locos legentibus, plerumque parum tuta sint: quid de illis dicendum est, quæ aliquis sciolus ἀυτοσχεδιάζει, et quidem ἀυτοσχεδιάζει sibi, non aliis? H. St. in Ap. Rhod. Argonaut. III, 1171.

that H. Valeſius, qui nihil ferme ignoravit, has availed himſelf of the paſſage in this ſpeech, which is referred to in the foregoing paragraph, as unſuſpected; πομπεῖα etiam vocat ejuſmodi vaſa Andocides κατ' Αλκιβιάδου,—ad Harpocrat. 296. l. ult.

Praeterea nihil in rem ſuam adfert Taylorus: Ego vero et alia ipſi argumenta obmovenda exiſtimo.

"Vs. Mirum eſt, ſi hanc ut Phæacis legerit Orationem Plutarchus, nihil inde, quod ad Alcibiadem ſpectet, eum excerpſiſſe, prætur illud perpuſillum ſane. Multa ibi habentur Hiſtorica vitae Alcibiadis, quæ Plutarchus attigiſſet, ſi cognita habuiſſet.

This argument cannot be brought to bear on the point ſo as to give it any ſupport. It was, if faithfully tranſcribed, drawn up without much deliberation, and ſhould not have been thus prematurely obtruded upon the public, as proceeding from the pen of VALCKENÆR. In the preceding ſection, the extract preſerved by Plutarch has been proved, from its utter diſcrepancy with the paſſage in the ſpeech, *not* to be borrowed and diſguiſed from Andocides, but to be taken from an oration, now loſt, made either by Phæax, or for his uſe, upon another occaſion. This great compiler, who explored every repoſitory for materials, and gave the impartial reſult of different ſtatements compared and combined, has, without doubt, profited from that document; at the ſame time he has given clear proofs of his obligation to the ſpeech under conſideration, not indeed by implicitly following it as an unerring guide, but by judiciouſly ſelecting from it ſome ſtriking incidents in the character of Alcibiades*. What he ſtates reſpecting the ill-treatment of his conſort Hippareta, her brother Callias, and father Hipponicus, is abridged from this oration; and the frolick of this diſſolute rake played upon Agatharchus, is derived from the ſame ſource.—"The firſt ſcene was made by *Agatharchus* for one of *Æſchylus's* plays," as *Vitruvius*† tells us; Primum Agatharchus Athenis, Æſchylo docente Tragoediam, ſcenam fecit, et de ea commentarium reliquit. This *Agatharchus* was a painter, who learned the art by himſelf without any maſter; as *Olympiodorus* ſays in his MS.

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* Plutarch. in Alcib. 193. Α. ἀλλὰ τούτοις μὲν οὐκ ἄξιον ἴσως πιστεύειν ἃ τε λοιδορεῖσθαι τις αὐτῷ δι' ἔχθραν ὁμολογῶν, εἶπεν.

† Præf. Lib. vii.

commentary

commentary on *Plato*'s *Phædo*, Γεγόνασί τινες αὐτοδίδακτοι Ἡράκλειτος ὁ Αἰγύπτιος γεωργὸς . . . Φήμιος, Ἀγάθαρχος ὁ γραφεύς. For it is moſt probable he means the ſame *Agatharchus* that made *Æſchylus*'s ſcene for him.—Ἀγάθαρχος, ſays *Harpocration*, τούτου μνημονεύει Δημοσθένης· ἦν δὲ ζωγράφος ἐπιφανὴς, Εὐδήμου υἱός, τὸ δὲ γένος Σάμιος. The very ſame words are to be found in *Suidas*. Now the paſſage, where *Demoſthenes* ſpeaks of him, is in his oration againſt *Midias*, p. 360. (104=139, Taylor.) But there is a larger account of him in *Plutarch*'s Life of *Alcibiades*, and the largeſt of all in ANDOCIDES's ORATION AGAINST ALCIBIADES*. Hence, as a lover of truth, Plutarch adopted from Phæax what tended only to promote his object, and peruſed, evidently, with the ſame virtuous intention, the repreſentations in his ſpeech. Surely this objection has been trumped up by a ſtranger!

" VI°. Vis dicendi in hac Oratione elucet admirabilis, et prorſus Andocidea. Plutarchus autem p. 196. E. Phaeacem dicit ἐλαττούμενον τοῖς τε ἄλλοις καὶ περὶ τὸν λόγον· ἐντευκτικὸς γὰρ ἰδία καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας (an φεύγειν?) ἐν δήμῳ δυνατὸς· ἦν γὰρ (ὡς Εὔπολίς φησι)

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

Hæc Plutarchus non niſi de Phæace dixiſſe videtur, (vid. TAYLORUM p. 695. A.) quamvis a Scholiaſte ARISTOPHANIS ad Equites v. 1374. δεινὸς ῥήτωρ perhibeatur. Ipſa ARISTOPHANIS verba ſunt obſcuriora, neque diſertum fuiſſe Phæacem probant.

" VII°. Hanc Orationem, ut Andocidis, ſine dubitatione (quod et novit Taylorus) citat Harpocr. in v. εὐανδρία. Et, ſi vera eſt conjectura mea in MOERIDE, v. πομπεῖα, iſte Atticiſta hunc ipſum locum deſignaverit, ob quem potiſſimum Phæaci Orationem tribuit Taylorus.

Again we notice, with poignant feelings, the ſeeming abſence of ardent attachment to the memory of VALCKENÆR; the ſubſtance of the rambling note at pp. 230—4. ſhould have been incorporated with, or at leaſt annexed to this objection: " Fruſtra quæſitus locus in Thucydide. Pro Θουκυδίδης in Scholiis MS. ad Ariſtidem p. 68. legitur Θαννυδίδης." Here alſo we meet with the reſtorations τἀπινίκια, προτεραίᾳ—anticipated by his illuſtrious and affectionate ſcholar, the editor of Mœris. As to χερνιβίοις, Wolfius in

* BENTLEY's Anſwer to Boyle, p. 354, and Addenda; ſee Sluiter, pp. 218, 9.

Leptineam,

Leptineam, p. 376. has been prevented in his kind offices by Euſtathius, Meurſius, Taylor, and Pierſon.

" VIII°. Mihi quidem viſus eſt idem ſtilus in hac Oratione atque in reliquis, quæ ſine controverſia ſunt Andocideæ, eadem dicendi vehementia, eadem libertas.

" Multa quoque inſunt, quæ uni videntur convenire Andocidi.

" Pag. 29. v. 8. Μεγίστοις περιπέπτωκα κινδύνοις, προθύμων μὲν καὶ ἀγαθῶν ἀνδρῶν τυγχάνων, διόπερ σώζομαι· πλείστοις δὲ καὶ δεινοτάτοις ἐχθροῖς χρώμενος, ὑφ' ὧν διαβάλλομαι.

" Pag. 30. v. 6. Τετράκις ἀγωνιζόμενος ἀπέφυγον,—uti mox pag. 33. v. 40. ἔγὼ ἐν τῷ κοινῷ κέκριμαι τετράκις, ἰδίᾳ τε οὐδὲν (leg. οὐδένα) διεκώλυσα δικάζεσθαι βουλόμενον· denique pag. 34. v. 3. τοσαυτάκις ἀγωνιζόμενος καὶ δικαίως νικήσας· (ſic legendum puto) Sæpius accuſatum Andocidem, ex ipſis ejus Orationibus conſtat, ob Hermas dejectos, ob Cereris myſteria vulgata, ob reditum in templa. Conf. Lyſiam p. 117. v. 10. p. 129, &c. Iſtos autem Andocidis caſus perſequitur TAYLOR. Lect. Lyſ. p. 691, 692.

Pag. 34. v. 5. Ait ſe habuiſſe validiſſimos accuſatores, καὶ λέγειν καὶ πράττειν, οἵτινες δύο τῶν τὴν αὐτὴν ἐμοὶ αἰτίαν ἐχόντων ἀπέκτειναν.

Pag. 32. v. 2. Τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις, ἀλλ' ἐν τοῖς δικαστηρίοις εἰσὶ·—δημηγοροῦσιν οἱ νεώτεροι. Hæc Andocidi conveniunt jam tum provectiori, non Phæaci, qui, ut e Plutarcho conſtat, tunc juvenis erat.

" Pag. 35, v. 29. Choragum ſe fuiſſe, victorem εὐανδρίᾳ καὶ λαμπάδι καὶ τραγῳδοῖς· Andocidem choragum et victorem dedicaſſe tripoda, conſtat e vita ejus Plutarchea in fine."

Thus had this great man, in 1756, eſtabliſhed the genuineneſs of this oration, by evidence which would have been ſanctioned by all competent judges.—Equidem libenter ejus laudes celebrandas ſuſciperemus, ſi par nobis adeſſet voluntati facultas. We would dwell upon his fervid and comprehenſive mind, which diſdained the employment of refining an uncouth but manly ſtyle; would view, with nobler feelings than thoſe of admiration, his ſerious and hearty love of ancient literature, ſacred and profane, and the vehement deſire of imparting it to others, by that " deep, majeſtic, ſmooth," yet irreſiſtible ſtream of recitation, which conveyed to the hearts of his audience the workings of high tragical paſſion, or thrilled them with the awful tenets of Anaxagorean theology.* Yes, the ſplendour and fair achievement of

* Vita RUHNK. p. 139.

Valckenær's discoveries will, like ἀδαμαντοπέδιλοι κίονες, support and perpetuate his name to the remotest ages. The benefits, however, derived, at an early stage of life, from that great fund of erudition, from which the minds of youth must ever be refreshed and invigorated,—the edition of the PHŒNISSÆ—has impelled us to perform, as a tribute of gratitude, the humble, but, we hope, not unimportant office of enumerating those works, and literary favours, which are recommended by the authority of his name.

—De ritibus in jurando a veteribus Hebræis maxime ac Græcis observatis; Franeq. 1735, 4.

—Specimina Academica. 1. Dissertatio de Byrsa. 2. De Herodotea urbe Cadyti. 3. Glossæ sacræ ex Hesychio decerptæ; Franeq. 1737. 4.

We have been favoured with a sight of these disquisitions by a "prime scholar, acute critic, excellent man, and faithful friend; the urbanity of whose manners is equal to the depth of his erudition; and both confessedly place him at the head of literary characters most eminent in this Nation."

—Observationes ad aliquot Hesychii Λέξεις ὁμηρικάς. Misc. Obs. V. VIII. T. 1. pp. 148—156. et T. 11. pp. 157—179.

—De Hygini Fragmento Dositheano Misc. V. x. T. 1. pp. 108—123.

Ammonius de adfinium vocabulorum differentia. Accedunt e Msto Eranius Philo de differentia significationis, Lesbonax de figuris Grammaticis 4. Lugd. Bat. 1739.

—Oratio Inauguralis de causis neglectæ literarum Græcarum culturæ, Franeq. 1741. fol. Oratio de sacra Novi Fœderis critice a Literatoribus, quos vocant, non exercenda, Fraueq. 1745. 4.—The latter was republished wth a corollary in 1784.

—ap. Schrader. ad Mus. p. 374.

Virgilius collatione scriptorum Græcorum illustratus opera et industria Fulvii Ursini.

Editioni ad exemplar Plantini renovatæ accesserunt Ludo. Casp. Valkenarii

1. Epistola ad Matthiam Roverum, ICtum.
2. Iliadis Homeri liber xxii. cum scholiis Porphyrii et aliorum nunc primum editis.
3. Dissertatio de præstantissimo Codice Leidensi, et de scholiis in Homerum ineditis.
4. Schediasma de Epistola ad Eulogium, Hesychio præfixa, operisque inscriptione.

ap. Lennep. ad Coluthum, p. 65.

—Oratio

—Oratio de priſca et nupera rerum Belgicarum viciſſitudine. (in annum 1748) Franeq. 1749. fol. republiſhed, 1784.

—ap. RUHNKEN. Ep. Crit. 1, 56, ed. pr.

—ap. Abreſch. ad Ariſtænet. Epp. 114. 18. 20. 2. 6. 7. 9. 31. 2. 3. 4 ter. 7 bis. 8. 9 ter. 40 bis. 1. 3 bis. 4. 5. 6. 7.

—ap. Hering. in Obſerv. pp. 10. 280. 309.

—ap. Venem ad Daniel xi, 4—45. xii, 1—3; inſerted alſo in Bibl. Crit. V. 11. p. 5, 107—111.

—ap. Piers. Veriſim. pp. 59. 101. 94.

Euripidis Phæniſſæ; Franeq. 1755.

—ap. Piers. ad Moer. Atticiſt. 74. 132. 200. 11. 18. 57. 93. 306. 33. 81. 400. ad Herodian. 435.

—ap. Erneſt. ad Fr. Callim. XLI, VII. VIII. LII.—ad h. in Cer. 96. "Cl. Valckenarius hunc verſum ſpurium judicat."

This aſſertion is queſtionable, or time altered his ſentiments; for in Adoniaz. Theocr. p. 351. A. he cites it as corroborative teſtimony—ἡ θηλάστρια, μαστὸς ab ipſo Callim. v. 96." We ſhall not enter into Erneſti's merits as an *editor*: "be they what they are." The remainder of the correſpondence may be found in the poſthumous notes to the fragments of Callimachus; viz. pp. 27. 203. 5, 6, 30, 67, 81 and 85;—*Callimachea* cum ſub auſpiciis renovarentur et alibi et per Germaniam inprimis nobilitati *Erneſti*, hic meas ſecum ut conjecturas communicarem rogavit: unas ad ipſum dedi literas, quibus priora tantum carminum fragmina ſumſeram tractanda, hujus generis centena daturus, ſi fuiſſent deſiderata: ſed ad iſtam epiſtolam reſponſum demum accepi, nec ſane mirabar, quum Callimacheis jam recentatis donarer.—ad El. vi. (Fr. C. 1.) p. 210."

—ap. Muſgr. in Exerc. Eur. p. 1. which alteration Erfurdt ad l. (v. 293.) has given to Toup (Em. in Suid. i, p. 114.*)

—ap. Albert. ad Heſych. Vol. ii. Λείως.

—ap. Weſſeling. ad Herodotum; to whom V. generouſly imparted copious and valuable annotations; which, however, would have been more ample†, if the venerable editor had been leſs jealous; and more uſeful, if the ſame profound hiſtorian had indulged V. with a ſight of his collations‡. Our limits will not permit us to inſert the references.

† Ad quem (Herodotum) ſæpe mea contraxi, ne copia Weſſelingius offenderetur, quem, præceptorem olim meum, tum ob virtutes animi, tum ob veteris hiſtoriæ peritiam faciebam ſane maximi. In Adoniaz. Theocr. p. 267.

‡—Ex optimis Codd. quorum uſum valde deſiderabam, dum ſcriberem in Herodotum adnotata,—Adnot. in N. F. 376.

—Duæ Orationes, altera de publicis Athenienſium moribus, pro temporum diverſitate, creſcentis labentiſque reipublicæ cauſis: altera de Philippi Macedonis, Amyntæ F. indole, virtutibus, rebuſque geſtis, cauſis externis fractæ Græcorum libertatis, (in annum 1760) Lugd. Bat. 1766. 4. the latter was republiſhed 1784, and corroborated with thoſe ancient authorities upon which the narrative reſts.

—ap. Koën. ad Greg. de Dial. Pr. xxxiv. vii. 10. 22. 65, 94. 119. 68. 228.

—Diatribe in Eur. perdit. dram. reliquias. Lugd. Bat. 1767.

Euripidis Hippolytus, Lugd. Bat. 1768.

—ap. Koppiers. in obſervatis philologicis pp. 5. 11. 4. 5. 6. 7. 9. 21. 8. 9. 36. 42. 7. 52. 60. 6. 74. 5. 6. 7. 8 bis. 9. 82. 6. 91. 3. 7. 117. 19. 23. 31. 33 bis. 34. 35. 36. 37. 39. 40. 41, 2—5. 49, 50. 51. 2, 3, 65. 68. 70. 72—6.

—ap. Erneſti ad Xenoph Memorabilia; pp. 238—51. Lugd. Bat. 1772.

—ap. Wyttenbach ad Plutarch. de S. N. V. pp. 8. 53. 54. 66. 67. ad Fragm. Plutarch. p. 133. and more communications will, probably, be found in W.'s animadverſions, quas ut brevi pertexas et publices. omnes docti mecum exoptant. Pors. ad Med. 139, 140. p. 23.

Theocriti Decem Eidyllia; Lugd. Bat. 1773.

—ap. Lennep. ad Phalar. Epiſt. Præf. Adnot. in Phalar. et in not. p. 146.

Theocriti, Bionis, et Moſchi Carmina Bucolica. Lugd. B. 1781.

—Animadverſiones ad duas Orationes Jo. Chryſoſtomi in laudem Paul Apoſtoli.

—Tres Orationes (ſc. in annos 1745, 1749. 1760), quibus ſubjectum eſt ſchediaſma, ſpecimen exhibens adnotationum Criticarum in loca quædam Librorum Sacrorum Novi Fœderis, 1784. 8.

In Græcis iſtis Bibliis, dum juventa vigebam, a me diligenter tractatis, ſexcenta poſſent ſimilia demonſtrari; ſed quam pauci hoc tempore talia ſibi monſtrari deſiderarent! L. C. V. in Adon. Theocr. pp. 229, 30.

In March, 1785, V. ceaſed from this "frail and feveriſh being;" this year alſo cloſed the life of Toup: an awful but not uncommon viſitation! Pope and Swift died in 1744; and Cervantes and Shakſpere changed their exiſtence on the 23d of April, 1616.

—ap. Brunck. ad fragm. Soph. 8=394=598 bis; 13=410=614. 44=484=691.

Br. ad Fr. incert. LXXVII. has uſed irreverently the name of VALCKENÆR, and has complimented a ſcholiaſt at

at the expence of the tragic poet: Schol. Cod. Leid ad Il. T. 292. ἐπιτείνεται τῇ ὄψει τὰ παθήματα. καὶ Σοφοκλῆς. ὄψις γὰρ ὤτων κριτικωτέρα πάντως· for the laſt word of this meaſured gloſs V. ad Ph. p. 526 (1554) ſubſtitutes πέλει, and adds, *ultimum quod poſui ſenario ſaltem congruit.* Can it be elicited from this expreſſion that V. had given this *would-be* verſe a place in his (admirable, without doubt) collection of Sophoclean fragments tranſmitted to Brunck*, or that it would have been deemed worthy to appear undiſturbed in his projected edition of that favourite bard†? We ſuſpect not; this illuſtrious ſcholar in l. c. refers to Ph. 1490, where he has cited from Sophocles the very paſſage, to which the gloſs belongs, ἡ γὰρ ὄψις οὐ πάρα. Tyr. 1258.—Has not the Göttingen profeſſor rectified this miſtake? His critical materials were ſtored with jewels; but he wanted the ivory rake and golden ſpade in Prudentius; *in ſuppl. et em. ad Il.* T, 292. Verſus Sophocleus in Schol. B. laudatur: (ἐπιτείνεται τῇ ὄψει τὰ παθήματα· καὶ Σοφοκλῆς· ὄψις γὰρ ὤτων κριτικωτέρα πᾶσιν) vitioſe ſcriptus, magis etiam decurtatus eſt in Schol. Vict. ἡ γὰρ ὄψις οὐ πάρα. Well ſaid, honeſt friend! Is the learned profeſſor prepared to prove that κριτικωτέρα would have been endured in a tragic iambic in the age of Sophocles? If *obſ. in Il.* O, 125. had been recollected, the text furniſhed by Schol. Viet. would have been properly replaced before Schol. B. and all would have gone well.—See H. Stephens de Criticis Græcis.

In Lex. Soph. ad vv. APTYMATA, BAIZEIN.

Callimachi hymnus in Apolinem cum emendationibus ineditis Ludov. Caſp. Valckenærii et interpretatione Laur. Santenii; 8. 1787.

Having repeatedly and ſeriouſly weighed V.'s anſwer to Wyttenbach recorded in Bibl. Crit. P. x, pp. 125, 6. we entertained ſome ſcruples reſpecting the propriety of recapitulating the following imperfect hints:—RUHNKENIUS, indeed, has left us ſome happy inſtances of the manner in which his admirable maſters inculcated their notions of analogy; ſee Hemſterh. ap. Lennep. v. στρατὸς. Valck. Adnot. in Phalaridea, xvi. and Ruhnken. ad Tim. v. στρατεία· but V., we are well aſſured, would have reprobated the manner, in which a few diſperſed dictata of this illuſtrious ſchool have met the public eye.

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* Diatr. in Eur. pp. 5, 96. Br. præf. ad Soph. vii.

† Ep. ad Röver. pp. vi, vii. RUHNK. Ep. Cr. i. p. 123.

Obſervationes ad origines Græcas; ap. Lennep. de analogia linguæ Græcæ. Traj. ad Rhen. 1790.

—ap. Lennep. in Etym. Gr. ad vv. Ἀξίνη· Γαστήρ· Εἶα· Ἡμέρα· Θρόνος· Καλέω· Κοιμάω· Κόνις· Κραδάτω· Κτίζω· Κύκλω· Κύρω· Κωφός· Λαγχάνω· Λάζομαι· Λαίλαψ· Λακέω· Λαμβάνω· Λάω· Λέγω· Λεῖω· Λεπρός. Λῆρω· Λικμός· Λίμνη· Λιμός· Λοῦκας· Μαζός· Μάκαρ· Μάρτυρ· Μαστός· Μέγας· Μέθυ· Μέριμνα· Μετέωρος· Μήτηρ· Μισθός· Μυᾶ· Μνηστεύω· Μολύνω· Μυκτήρ· Μυστήριον· Ναός· Νεός· Νεοσσός· Νεύω· Νῆστις· Νοῦς· Νυμφίος· Ξηρός· Ξύλον· Ὁ articulus Gr. Οἰδέω· Οἶκος· Ὄνομα· Ὀξύς· Ὀπτομαι· Ὀσφραίνομαι· Ὀχλεύω· Ὀψώνιον· Παίζω. Πάλαι· Πᾶς· Πατήρ· Πάω· Πείθω· Πεῖνα· Πείρω· Περί· Πέρπερος· Πήρα· Πιέζω· Πίναξ· Πίπτω· Πλατύς· Πλήθω· Πλημμύρα· Πλοῦτος· Πνίγω· Ποιμήν· Πολύς· Ποταμός· Πρηνής· Πτύον· Πτῶσις· Πτωχός· Πυκτεύω· Πῦρ· Πωλέω· Ῥαντίζω· Ῥέω· Ῥομφαία· Ῥύω· cf. Mahnii diatr. de Ariſtoxeno p. 123. Σάββατον· Σαπρός· De linguæ Græcæ radicibus p. 866. Σάρξ· Σαρόω· Σείω· Σελήνη· Σής· Σιαλον· Σίκερα de v. ὄινος· Σίνω· Σῖτος· Σιωπάω· Σκάνδαλον· Σκεῦος· Σκηνή· Σκία· Σκιρτάω· Σκληρός. Σκολιός· Σκορπίζω· Σκυθρωπός· Σκύλλω· Σπάργανον· Σπέος· Σπεύδω· Σπλάγχνον· Στάμνος· Σταυρός· Στέλλω· Στερέω· Στηρίζω· Στίζω· Σφάζω· Σώζω· Ταπεινός· Ταράσσω· Τάσσω· Τέκμαρ· Τέλος· Τένω· cf. Ruhnk. ad Tim. v. ἀτενής. Τεύχω· Τίθημι· Τίκτω· Τιτθός· Τίω· Τόξον· Τράπεζα· Τραχηλος· Τρέπω· Τρέω· Τρυφή· Τύγχανω· Τύφλος· Ὕδω· cf. Valck. ap. Koppiers. Obſ. Phil. p. 144. Ὕδωρ· Ὑμνος· Ὑπερος· Φάγω· Φάω· Φέρω· Φθέγγομαι· Φλόξ· Φράζω· Φυλάσσω· Φύω· Χαράσσω· Χάω. Χεῖλος· Χιτών· Χίω· Χλεύη· Χρήζω· Χρόνος· Χωλός· Ψαθυρός· Ψηλαφάω· Ψίθυρος· Ψύχω· Ψώχω· Ὠδίν.

Callimachi Elegiarum fragmenta, cum elegia Catulli Callimachea collecta atque illuſtrata a Ludovico Caspare Valckenær. Edidit præfatione atque indicibus inſtruxit *Joannes Luzac.* Lugd. Bat. 1799.

Muſgr. ad Soph. Ph. 1088. for "Valkenario" read "Marklando" (ad Eur. Suppl. 110.)

—ap. Sluiter Lect. Andocid. 1804. p. 17—26. 68. (121) 76. 104. 5. 6. bis. 7 bis. 8 bis. 12 bis. 14 bis 15 bis. 16. 20. 21. 22 bis. 24. 25 bis. 27. (29 bis) 30. 36. 37. 38 bis. 39 bis. 40. 41. 42. 44. 45. 47 bis. 52. 54 bis (55.) 56 bis. 57 bis. (58) 60 bis. 61. 63. (65.) 71. 76 bis. 77. 78. 83. 84 bis. 86 bis. 87. 95. 96. 97 bis. 98. 99. 200. 1 bis. 3. 5. 6 bis. (10.) 11 bis. 16 bis. 19. 21. 25 ter. 27. 30—34 bis. (36.)

The Palmarian emendations of corrupted paſſages in Xenophon's Greek Hiſtory * excite no ſmall ſolicitude for the edition, which he was preparing, of that work; cujus ſpem,

* Diatr. in Eur. p. 292. in Adoniaz. Theocr. p. 264. in Callim. p. 26.

ut

ut diu aluimus, ita brevi expletum iri auguramur*.—The adverſaria, containing animadverſions upon Xenophon's works, comprize alſo annotations upon all the Greek orators, Æſchines and Demoſthenes excepted;—Sluiter, præf. ad Lect. Andocid. xv, vi. Who remembers not the beautiful reſtorations of Iſæus, in Diatr. in Eur. pp. 261. 294. in Adoniaz, p. 314.; and of Antiphon, Diatr. pp. 189. 292. 3. ad Hipp. 1002. repeated in Adoniaz. p. 290.? "Eſt hujus Viri, quem nihil latebat in litteris Græcis, nec quæ ſacræ dicuntur, nec quæ profanæ, inedita *Diſſertatio de* ARISTOBULO JUDÆO†, *Scriptore Commentarii in Legem Moyſis, et conditore verſuum ſub nominibus Lini, Homeri, et aliorum*, fidei noſtræ credita a Valckenærii Filio, Juriſconſulto clariſſimo, *Jano Valckenærio*, quam Diſſertationem abſolutam (in qua verſamur), *Callimachēorum Fragmentorum* editionem, opus quidem poſthumum ſed conſummatiſſimum, cum *Hiſtoriæ Maccabăicæ*‡ *veteri Epitome*, Græce et Latine, publicæ luci donabimus. Luzac. Exercit. Acad. p. 132. Clemens Alexandrinus, and other early fathers, unconſcious of their ſhameleſs fabrication, have deceived the ignorant, and embarraſſed the well-diſpoſed, by appealing to them as genuine. Thoſe defects, not of probity, but of ſound diſcretion, urge us ſtrenuouſly to repel the keen ſhaft of RUHNKENIUS's ſneer:—"vetuſtiſſimus Grammaticus (perhaps Philoſtratus the Alexandrian referred to by Euſebius) libro *de ſcriptorum furtis*, quem Clemens Alexandrinus, nihil ſimilem furti actionem veritus, compilavit.—Hiſt. Crit. Or. Gr. lii. BENTL. Ep. Mill. pp. 11, 12. 78—80.

A treatiſe termed *Diatriabe de demis Attices*, ad Herodot. 224, 22, a, if found among V.'s poſthumous papers, would be viewed with peculiar enthuſiaſm: the loſs of tracts drawn up by the ancients upon this important and intricate ſubject renders a diſquiſition of this kind, executed by the hand of a maſter, a very material deſideratum to the Hiſtory of Athenian *iſonomy*.

Thoſe unpubliſhed remains, however, cannot exalt the name of a Critic, whoſe labours are richly rewarded in the honourable record which they have already obtained in the annals of Criticiſm:—ἅπαντα τὸν αἰῶνα μνημονεύονται,

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* Bibl. Crit. II, v. 106. Maty's Rev. ix, 132.

† Diatr. in Eur. p. 34. (1).

‡ Ad Eur. Ph. 1378—80. Hipp. 431. in decem Eid. Th. p. 8. ad Callim. pp. 43. 212.

διαβοώμεναι τῷ θειοτάτῳ τῆς ἱστορίας στόματι.—Mr. S. also has undoubtedly consulted his fame by interweaving in the body of this probationary essay V.'s animadversions, which will, we fervently hope, induce the curiosity of the public not to rest satisfied with the first edition: in this case we would venture to recommend to Mr. S.'s attention. Photius's *Lex. MS.* vv. ἑταιρία· λογισταί· νεωρία, etc. and a more assiduous perusal of the *Lex. Rhet. MS.* to which this youthful author has access.

P. 414, l. 8 *from bottom, after* compositor, *insert*, Not so προσποιεῖ *in Fragm. incert. Menand.* CLXXXIV. (93. *Jo. Clerici*), which, though a typographical error, happily restores the text, and was properly translated by *Grotius, fingis*. Hence it is probable that our great BENTLEY (p. 97.) was not aware of this pristine form; He, indeed, (p. 76.) ridicules *Jo. Clericus* for rendering ὄψει *videbit;* but ὄψει is one of those three verbs, which, as *Clericus* had been taught in the rudiments of Grammar, have escaped the general metamorphosis.

ART. XIV. *Observations on the Coasts of Hampshire, Sussex, and Kent, relative chiefly to Picturesque Beauty: made in the Summer of the Year* 1774. *By the late William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre, near Lymington.* Cadell and Davies. 1804.

OUR respect for the memory of Mr. Gilpin, as well as indeed the entertainment we have had from the perusal of the present posthumous publication, induces us to place it among our principal articles. There is another motive with us also, why we should endeavour to make it conspicuous and popular. It is published for the benefit of a school founded by the benevolence of Mr. Gilpin at Boldre.

The object of the work is explained by the title page; and it is hardly necessary to say that it is executed with much spirit and vivacity, and will be an entertaining companion to all who shall visit the place here described.

He had intended to dedicate it to his wife in the following affectionate terms:

"This little journey is inscribed to the blessed memory of her who accompanied me both in it, and in several other journies through England, and wished to have our names united in one of them. These were journies of little moment; but in one of more importance she was a constant and most invaluable companion. It

was

was a journey extending through a period of more than fifty years. In a journey of this length through this troubleſome world, it may be ſuppoſed that a variety of accidents fell out; to all of which the energy of her mind was generally equal. She had a heart for friendſhip. Sincerity and affection were its chief features; and her prudence rarely gave an advantage to accident. —But her heart was too large to graſp only private objects. Her benevolence" — — — *The reader will probably regret that the manuſcript terminates here.*

We ſubjoin alſo the following ſhort ſpecimen from the body of the work.

" At Sandgate we leave the ſea at Folkſtone, which is about three miles farther, we began to mount the cliffs towards Dover. The rivulet in the valley where Folkſtone ſtands, divides a rocky ſubſtratum from a chalky one; which latter extends to the eaſtern extremity of the iſland, ending in the north and ſouth forelands. It may be obſerved, too, that the chalk hills are, throughout Kent, higher than the rock hills.

" Theſe high grounds are ſometimes interſected with vallies, of which one or two are beautifully wooded. Much of theſe lands belonged formerly to religious houſes; particularly to the knights-templars: who had large poſſeſſions in this country. Here alſo, about two miles on the left from Dover road, ſtands the abbey of St. Rodigunda; ſeated, as abbeys ſeldom are, on high ground; but no part of it remains that is worth examining.

" The ſaint to whom this abbey is dedicated, was of German extraction, and is little known in England: indeed the legends of popiſh ſaints are generally too ridiculous to deſerve notice; but the ſtory of St. Rodigunda is told with ſuch an air of probability, and is enlivened with circumſtances ſo agreeable to the manners and ſuperſtitious piety of the age in which ſhe lived, that if it be not a true ſtory, it is at leaſt a conſiſtent one. The induſtrious Dugdale has given us her hiſtory; from whom the following circumſtances are extracted.

" Clothair I. king of France, having engaged ſucceſsfully in a German war, over-ran Thuringia; where among other plunder his troops carried off Rodigunda, the daughter of Berthier, king of that country. She was yet a girl, yet of ſo beautiful a form, that ſhe was preſented to Clothair. The king, ſtruck with her birth, beauty, and modeſt demeanour, inſtantly reſolved to make her his queen; and in the mean time conſigned her to the care of a neighbouring convent to complete her education. But Rodigunda ſoon ſhewed an utter contempt for pomp and worldly grandeur. A ſettled piety took poſſeſſion of her heart. The rigid faſts and penances of the cloiſter, though in her ſituation not required, were her ſupreme delight; and many times ſhe wiſhed that her hard fate, inſtead of ordaining her to wear a crown, had placed her in

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the humble ſituation of her envied ſiſters.—Her deſtiny, however, withſtood. Her age had now attained the prime of youth and beauty, and Clothair thought it time to lead her from a cloiſter to a throne.

" But the *poſſeſſion* of worldly grandeur made no more impreſſion on Rodigunda's heart, than the *contemplation* of it had done. She was a mere pageant of ſtate. Her lifeleſs form was in a palace; but her heart and ſoul in a cloiſter; and though ſhe could not practiſe all that ſtrictneſs, which a ſequeſtered life allowed, yet what ſhe could do ſhe did. She religiouſly avoided all amuſements, in which young people take moſt delight;—ſhe abſtained from all food, that was moſt palatable to her; and beneath her robes of ſtate ſhe always wore, like her ſiſters, a haircloth ſhift.

" Yet even thus ſhe could not quiet the remonſtrances of her conſcience. In ſhort, after much inward conflict, ſhe withdrew ſuddenly from court, and retired to a convent, where ſhe took the veil. If any ſcruple aroſe, ſhe eaſed it by reflecting that religion had her firſt vows—that ſhe had been eſpouſed to Chriſt,—that her matrimonial ties were only ſecondary,—that her heart had never been given with her hand,—and God regarded only the marriage of the heart.

" Clothair, however, was not ſatisfied with ſuch reaſoning; and prepared to invade the convent, and carry off the fair refugee by force. But the archbiſhop of Paris withſtood; and boldly oppoſing the king, pointed out the crime of robbing the church of ſo diſtinguiſhed a ſaint.

" Rodigunda, thus left to herſelf, founded the convent of Holy Croſs at Poictiers. Here ſhe became eminent, beyond all the religious of thoſe times, for works of piety and auſterity. It is recorded of her, that her greateſt earthly pleaſure was to dreſs, with her own hands, the ſores and ulcers of perſons afflicted with leproſies, and other loathſome diſtempers. Thus, full of good works, ſhe died in the year 1587; and having diſdained to be a queen, ſhe received the higher honour of a ſaint.

" Such is the ſtory of St. Rodigunda, as recorded in popiſh legends; and though it is more naturally coloured than moſt of the portraits of this kind, yet perhaps it will ſtill be more true to nature, if we add a few other touches from *probability*.

" Rodigunda, we may ſuppoſe, was a pious, weak woman; and had her head filled with viſions and ecſtacies, in the convent in which ſhe had been educated. When ſhe was advanced to a throne, her confeſſor, and other prieſts, inſtead of pointing out to her the duties of her ſtation,—what good ſhe might do in it,—and how wrong it was to break her plighted faith,—were continually impreſſing her imagination with the glories of ſainthip, which they would tell her ſhe might certainly obtain, if ſhe would purchaſe them with a crown. Her religion, too, it might have been ſuggeſted, and in particular the whole monaſtic order, would

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receive an everlasting triumph from a votary, who had scorned a palace for a convent." P. 75.

They who possess Mr. Gilpin's other works will not fail to obtain this also, which has some engravings in aquatinta in the manner of those which accompany his preceding publications.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Pennance of Hugo, a Vision on the French Revolution: in the Manner of Dante. In four Cantos. Written on the Occasion of the Death of Nicola Hugo de Basseville, Envoy from the French Republic at Rome, January 14, 1795. Translated from the original Italian of Vincenzo Monti, into English Verse. With two additional Cantos. By the Rev. Henry Boyd, A. M. Vicar of Drumgath in Ireland, and Chaplain to the Right Hon. Lord Viscount Charleville.* 12mo. 180 pp. 5s. Longman and Co. 1805.

The original Italian poem of Monti was mentioned by us last month, among the Italian publications of Mr. Mathias, (p. 302,) and we then promised to speak further of it, when we should have the translation before us. We cannot longer delay our mention of two poems so excellent as the original, and its translation. Mr. Boyd, already distinguished as a translator of Dante*, has here applied his powers with equal success to a very able imitator of the old poet. The subject of the poem is thus related: "Nicola Hugo de Basseville, a native of Abbeville in France, had been sent, some time in 1792, to effect a revolution at Rome. After many attempts, by private intrigues and harangues in public, he found the people so firmly attached to their religion and government, that every proposal of innovation was rejected with disdain. Impelled by national arrogance, and the hope of planting the tree of liberty on the banks of the Tiber, he still continued his machinations; but on the

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* See Brit. Crit. Vol. xxi. p. 255.

14th

14th of January 1793, as he was proceeding in his carriage, on some design of this nature, he was met by the populace, who surrounded his coach, and without any symptom of outrage, at first endeavoured to prevent his journey. Basseville, incensed at the interruption, fired a pistol among them, which raised their fury to such a degree, that they immediately dragged him out of the carriage, and dispatched him on the spot. The tumult immediately subsided, no other Frenchman received the least injury; and the widow and child of this victim of his own arrogance and folly, were taken care of by the humanity of the reigning Pope." Preface, p. vii.

The poem opens at the moment when the soul of Basseville is dismissed from his body, and relates the first emotions and views of the Frenchman in the world of spirits, under the guidance of his guardian angel. The Italian is lenient to the delinquent, and considers him as liable only to purgation for his crimes, not ultimate condemnation. We can have no hesitation in saying of the original, and of the translation, that they are very fine poems. Poems which excite attention, and well reward it. A short specimen of each must suffice, which we shall take from the close of the 1st canto. After viewing some of the horrors of the Revolution;

Fremè d' orror, di doglia generosa,
Allo spettacol fero e miserando,
La conversa d'Ugon alma sdegnosa;

E si fè del color ch'il cielo è quando
Le nubi, immote e rubiconde a sera,
Par che piangono il dì che va mancando.

E tutta pinta di rossor, com 'era
Parlar, dolersi, dimandar volea,
Ma non usciva la parola intera,

Chì la piena del cor lo contendea,
E tutta volta il suo diverso affetto
Palesamente col tacer dicea;

Ma la scorta fedel, che dall' aspetto
Del pensier s'avvisò, dolce alla sua
Magnanima seguace ebbe sì detto:

Sospendi il tuo terror, frena la tua
Indignata pietà; chè ancor non hac
Nel immenso suo mar volta la prua.

S'or sì forte ti duoli, oh! che farai
Quando l'orrido palco e la bipenne,
Quando il colpo fatal,——quando vedrai!——

E non

E non finì ; che tal gli ſopravenne
Per le membre immortali un brividio.
Che a quel truce penſier troncò le penne
Si che la voce in un ſoſpir morì.

The Italian *lerza rima* has ſeldom been attempted in Engliſh, and Mr. Boyd has ſubſtituted for it our ſtanza of ſix lines, thus :

But to his better feeling rous'd at laſt,
Th' emancipated ſpirit ſtood aghaſt,
To ſee the frenzy of the godleſs crowd.

Such was his colour as the clouds put on,
When low and louring o'er the ſetting ſun,
They ſeem in diſmal red his fall to mourn ;
With burning ſhame ſuffus'd, he try'd in vain
To give due utterance to his inward pain,
The falt'ring accents died as ſoon as born.

His heart was full of its uneaſy gueſt,
His varying hue the inward pang confeſt,
The winged ſaint, companion of his way,
Obſerv'd his agony, and thus began :
" Keep your ſtrong horror down, O ſon of man!
Nor let weak grief your mental powers betray.

You ſcarce have left the ſtrand, and little know,
Thro' what a dreadful ſea your vent'rous prow
Muſt ſtem the ſtorm, before you ſeek the ſhore ;
But if your tears begin to flow ſo ſoon,
What will you feel, when, glimmering to the moon,
You ſee the gliding ſteel, that drops with gore ?

More ſhall you ſoon behold"—he meant to ſay,
But the dread image ſeem'd with deep affray
To ſeize and harrow his celeſtial form,
Upon his cherub lips his accents died,
In vain to ſpeak the heavenly inmate tried,
Mute, tho' with holy indignation warm.

The tranſlator here does not quite ſo well as the original convey the idea of the murder of Louis XVI, to which the ſpirit is ſuppoſed to allude ; and which follows in the ſecond canto. But his verſion in general is ſpirited, and ſufficiently exact. The original is in four cantos ; Mr. Boyd has added two, on the fortunes of Bonaparte, with great vigour and ſublimity of imagination, and felicity of ſtyle. We would willingly give a ſpecimen of theſe alſo, but muſt pauſe. To Mr. Mathias's edition of the ode is prefixed a ſketch of the life of Baſſeville, which

which ſhould have been tranſlated, as it throws much light on the ſubject. Inſtead of this, Mr. Boyd has prefixed a poetical addreſs to Mr. Mathias; and has ſubjoined a ſpirited parody of Gray's deſcent of Odin, alluding to Bonaparte. Both the Engliſh and the Italian are illuſtrated with notes. Monti has written, beſides this poem, two applauded tragedies, and ſome ſmaller pieces.

ART. 16. *The Song of the Sun. A Poem of the Eleventh Century; from the more ancient Icelandic Collection, called The Edda. Imitated by the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. With a Preface, Notes, and Short Account of the Author.* 8vo. 189 pp. 3s. 6d. Johnſon. 1805.

In a well-written preface to this imitation of an Icelandic Poem, Mr. Beresford admits (what indeed cannot be wholly denied) that "the ancient and genuine fire of poetry has been long and viſibly abating in our iſland;" and, as a remedy for this evil, he recommends (if we rightly underſtand him) tranſlations or imitations from foreign writers of earlier times: for, as he expreſſes it, "what we cannot grow may be obtained by importation; and in the preſent inſtance, we have hitherto but ſparingly reſorted to certain regions from which our wants may be amply ſupplied."

Every attempt to enrich the ſtores of Engliſh poetry is ſo conſonant to our wiſhes, that we will not enter into the queſtion whether this opinion be not rather too ſanguine, or ſtate with what abatements we would receive it. Undoubtedly there are in the Edda, and other ancient collections, many poems worth transfuſion into the Engliſh language; and we think the *Solar Liod, or Song of the Sun*, is one of that number; though it will not, we apprehend, be found to merit the very high encomium beſtowed on it by the preſent tranſlator, or imitator. Our limits will not permit us to follow him through the various diſcuſſions contained in his preface (which the reader will find amuſing and inſtructing) but we muſt haſten to the poem itſelf; the plan of which is thus delineated:

"The author," ſays Mr. B. "aſſumes the character of a father, who, after his death, returns to earth, for the purpoſe of delivering admonitions, reciting examples, and revealing the condition of departed mortals, in the infernal and celeſtial worlds, to his ſon. The above communications are ſuppoſed to be made through the medium of dream or viſion."

The poem begins rather inauſpiciouſly. It deſcribes a "*man of blood*," who had "long robbed and ſlain the children of the earth," ſuffering by the firſt good deed, and only which he ſeems ever to have done, being treacherouſly ſlain by a traveller, whom he had received with kindneſs and hoſpitality. No puniſhment is inflicted on the murderer; but the ſoul of the "*man of blood*" (who indeed we are told had repented an hour or two before his

death) is conveyed by angels to heaven. This is ſurely not very conſiſtent or intereſting. It is however but juſtice to ſay, that no other part of the poem is liable to the ſame objection.

Detached inſtances of the ill effects of love, pride, and credulity are next given, followed by a number of proverbial ſentences and admonitions. But the paſſages in which the ſtate of departed ſouls is deſcribed, have the moſt force and ſublimity. We ſelect the following as a ſpecimen.

" Now, hear me tell what ſights aſſail'd mine eyes,
When to the realms of puniſhment I came:—
Firſt—Birds, all ſear'd in fires, with conſcious ſouls;
Like flies they ſwarm'd, whirring from flame to flame.

Weſtward, on wing, huge Dragon-forms I ſaw,
" Dragons of Hope"—hope, eager to devour!
All parts they throng'd, and work'd their roaring wings——
That Heav'n and Hell ſeem'd burſting at the ſtour!

Next, from the South, the Solar Stag I ſaw,
Forth-ſpeeding, with two Leaders marching nigh:
On the firm ground his footing was; his horns,
Ambitious tow'ring, pierc'd into the ſky.

I look'd, and tow'rd the North, together ſpied
Sev'n Worthies, crown'd with glory, borne ſublime:
From the full chalice quaffing liquid joy,
Drawn from the founts of yon celeſtial clime.

The winds were dumb; each torrent ſtay'd it's courſe;——
When, ſudden, ſhook mine ear a withering yell!
Up-ſent by Women, featur'd like the Fiends,
Clawing—their huſband's meal—the duſt of Hell!

Stones, daſh'd with blood, were thoſe black Beldams ſeen
Rolling in tragic ſort; for, as they bent,
Their hearts, gore-dropping, far out-hung to view,
With lacerating torments rack'd and ſpent!" P. 42.

There is a wildneſs and incongruity in this deſcription; but it is the wildneſs of a real poet. A copy of the original is ſubjoined, with a literal tranſlation in Latin, from which, Mr. Bereſford candidly confeſſes, his Imitation is derived, he being, as he admits, unacquainted with the Icelandic language. After the ſpecimen which we have given, it is needleſs to add, that the Imitation is executed with ſpirit and energy.

DRAMATIC.

DRAMATIC.

ART. 17. *The Honeſt Soldier, a Comedy: in five Acts*, 8vo. 172 pp. 3s. Longman, &c. 1805.

It was facetiouſly ſaid (we believe by Swift), that "if you meet a woman with a band-box under her arm, it is ten to one but ſhe is a woman of eaſy virtue, and if you meet a woman without a band-box,—it is ten to one but ſhe is ſo too." We may thus truly aver of modern dramas, that if we meet with a play which has been performed, we uſually find it execrable; if with one which has not been performed, it is equally or even more ſo. Dulneſs, indeed, rather than abſurdity, is the prominent feature of the drama before us. It would be uſeleſs to give a ſketch of its plot, or a delineation of the characters, as we never met with a play ſo unlikely to be read by any perſons, except reviewers. We may obſerve, however, that the title of "*Honeſt Soldier*," ſeems to have been choſen after the model of the famous derivation of *Lucus, a non lucendo*: for this ſoldier's *honeſty* conſiſts in his paſſing himſelf off for a peer, and thus deceiving the father of a lady whom he loves, and obtaining his conſent by this impoſture.

ART. 18. *The School of Reform; or how to rule a Huſband. A Comedy in five Acts, as performed at the Theatre Royal, Covent Garden. By Thomas Morton, Eſq.* 8vo. 88 pp. 2s. 6d. Longman and Co. 1805.

The moſt abſurd, incoherent, improbable, impoſſible tiſſue—But hold.—There is nothing characteriſtic in theſe expreſſions. They apply, almoſt equally, to every modern Engliſh Comedy. Let us endeavour to be more deſcriptive.

"*Lord Avond.* What my wife?—my child?—both, both reſtored?—O All-merciful! Accept my contrition, deign to receive my gratitude. (*The curtain ſlowly falls, while Lord Avondale kneeling, lifts his hands to heaven. Emily leans on the ſhoulder of Frederick, who with one arm infolds her, while the other points with affection to Lord Avondale. Julia takes the other hand of Emily. General Tarragan reſts on his ſtick, with his handkerchief to his eyes. Tyke, with joyful ſatisfaction, points to the group.*")

To this concluſion is brought, after the true German ſtyle, the long abſurdity of the play. The implied moral of which is, that Lord Avondale, one of the moſt degraded ſcoundrels that ever diſgraced a ſtage, is ſuppoſed in a moment to be in the way to pardon and perfectibility, becauſe he had, moſt impoſſibly found both his wife and ſon, in a moment; both of whom he had abandoned, and the former of whom he had endeavoured, by the cruelleſt means, to deſtroy. Formerly Dramatiſts attempted to expreſs

expreſs the feelings of their characters in writing, now it is all reduced to "inexplicable dumb ſhew." Formerly they drew characters; now they daſh out a few caricature features, without regard to conſiſtency or even poſſibility.

How ſtrange! that in ſuch a ſtate of ſociety as now ſubſiſts in Britain, the Art of Tragedy ſhould be relinquiſhed, and that of Comedy as completely loſt as if it had never exiſted!

ART. 19. *Hearts of Oak. A Comedy in five Acts, as performed at the Theatre Royal, Drury-Lane. By John Til Allingham.* 8vo. 2s. 6d. Ridgway. 1804.

This is a moſt inartificial performance, and how it could linger out the few ſhort nights it did, is more than can be eaſily comprehended. The moral is however good, and the ſentiments chaſte and unobjectionable. Why it ſhould have been called Hearts of Oak, is not ſo obvious. The Honeſt Iriſhman, would have been more rational and proper.

NOVELS.

ART. 20. *The Duelliſts; or, Men of Honour: a Story calculated to ſhew the Folly, Extravagance, and Sin of Duelling. By William Lucas.* 12mo. 183 pp. 3s. 6d. Cundee. 1805.

The folly and impiety of duelling have in vain been demonſtrated by philoſophers and divines: for, alas! the practice has not ceaſed! To paint its atrocious guilt, and illuſtrate its fatal tendency is the laudable purpoſe of the writer before us; who, in a ſhort tale, has diſplayed the character of a true Chriſtian, not only rejecting this practice in his own conduct, (though on all proper occaſions a man of undaunted courage) but making converts from among thoſe whoſe ſentiments were the moſt adverſe to his own. The incidents of this ſtory are few, but ſome of them are intereſting, as the following extract (which cloſes a long argument on the ſubject of duels) will evince.

"Well, then, to cloſe the argument," ſaid the officer, "let the evil of duelliſts reſt upon themſelves. The world, at all events, ſuffers but little from them."

"And are you," ſaid Mr. Barclay, "ſo enamoured of *ſelf*, as to have no regard for the feeling of your ſurviving friends?—It was but laſt night that I met an object, moaning on her way. I heard her complaining to a hapleſs child, and talk of wanting bread. I addreſſed her, and beſtowed my mite.—She told me her ſad tale.—It was brief, yet, full of intereſt. Her huſband had been a ſurgeon in the army, and had fallen in a duel on the continent."

"His name?" ſaid the ſoldier, with ſtrong emotion.

"Mountain!"

"Mountain!" ſaid Mr. Barclay.

"Sacred heaven!" exclaimed the other, and ſtarting from his ſeat, "you have pierced me with remorſe!—I am his murderer?"

"Mr. Barclay fixed his eyes upon him with reproach; yet mingled with pity. He remained ſtationary for a time; his countenance tranſmitting the feelings of his mind. At laſt he graſped the hand of Mr. Barclay, and exclaimed, "Chriſtian; I reverence thy virtue!—O! thou haſt ſoftened my callous heart!—thou haſt arouſed my dormant conſcience!—I am awake, and am a man!—But, ah! how full of guilt!—canſt thou admit me to thy friendſhip?"

"Riſe!" ſaid Mr. Barclay, embracing him, and ſcarcely able to articulate for joy, at his repentance, "riſe, my brother! this is indeed a triumph!—now art thou indeed *a man of honour!*—A higher power has now made thee aſhamed of error, and in love with truth." P. 81.

The remainder of this dialogue, in which the duelliſt is completely converted, is alſo highly intereſting. We think this author's hero, Mr. Barclay, rather too ſolemn and ſententious for ſo young a man. His ſentiments, however, are thoſe of truth, and are, in general, expreſſed with nervous eloquence; his good offices procure happineſs to all around him, and he is at laſt made happy himſelf in the poſſeſſion of an amiable woman, whom he had reſcued from poverty and wretchedneſs. Upon the whole, we have received much pleaſure from this little work. It manifeſts the beſt intentions, and is executed with ſkill and ability.

ART. 21. *Belville Houſe; a Novel in two Volumes.* 8vo. 8s. Chapple. 1805.

A fair friend of ours, and of great experience and ſagacity in the novel line, happened to call the other morning, whilſt Belville Houſe was on the table in the act of being read—"Oh dear Mr. Reviewer!" exclaimed the lively creature, "have you read Belville Houſe?" "No madam, have you?" "Oh yes, ſir, indeed I have, and I hope you will ſpeak favourably of it, for I have found it very amuſing." As our female friend is a reſpectable judge in theſe matters, the reader and the author ſhall mutually have the benefit of her opinion.

ART. 22. *The Secret. A Novel; in four Volumes. By Iſabella Kelly, Author of Madeline, Abbey St. Aſaph, Avondale Priory, Era, &c. &c. &c.* 2 Vols. 8vo. 18s. Longman, Hurſt and Rees. 1805.

It requires no moderate portion of ſkill and ingenuity to contrive and execute any fable with the appearance of novelty through a proceſs of four volumes. This is, however, done in the

the performance before us, beyond the ordinary merit of similar undertakings. We should however be somewhat inclined to make a change in the title, &c. of this work, not The Secret, but Secret upon Secret, for the secret is the fertile parent of many secrets, and these again multiply into various ramifications. The whole, however, is entertaining, and deserves a respectable situation in the circulating library.

ART. 23. *The Hop-Bay, or, Idalia's Grove. A Novel, by Peter Pindar, Jun. Esq.* 12mo. 6s. Chapple. 1804.

It is beyond our ability to penetrate into the meaning of this rhapsody. Whether it is intended as a satire upon the unmeaning, turgid stuff, which, under the name of novels, daily issue from the press, or whether it is a plain, dull, serious attempt at novel writing, cannot easily be decided. One thing is, however, obvious enough, that from the beginning to the conclusion it is all—*nonsense*.

MEDICINE.

ART. 24. *Observations on Water, with a Recommendation of a more convenient and extensive Supply of Thames Water to the Metropolis, and its Vicinity, as the best Means to counteract Pestilence, or pernicious Vapours. With an Appendix addressed to the Gentlemen Subscribers to the intended South and East London Water Works. By Ralph Dodd, Civil Engineer.* 12mo. 116 pp. 2s. 6d. Cook, Power, &c. 1805.

A long and desultory dissertation on the utility of water for preserving the human body in health, and for various other purposes, but containing only common-place observations, serves as an introduction to the reports addressed to the subscribers to the intended South and East London water works. In the reports the writer seems principally solicitous to impress on the minds of the proprietors the vast profit likely to accrue from the speculation; the comparative easiness of the expence, and the largeness of the revenue to be derived from it. None of the calculations, however, on which the estimate of the expence or profit of the undertaking are founded, being given, and the arguments used in recommending them being such as might, with equal propriety, be applied to any other similar schemes, no opinion can be given of their correctness.

The plan for making a tunnel to pass under the Thames, from Gravesend to the opposite side of the river, projected by this gentleman, which is, we find, abandoned, might, he tells us in a note, have been completed, if the execution of it had been confided to one competent person; there were, it seems, too many meddlers; too many cooks spoiled the broth. We are not dis-

posed to deny the practicability of such a work, but the expence must have been prodigiously greater than what it was estimated; the proprietors are therefore fully justified in desisting from the works, as it was better for them to sacrifice 30,000l. the sum said to have been subscribed, than to expend 200,000l. to obtain a revenue, which would not have paid the common interest for a fourth part of the money.

ART. 25. *The Domestic Medical Guide, in two Parts. Part I. The Family Dispensatory; or, A complete Companion to the Family Medicine Chest. Part II. The modern domestic Medicine, comprehending the most approved Methods of treating and obviating the different Diseases that assail the Human Frame; with the most important Information relative to the Cure of those chronic Diseases which have been generally considered incurable. 3d Edition, considerably enlarged and corrected. By Richard Reece, M. D.* 8vo. 500 pp. 9s. Longman, Hurst, Rees and Orme. 1805.

Besides corrections and alterations, the author has made considerable additions to this impression of his Medical Guide. The part of the title promising important information, relative to the cure of certain diseases hitherto deemed incurable, has a reference to the method recommended by Dr. Lambe, of giving such patients the Malvern water, or water which has been purified by distillation. The alterative properties of this simple substance, our author is enabled, he says, from experience to affirm, to be superior to those of any known medicine. As he gives a more detailed account of the mode of administering the water than we find in the publication of Dr. Lambe on the subject: see our last number, p. 311, the following passage taken from p. 176 and 7 of this volume may not be unacceptable to our readers.

"It may appear extraordinary," the author says, "that an article so perfectly innocent, should be capable of curing the most formidable disease (cancer) that assails human nature; but simple as it may, on the first view, appear, I am persuaded that it is a more powerful alterative than any article in the materia medica. In cancerous complaints, the use of distilled water changes the blackish appearances, and fetor of the stools. It alters the peculiar countenance of the patients, prevents the dark incrustation of the teeth, and corrects the fetor of the breath. It promotes digestion, and prevents the acid corruption of the food in the stomach and bowels, thus promoting the production of a more healthy chyle. By continuing the process for months, the constitution is renovated, and the disease destroyed. "But to produce this change," the author continues, "distilled water, or the Malvern water, which is found to be equally pure, must be employed

ployed in every article of diet, for tea, broth, pudding, &c. and for boiling their meat. It must also constitute the principal part of their drink. If beer is drank it must be made with it. Genuine claret, perry, or cyder may be allowed in moderate quantities, but port wine and spirits must be abstained from. The diet should principally consist of milk, vegetables, and a small proportion of animal food."

The author has two patients, with cancer, under his care, who have received so much benefit, he says, from this regimen, that he has no doubt, but in a short time they will be completely cured. We do not, however, entertain such sanguine expectations of the efficacy of the specific; nevertheless as the process is easy, and perfectly safe, it is desirable it should be subjected to numerous trials, by which its real value may at length be ascertained.

ART. 26. *Report on the Progress of Vaccine Inoculation in Bengal, from the Period of its Introduction in November, 1802, to the End of the Year 1803; with an Appendix submitted to the Medical Board at Fort William. By John Schoolbred, Superintendant-general of Vaccine Inoculation.* 8vo. 93 pp. 2s. Blacks and Perry, London. 1805.

To the account we have before given of this report, see Vol. XXII, p. 55, which was printed at Bombay, under the direction of Dr. Kier, in the year 1803: we have only to add, that the whole number of persons who had been inoculated with the cow-pock matter, in India, to the 31st of December, 1803, was 11,166, and that they all passed through the disease with perfect safety.

DIVINITY.

ART. 27. *Religion essential to the temporal Happiness of a Nation. A Sermon preached at Grantham, Aug. 11th, 1805, before the Boston Loyal Volunteers, on permanent Duty there. By Samuel Partridge, M. A. F. S. A. &c. Chaplain to the Corps.* 8vo. 1s. Rivingtons. 1805.

At p. 81 of our present volume, we noticed the second edition of Mr. Partridge's "Sermons, altered and adapted to an English Pulpit, from French Writers;" and we then made an observation which had been omitted in our former account, concerning the author's attention to his duty, as *chaplain of a corps of volunteers.* In the sermon now before us (greatly altered from *Bertheau*, tom. ii. p. 1.) we find another instance of the same attention.

From Pſa. xxxiii. 12. the preacher ſhows that *religion is eſſential to the temporal happineſs of a nation.* The diſcourſe is chiefly occupied in removing a common and plauſible objection:—"But here you may aſk (for it is a difficulty which naturally preſents itſelf to the mind) 'by what means have moſt of the great and flouriſhing empires of the world been formed? Has not their aggrandizement uſually been effected by fraud, injuſtice, violence, and uſurpation? And, if they muſt have reſpected the maxims of religion, and the rights of other nations, would they not have renounced all thoſe advantages which led them to power and glory?'—To this objection I anſwer, by laying down four limitations of the propoſition of the text, that "bleſſed is the nation whoſe God is the Lord." We have not room for producing theſe limitations, but we ſhall gratify, we think, our readers with the *peroration*, which is evidently very different from that of the French preacher; and which may ſerve to ſhow the degree of Mr. P.'s ſucceſs in adapting his ſermons to an Engliſh pulpit.

"Such is the doctrine contained in the text, "bleſſed is the nation whoſe God is the Lord." In diſcuſſing and proving the truth of this doctrine, I have ſtated many circumſtances, that muſt ſtrongly have reminded you of the public happineſs which we of this nation ſtill continue to enjoy. But let us remember always, that "the Lord is with us only while we are with him; and that, if we forſake him, he will forſake us." Let us conſider then moſt ſeriouſly, with what evils we are now threatened by a hoſtile people, ſtill in array againſt us, under a moſt ambitious and ſanguinary chief; and let the thought of theſe things revive and awaken our fainting piety, and ſend us to "ſeek the Lord while he may be found of us." I will indulge the pleaſing hope, that we are thus rightly diſpoſed; and, inſtead of reproofs, I will conclude with happy wiſhes and forebodings.

"May our gracious ſovereign receive, in his latter days, the fruit of his pious and exemplary life! and may the nations of the world find that ſafe and ſtable PEACE which he and his people have ſo long exerted themſelves to obtain! May his fleets and armies, under the divine bleſſing, ſubdue that inordinate ambition which is ſeeking to reduce under one dominion the powers of Europe, and of the world! May his miniſters, his counſellors, and his auguſt parliament, proſper all his deſigns, by their wiſdom, and fortitude, and unanimity! And may all of us, my brethren, —not excluding our enemies—peace being eſtabliſhed throughout the world, live in tranquillity and charity; ſerving God, without fear, all the days of our life! And finally, may we meet again, through God's mercy, in that abode of glory and bleſſedneſs, which has been opened to, and prepared for us, by the GREAT REDEEMER of our ſouls!" P. 23.

ART.

ART. 28. *The Order for the Visitation of the Sick, from the Book of Common Prayer; interspersed with Prayers, Exhortations, and Interrogatories, taken from different Authors: together with some Observations and Directions which may be useful towards a due Performance of that important Duty: designed for the first four Visits. With an Appendix, containing a few Prayers, which may, according to different Circumstances, be profitably used by the Sick themselves. By Richard Mant, D.D. Rector of All-Saints, Southampton, and of Fonthill-Bishop's, Wilts.* 12mo. 107 pp. 1s. 6d. Rivingtons. 1805.

We consider this as a most judicious compilation. The office for the Visitation of the Sick is given, divided into four visits, with prayers, interrogatories, and exhortations, sanctioned by the venerable names of *Kenn, Warren, Wilson, Nelson, Kettlewell, Gibson, Dodwell, Hearne, Stonhouse,* and others. Dr. Mant seems to think too humbly of himself and his tract, when he considers it as presumption in him to offer this aid to the elder part of his brethren. Whatever they may have provided for themselves, to use on such occasions, it is very little likely that they should, in general, have drawn up any thing so judicious as what is here offered. Respecting the younger clergy, he ventures so far as to say "perhaps I may be entitled to a small share of acknowledgement from my younger brethren, who will here find exhibited to them, not only a form, or if a form, a pattern to be improved upon, for their first visits to a sick person;—not only some occasional prayers for them to recommend to the private use of the sick, but also the names of some authors, to whom they may have recourse, and from whom they may receive such information and assistance in qualifying themselves for the due discharge of so solemn a service."

All this, and much more, may, with ample propriety, be said of this tract, which is indeed of a most edifying and useful kind.

ART. 29. *The Destruction of Jerusalem an absolute and irresistible Proof of the divine Origin of Christianity: including a Narrative of the Calamities which befel the Jews, so far as they tend to verify our Lord's Predictions relative to that Event. With a brief Description of the City and Temple.* 8vo. 96 pp. 2s. 6d. Sael. 1805.

A very important and convincing part of the Bishop of London's Lectures on St. Matthew, is the application of our Saviour's prophecy in the xxivth chapter of that Evangelist, to the siege and destruction of Jerusalem. This author, (who signs himself G. H.) considers the whole subject more at length, inserts the history of the siege from Josephus, and endeavours to bring to a demonstration the proof drawn from this fulfilment.

The author has ventured even to introduce the prodigies recorded by Josephus, to have what weight they may, though there is no doubt that some of them have very much the air of fiction.

The tract is certainly well calculated to be useful, as it gives, in a small compass, what must otherwise be sought in larger books. A very forcible and just exhortation to public piety concludes the publication; and though one or two expressions in it seem to betray a religionist of the class of Cowper, nothing exaggerated in doctrine, or censorious against those of less enthusiastic minds, has been suffered to appear in it.

ART. 30. *A Charge delivered at the Primary Visitation of the Reverend the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Reverend Charles Daubeny, Archdeacon of Sarum.* 8vo. 32 pp. 1s. Rivingtons. 1805.

What claims the present Archdeacon of Sarum possesses, to peculiar attention from the members of the Church, can be unknown only to those who are regardless of the welfare of the Church, or of its contests with very unjust assailants. Mr. Daubeny has wielded, with great skill, the weapons of Truth, Reason, and Scripture, against the votaries of unlimited Calvinism, and the unwearied slanderers of the Church and Clergy of England: such at least of the Clergy, as are untainted with those errors, and will not pronounce condemnation upon thousands to whom Christ has promised salvation. These works of the worthy Archdeacon have been duly noticed by the British Critic, and consist (beside occasional discourses) of his "Guide to the Church *," his "Appendix to the Guide †," his "Vindicæ Ecclesiæ Anglicanæ ‡," and his "Trial of the Spirits ‖" These, and a Volume of Excellent discourses §, have all demanded our notice, and deserved our commendation; and we sincerely rejoice to see so worthy a labourer in the vineyard honourably advanced to a situation, which may give new weight to his discourses, and new force to his example.

The present Charge, preserving "the due medium between an affected humility on the one hand, and the assumption of an unbecoming consequence on the other," is divided into two principal parts. In the first, he consults the elder Clergy on the means of giving the best effect to his office, in the relaxation of the present times; and, in the second, he admonishes the younger part of his brethren how to give the best operation to their ministry under the actual circumstances of Religion. In the

* Brit. Crit. vol. xi. p. 549. † Brit. Crit. vol. xv. p. 239. ‡ Brit. Crit. vol. xxiii. p. 591. xxiv. p. 24. ‖ Brit. Crit. vol. xxiv. p. 244. § Brit. Crit. vol. xx. p. 390.

first

first part he speaks like a sincerely zealous, in the second like a truly wise and prudent officer of the Church. The present times are thus characterized, in a religious view, by this judicious observer.

"The character, by which the present day is distinguished, is a relaxation of religious sentiment, which has generated, more or less, a licence of opinion inimical to existing establishments; by inculcating a dangerous belief, that his own private notions, however imperfectly formed, provided they are sincerely maintained, are to constitute the standard of his own actions. This principle, which superfedes the experience of all ages, and the wisdom of every human institution, though inadmissible under (because incompatible with) any civil Government, is still considered as a principle which may be safely exercised without controul in the affairs of Religion. It is not my present business to mark the line within which this principle of private judgment may be exercised; but after adverting to its present prevailing influence, in the production of an almost total indifference with respect to all modes of worship, to point out, consistently with my duty, the means best calculated to counteract the evil to which it too generally leads." P. 11.

To say that this duty is admirably performed in the remaining part of the Charge, is sufficient to point out its great merit.

ART. 31. *A Sermon on the Religious Advantages offered by the Church of England to the Members of the Communion. Preached at St. Mary Le Bow, on St. Mark's Day, April 25, 1805, in conformity with the Will of the late Mr. John Hutchings, by the Rev. Thomas White, A. M. of Queen's College, Oxford, and Minister of Welbeck-Street Chapel, by St. Mary-le-Bone.* 8vo. Price 1s. Hatchard. 1805.

The pious founder of this annual sermon required instructions to be given on the excellency and use of the Liturgy of the Church of England, shewing that great advantages must necessarily accrue to the poor children educated in the doctrines and principles of the said church.

This is a very sensible and pious discourse, in which suitable and forcible arguments are introduced; and the object for which the sermon was instituted, effectually answered.

ART. 32. *Interesting Conversations on moral and religious Subjects, interspersed with a Narrative. By a Lady.* 8vo. 5s. Williams and Smith. 1805.

We should hardly imagine this book to have been written by a lady, but be it written by whom it may, it is a most sensible, judicious, and pious work. The arguments and sentiments of our

holy religion, in oppoſition to thoſe of what are called the rational and liberal diſſenters, are introduced with great force and ſucceſs, and interwoven in a narrative of domeſtic occurrences in which no violence is done to probability. They who would bring revelation to the ſtandard of reaſon, and not reaſon to the ſtandard of revelation, will do well to peruſe this little volume carefully and often. If we do not, in every minute point, coincide with this author's ſentiments, particularly with regard to extemporary preaching, and one or two others, we think ſo highly of the ſpirit and the principles conſpicuous in every page, that we have no reluctance in pronouncing it worthy of the higheſt commendation.

POLITICS.

ART. 33. *Remarks on the probable Conduct of Ruſſia and France towards this Country; alſo on the Neceſſity of Great Britain becoming independent of the Northern Powers for her Maritime Supplies, and recommending (as the only Means of attaining that moſt important Object) the Encouragement of the Britiſh Shipping Intereſt, and the Cultivation of Naval Stores in Upper and Lower Canada; including Obſervations on the Report of the Society of Ship Owners; the Commerce of the Mediterranean, the Canal, Wet Docks, and other Improvements in the Port of London, and on the Britiſh Settlements in North America. Dedicated to the Right Hon. William Pitt.* 8vo. 107 pp. 3s. Aſperne. 1805.

The prolix title-page to this pamphlet enables, and indeed obliges us to be more brief than we otherwiſe ſhould be, in deſcribing its contents. They are, however, ſo multifarious, that it is not eaſy to comprehend them in one general character. One of the author's objects, which we cannot conſider as laudable, is to excite a jealouſy againſt our ally, the Emperor of Ruſſia, and to prove that power to be almoſt as hoſtile to us as France. Nothing, we conceive, need be ſaid to expoſe ſo pernicious a doctrine. It may, indeed, be good policy to encourage the importation of timber, and other naval ſtores, from our American colonies, but whether ſupplies from the northern countries of Europe could be wholly diſpenſed with, is a ſerious queſtion, which we will not here diſcuſs. The hardſhips impoſed on the ſhipping intereſt, and a conſequent decreaſe in the tonnage of Britiſh ſhipping are much inſiſted upon, but, as we believe, with little or no foundation; and indeed the author founds moſt of his aſſertions on the authority of anonymous writers in the newspapers. Much is alſo ſaid againſt relaxations in the navigation laws, againſt the heavy duties on ſhipping, againſt the wet docks, and indeed againſt almoſt every late invention and regulation

tion that respects trade. Upon the whole, this is a desultory tract, containing little or no forcible reasoning, useful suggestion, or novel information.

MISCELLANIES.

ART. 34. *An historical and descriptive Account of the Royal Hospital, and the Royal Military Asylum at Chelsea: to which is prefixed an Account of King James's College, at Chelsea. Embellished with Engravings, and interspersed with Biographical Anecdotes.* 12mo. 115 pp. 3s. 6d. Faulkner, Chelsea; Egerton, London. 1805.

Of this publication little more need be said than that it relates to two noble and interesting national institutions, one of which (the asylum for the children of soldiers) originated during the present reign, and that it appears, so far as we are enabled to judge, authentic and accurate. The long account of King James's College, (for polemical divinity) and all its members, was not, we think, called for by the occasion. A slight notice might have been sufficient, as the institution has long ceased.

ART. 35. *A Map, illustrative of the Changes of the Planet Venus, in respect to her apparent Situation in the Heavens, (as seen from the Earth,) East or West of the Sun; and whereby she becomes successively an Evening and a Morning Star.* 8vo. 12 pp. 1s. Allen. 1804.

Nothing more can be said of this little tract, than that it is extremely clear and illustrative of the subject. The only fault is, that, in the explanation of the map, it gives the astronomical marks for the Sun, Venus, &c. instead of those by which they are distinguished in the map itself, where the Sun is represented by a flaming figure in the centre, and Venus by a small orb, not by ☉ and ♀.

The four last pages of the tract are occupied by proposals for "a small classical treatise, being a genealogical History of the most celebrated heroes of ancient Greece, from Japetus, (or Japhet, the son of Noah), to the recovery of the Peloponnesus by the Heraclidæ."

ART. 36. *The Horrors of the Negro Slavery existing in our West India Islands fully and ably demonstrated from Official Documents recently presented to the House of Commons.* 8vo. 1s. Hatchard. 1805.

Some atrocious examples of negro sufferings are here brought together and published, without doubt, from benevolent and worthy motives. For our parts, nothing is necessary to increase our

our detestation of the thing itself, although we do not undertake to pronounce as to the expediency of its immediate and abrupt termination.

ART. 37. *A Plan for the Establishment and Regulation of Sunday Schools: to which is prefixed, An Address to the Public on their Importance and Utility, with an Appendix, containing ruled Forms of Books for keeping a methodical Account of the Scholars.* 8vo. 2s. 6d. Kent. 1805.

The author of this tract, a zealous friend to the establishment of sunday schools, has here given some judicious rules for their better regulation and conduct. He gives his opinion separately on their importance, their place of meeting, hours of attendance, business, teachers, superintendants, visitors, &c. &c. Some very useful hints are given, which will merit the attention of those, for whose examination the work is intended.

ART. 38. *The Thespian Dictionary; or Dramatic Biography of the present Age; containing Sketches of the Lives, Lists of the Productions, various Merits, &c. &c. of all the principal Dramatists, Composers, Commentators, Managers, Actors and Actresses, of the United Kingdom: interspersed with numerous Original Anecdotes, forming a compleat Modern History of the English Stage. Second Edition, with considerable Improvements and Additions.* Small 8vo. Chapple. 1805.

Dramatic authors and popular actors will form a topic of inquiry, as they are a source of amusement in every civilized nation; and we seldom mix in any tolerably informed society, where the lives, characters, and respective merits of these persons (especially of actors) do not furnish the most frequent subject of conversation; consequently a work like the present is very convenient as a book of reference to every person of the least taste and curiosity. Many a critic, at least, equal to *Dic Minim* (so well described in the Idler) might be formed from the diligent perusal of it; and the *Box Lobby-Loungers* (as they are called) might be enabled to attend with real profit, to the performance, instead of annoying and disturbing the few persons who do. We have read many of the articles in this dictionary, and have found them, so far as we could judge, as accurate as can be expected. The dramatic anecdotes are numerous; and the whole forms an entertaining and not uninstructive work.

ART. 39. *Prospectus of a Work, intitled, A Philosophical and Experimental Inquiry into the Laws of Resistance of Non-Elastic Fluids, and Cohesion of Fibrous Solids, as far as either is connected with the Theory, or Practice of Naval Architecture. Also Political and Commercial Strictures on the Comparative State of Naval*

Naval Architecture in Great Britain and India, in Three Parts. Part I. A View of the present State of Oak Timber in England, the Causes of its Scarcity, with the Prospect of a future Supply. Part II. A View of the Timber Trade of India, with a Plan for its Improvement, so as to obviate the increasing Scarcity of Oak Timber in England. Part III. A View of the present State of Naval Architecture in India, shewing in general the vast Resources in Naval Staples, contained within the British Dominions in that Country; from the due Cultivation of which, it is presumed, Great Britain might be rendered effectually independent of the northern Nations of Europe, for the means of supporting her Navy. The whole to conclude with an Address to Jacob Bosanquet, Esq. Chairman of the Honourable the Court of Directors, on the Advantages which the Honourable East India Company, in particular, would derive from the Extension, Improvement, and liberal Encouragement of the Naval Resources of British India. In Two Volumes, Quarto. By Alex. Mackonochie, Esq. of Bay-poor, near Calicut, Malabar. T. Egerton. 1805.

The subject of the work, of which the above is a prospectus, is of the highest importance to this as a maritime and commercial country; and so highly do we think of the author's abilities, that we look forwards to the final accomplishment of his undertaking with particular satisfaction.

ART. 40. *The History of England; related in familiar Conversations by a Father to his Children: interspersed with Moral and Instructive Remarks and Observations on the most leading and interesting Subjects; designed for the perusal of Youth. By Elizabeth Helme.* 2 Volumes. 12mo. 7s. Longman. 1804.

This writer is entitled to much and great commendation for various useful works for the benefit of juvenile readers. The history of their own country cannot be considered as the least important part in the education of youth; and should be made, perhaps more frequently than it is, a portion of their daily and familiar application. The present undertaking is well adapted to the purpose, and is rendered engaging by the easy and agreeable dialogue in which the most important facts of British history are communicated.—It is also a very cheap publication.

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Many perhaps would be glad to purchaſe the Narrative without the Plans, which are only eſſential to thoſe who wiſh to follow with accuracy the progreſs of the Military Expedition.

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"It will not ſeem a very natural manner of commencing a courſe of letters to a friend, to enter formally on a ſubject, in the firſt ſentence. In excuſe for this abruptneſs it may be mentioned, that an introductory letter went before that which appears firſt in the ſeries; but as it was written in the preſumption that a conſiderable variety of ſubjects would be treated in the compaſs of a moderate number of letters, it is omitted, as being leſs adapted to precede what is executed in a manner ſo different from the deſign.

"A remark or two ſeems requiſite reſpecting the following eſſays taken ſeparately—There may be ſome reaſon to apprehend that the ſpirit of the third will appear ſo different from that of the

the ſecond, as to give an impreſſion of ſomething like inconſiſtency; the former appearing to aſſert the poſſibility of achieving almoſt every thing, the latter, to deny the poſſibility of achieving ſcarcely any thing. It is preſumed however that an attentive reader will perceive the cauſe of this to be, not any contrariety between the principles of thoſe eſſays, but merely the contraſt between an animated, and a gloomy, ſtyle of illuſtration. To a certain degree, the nature of the ſubjects rendered this contraſt inevitable. If it is thought too ſtrong, the writer is willing to appeal to the experience of reflective men, whether they have not often perceived the train of ſentiments, and of recollected facts, which were ſtrictly appropriate to the principles of one ſubject, ſo uncongenial with thoſe which they had previouſly felt appropriate to another, as to excite a doubt whether the opinions, which they adopted in the latter inſtance, did not amount to a rejection of thoſe, which they had aſſerted in the former; till, on examination, they have been ſatisfied of their conſiſtency. The mind naturally ſeeks the ſtrongeſt illuſtrations of a ſubject, and the ſtrongeſt manner of illuſtration neceſſarily diſplays the principles of that ſubject in their *extreme* character,

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Abrégé de la Geographie moderne, redigée ſur un nouveau Plan, trad, de l'Angl. de Pinkerton, par Buache. Gros 8vo. Cartes 14s.

Hiſt. du Corps Imperial du Genie, par Allent. 8vo. 12s.

Diſſertation ſur l'Ordonnance de l'Infanterie, par Meunier. 8vo. 4s.

Precis hiſtorique de la derniere Expedition de St. Dominque, depuis le Depart de l'Armée des Côtes de France juſqu'à l'Evacuation de la Colonie ſuivi des moyens de Retabliſſement de cette Colonie, par Laujou. 8vo. 5s.

Precis des Operations générales de la Diviſion Francaiſe au Levant, Barpelaire. 8vo. Cart.

CLASSICS,

JUST IMPORTED BY LUNN.

Comment. in orat. Cic. pro M. Marcello cum appendice de orat. pro Q. Ligario; auctore B. Weiſſe. 8vo. Lips. 1805.

Animadverſiones in Juvenalis Satiras; auctore Heinecke, Halis Sax. 8vo. 1804.

Claſſici Romanorum Scriptores cum comment; Voll, v, vi, vii, Gottingæ. 1804.

Homeri Odyſſea: ed. nov. in uſum Schol. Halæ. 1805.

Commercii Epiſt. Leibnitiani Specimina; edidit Feder, Hannoveriæ. 1805.

Nov. Teſtamentum Græce; cura Aug. Schott. Lipſ. 1805.

Cic. Tuſculanæ Diſput.; cura Rath; Hal. Saxon. 1805.

ACKNOW-

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

The *authors* (we did not know that the plural form was requiſite) *of Flim-Flams*, have ſent us a note, in which they inform us, that *Eubante Tirinzio* is the appellation of Mr. *J. C. Walker*, author of the *Memoir on Italian Tragedy*, as well as of *Mr. Mathias*. It may be ſo, which we cannot now enquire; but our remark (September, p. 298) muſt be aſcribed entirely to the obſcurity of their own note, in which they certainly *ſeemed* not to conſider thoſe words as appellatives at all. The ſame note announced a new edition of *Flim-Flams*, with many novelties: but alas, we had reviewed the firſt edition, and printed our critique, before we received this intimation.

HISTORICUS may be aſſured that the Work he enquires after is not abandoned.

The Chart of the Canon of Scripture, mentioned in our laſt, p. 283.

The title is this, "A Table of the Evidence of the Authority and Perfection of the Canon of Scripture."

The Table is dedicated to Sir William Aſhburnham, Biſhop of Chicheſter, by J. Atkinſon. Printed by G. Scott. London. 1773.

It contains in parallel columns, for each book of the New Teſtament, the citations of every ſacred writer, from Barnabas, A. D. 72, to St. Chryſoſtom, 393. With a general view of the Canon of the Old Teſtament beneath; and, in the left-hand margin, a liſt of apocryphal books, explanations, &c.

LITERARY INTELLIGENCE.

Mr. *Frend's Annual Volume of Evening Amuſements* is in the preſs, and will be out in the courſe of this month. This volume for 1806 is conſtructed on a ſimilar plan to the foregoing volumes, but gives the fixed appearances in the heavens in ſuch a manner, that it may be conſulted without any material error for a century. At the time that he points out the means of amuſing perſons with the objects preſented to their view every night without doors, he gives them employment within, which is eaſy of inſtruction, and will materially advance their knowledge both in geography and aſtronomy.

Miſs

Miſs Hawkins, daughter of the late Sir John Hawkins has in the preſs a tranſlation of the German work, *Siegewart*, a domeſtic tale.

Miſs Knight's *Latium*, or the *Country about Rome*, with plates from deſigns by the authoreſs, is almoſt ready for publication.

Mr. Beloe's new edition of the Tranſlation of Herodotus, with large additions and corrections, is completed, and will be published next month.

Mr. Southey has printed one volume of his Specimens of the more modern Engliſh Poets, which we underſtand to be intended as a continuation of Mr. Ellis's plan.

Mr. Cumberland is proceeding very expeditiouſly in the intereſting Memoirs of his own Life.

The *Rev. Edward Nares's Bampton Lectures*, containing a View of the Evidences of Chriſtianity, at the cloſe of what has been called *The Age of Reaſon*, will be publiſhed early in November.

Britton's Architectural Antiquities of Great Britain are proceeding without loſs of time. The ſecond part, containing ſeven highly finiſhed prints of King's College Chapel, is now ready: the third part, containing a Hiſtory of Round Churches, will be publiſhed at Chriſtmas.

ERRATA IN LAST NUMBER.

Page 226, line 1, for *conſequences* read *circumſtances*
——227, — 2 from the bottom, for *treatiſe* read *teacher*
——231, — 32, for *wording* read *meaning*
——233, — 33, — *writers* read *critics*
——234, — 16, — *were* read *was*
——238, — 26, — *deſerved* read *demand*
——240, — 1, — *as* read *or*
——304, — 33, — *as*——*or*
——305, — 33, — *pervades* read *precedes*
——307, — 24, — *heaves* read *hews*
——308, — 25, — *profeſſional* read *profeſſorial*
——311, — 7, — *beſt* read *leaſt*

THE

BRITISH CRITIC,

For NOVEMBER, 1805.

Ων γαρ οἱ θεοὶ προνοῶσι, ἐκείνοις παρασκευάζουσι καὶ συμβούλους ἀγαθὰς αὐτομάτους, καὶ λόγους ἐπιτηδείους καὶ ξυμφέροντας εἰρῆσθαι.

DIO. CHRYSOSTOM.

For thoſe to whom they are propitious, the Gods provide good voluntary counſellors, and words of uſeful import, which are duly ſpoken for their advantage.

ART. I. *A Northern Summer; or, Travels round the Baltic, through Denmark, Sweden, Ruſſia, Pruſſia, and Part of Germany, in the Year* 1804. *By John Carr, Eſq. Author of the Stranger in France, &c. &c.* 4to. 490 pp. Pr. 2l. 2s. Phillips. 1805.

OF this Gentleman's agreeable talent in deſcribing the places he has viſited, and the manners he has obſerved, the public have already had an acceptable ſpecimen; an account of which may be ſeen in Vol. xxii. p. 129, of this work. The countenance which he then received has probably encouraged him to new and better undertakings, for moſt of the preſent volume is employed in repreſenting ſcenes which are ſeldom viſited by Engliſhmen for other purpoſes than thoſe of commerce, or ſpeculations of emolument. The reader will, therefore, here find a very lively and intereſting account of Denmark, Sweden, Ruſſia, Pruſſia, and parts of Germany, which Mr. Carr viſited in the ſummer of the year 1804. The author commences his narrative with the patriotic ardour of an Engliſhman, proud of his country,

and anxious for her glory, though desirous of contemplating man as exhibited in the sterner regions of the north. We follow him, greatly interested by his cheerfulness and vivacity, till we land him safely at Husum; nor shall we suffer him to proceed further, without expressing our cordial sympathy in the sentiment, "that in the first step which an Englishman makes out of his own country, he is sure to meet with something to satisfy him that he cannot find a better."

From Husum the traveller proceeds over the Little and Great Belts to the Metropolitan island of Zealand, describing the villages and peasantry of Denmark as he goes along.—The Dane is a good-natured, industrious character, fond of spirits, and what by the way seems a paradox, rarely intoxicated. We are next detained very agreeably by the description of Copenhagen, and its inhabitants, and here we shall present the reader with our first specimen of the author's powers of entertainment.

"Copenhagen is a small but very neat city, its circumference between four and five English miles; the streets are broad and handsome; the houses, of which there are about four thousand, exclusive of the quarter belonging to the sailors, and garrisons for three regiments, are generally of brick stuccoed to resemble stone, and some are of free-stone, and in an elegant style of Italian architecture: the shops are in the basement story, and by making no prominent appearance, do not disfigure the beauty of the rest of the building. Such is the case upon every part of the Continent which I have visited. In England, every tradesman's shop is the raree-show of the street, and perhaps it is in allusion to this as much as to any other cause, that our neighbours on the other side of the channel, have pronounced us to be a nation of shopkeepers. The streets are divided by canals, which afford great facility to the transport of goods, but have narrow and inconvenient foot-paths: the population is estimated at eighty-two thousand. La rue de Goths is a beautiful street, and is about three quarters of an English mile long. The Kongens nye Tow, or King's place, which is also the market-place, is a noble, spacious, irregular area, adorned with many fine houses, several of which have been raised since the late fire. The only theatre in the city is here: it was not open during our stay. This building is detached, small but handsome without, and within is elegantly decorated: in the season, the performers play four times in the week, alternately opera and play, which is generally in the language of the country. On account of the vast number of persons who have free admission to it, amongst whom are all marine and land officers, the receipts are but very little, and the deficiency, which is supplied by the king, generally amounts to about one hundred thousand rix-dollars per annum. Upon the whole, the court is not a very munificent patron

patron of the drama, and the performers ſeldom exceed mediocrity. In the middle of the market-place is an equeſtrian ſtatue in bronze of Chriſtian V. but too deficient in merit to attract the notice of a traveller. One of the large buildings in this place is the caſtle of Charlottenberg, part of which is devoted to the royal academy of painting, architecture, and ſculpture; it has eight profeſſors and four maſters: the day for the annual diſtribution of the prizes is the 31ſt of March, the birth-day of the prince, Frederic, who is the patron. Thoſe pupils who obtain the golden medal are ſent to travel at the expence of the crown. Such of the productions of the pupils and profeſſors as I ſaw, did not excite a very high opinion of the arts in Denmark.

"No reſpectable ſtranger can enter Copenhagen without ſpeedily becoming the object of its frank and generous hoſpitality. The day after our arrival enabled us to partake of the hearty profuſion of a Daniſh dinner; it was given at the country houſe of one of the moſt reſpectable inhabitants of the city, and appeared in the following ſucceſſion: ſoups top and bottom, Norwegian beef boiled, ham ſtrongly ſalted, fiſh, pigeons, fowls, ſtewed ſpinnage, and aſparagus; the meat is always cut into ſlices by the maſter of the houſe, and handed round by the ſervants. Etiquette proſcribes the touching of any particular diſh out of its regular courſe, although the table may be groaning under the weight of its covers: this ceremony is occaſionally a little tantalizing. Creams, confectionary, and dried fruits followed: the wines were various and excellent. Our party was compoſed of Engliſh, Norwegians, Flemiſh, Swiſs, Ruſſians, Daniſh, and French: would to heaven that their reſpective nations could for ever be as cordial and joyous as was this chequered collection of their merry natives! The repaſt laſted a formidable length of time: it was two hours of hard ſtuffing in a fog of hot meats. The appetite of the fair ones preſent was far, I might ſay very far, from being puny or faſtidious, but in the homely phraſe, what they eat did them good.

"The Daniſh ladies are *en bon point*, and poſſeſs that frank and generous countenance, which, the moment the eye ſees, the heart underſtands and loves; they much reſemble the higher claſs of Wouvermann's figures, and very largely partake of that gay good humour, which is ſo generally the companion of a plump and portly figure. Having ſaid ſo much in their favour, which they eminently deſerve, I cannot help hinting that they are not ſo attentive to neatneſs of dreſs as their neighbours; they want ſuch a man as Addiſon to rally them with his delicate ſatire out of a ſlovenly habit, which induces them, when they buy a gown, almoſt always to prefer a dark cotton, becauſe *it does not want waſhing*. The Daniſh ladies would immediately feel the force of the remark, without being offended at its freedom. They ſpeak Engliſh with its proper accent, as well as French and German fluently. The Engliſh language forms a prominent part of female education.

"Upon my complimenting a Daniſh lady on her accurate knowledge of the Engliſh language, ſhe ſaid, "We are obliged to learn that, and French and German, *in our own defence*, otherwiſe we ſhould frequently be obliged to ſit mute, which you know is a very unpleaſant ſituation for any woman, for beyond the iſlands," meaning Zealand and Funen, "our language, which is a dialect of the Teutonic, is not underſtood." This I found afterwards verified: upon my return to Holſtein from Pruſſia, a Daniſh ſerjeant, in drilling a recruit from the former place, was obliged to ſpeak to him in German." P. 42.

A great many curious anecdotes are related of the famous battle of Copenhagen, of the gallant Lord Nelſon, and of the bravery of the Danes; the city alſo, and its many important ſtructures, as well as the manners of the people, are deſcribed with conſiderable intereſt. But we do not yet leave Denmark, we accompany the author in a very pleaſant excurſion to Frederickſburg, a royal reſidence, and liſten with much ſatisfaction to ſome anecdotes which are very honourable to the character of the preſent Duke of Glouceſter: pauſe to read ſome elegant verſes on the late Queen Dowager of Denmark; have our enthuſiaſm for Shakſpeare revived by the deſcription of the gardens of Hamlet; and finally, view with indignation the fortreſs of Cronberg, where the unfortunate Queen Matilda was confined. Several pages are occupied with a curious detail of the circumſtances which led to, and which followed that moſt unfortunate tranſaction.

We now croſs the Sound, and enter Sweden; and what muſt be very uſeful to travellers, a table is given of the value of Swediſh money, which Mr. Carr had before done on entering Denmark. The author did not viſit Carlſcrena, the famous Swediſh arſenal, but proceeded directly to Stockholm, deſcribing the intermediate villages, with the manners of their inhabitants. Great praiſe is beſtowed on the hoſpitality, faithfulneſs, and quiet demeanour of the Swedes. The deſcription of Stockholm is calculated to inſpire far greater ideas of reſpect than that not long ſince exhibited by Mr. Acerbi. Our deepeſt ſorrow and moſt heartfelt indignation are excited by the lively repreſentation of the horrid aſſaſſination of Guſtavus III. and his intrepid and heroic behaviour under his ſufferings. The following is an animated account of Swediſh manners.

"An invitation into the country enabled us to contemplate a little of the rural character of the Swedes. In our way we paſſed by the obſervatory, which ſtands upon an inconſiderable eminence in the north ſuburbs: its horizon is too circumſcribed on account of the rocks which ſurround it; and as the artificial heat of ſtoves would

would cloud the glaſſes in the winter nights, which are the beſt for obſervation, it is of very little utility. Our ride to our friends was occaſionally very beautiful, but the funereal heads of our old acquaintances the firs were ever and anon preſenting themſelves, and ſhedding melancholy upon us. The chateau to which we were invited was of wood, ſmall, but very taſtefully fitted up: the grounds, which were very extenſive, were delightfully laid out, and on one ſide rippled the waters of the Mæler, embelliſhed by veſſels of various ſizes gliding upon its tranquil boſom. A ſhort time before dinner was announced, a table was ſet out with bread, cheeſe, butter, and liquours: all theſe good things in this hoſpitable region are conſidered as mere preparatives for the meal which is to follow; amongſt the ſuperior orders this cuſtom is univerſal. Our dinner was in the following order: pickled fiſh, meats, ſoups, fiſh, paſtry, ice, and dried fruits; preſerved gooſeberries formed the ſauce of the mutton, and the fiſh floated in a new element of honey; by the bye it rather ſurprizes a ſtranger to meet with ſo little ſea-fiſh in a country which is waſhed by ſo many ſeas. The herring-fiſhery, which has hitherto been of ſo much importance to Sweden, has nearly diſappeared. To return to our dinner: each diſh was carved and handed round, as in Denmark; a regulation truly delightful to one who abhors carving, and carves badly.

"The ſpirit of French faſhion, but a little diſciplined, reigns in Sweden, and gives a lightneſs and elegance to dreſs: the table, and the furniture, and even their manners, partake conſiderably of its gaiety, except that as ſoon as our amiable and elegant hoſteſs aroſe, upon our riſing at the ſame time, we ſtood ſolemnly gazing upon each other for half a minute, and then exchanged profound bows and curtſies; theſe being diſpatched, each gentleman tripped off, with a lady under his arm, to coffee in the drawing-room. Nothing elſe like formality occurred in the courſe of the day.

"Juſt as we were quitting this ſpot of cordial hoſpitality, we were ſtopped by the appearance of two fine female peaſants from the diſtant provinces of Delecarlia: their ſiſterhood partake very much of the erratic ſpirit and character of our Welſh girls: they had travelled all the way on foot, to offer themſelves as hay-makers; their food on the road was black bread and water, and their travelling wardrobe a ſolitary chemiſe, which, as cleanlineſs demanded, they waſhed in the paſſing brook, and dried on their healthy and hardy frame, which, however, was elegantly ſhaped: the glow of Hebe was upon their dimpled cheeks, not a little heightened by the ſun, "which had made a golden ſet upon them;" their eyes were blue, large, ſweet, and expreſſive; their dreſs was ſingular, compoſed of a jacket and ſhort petticoat of various colours; and they were mounted upon wooden ſhoes with prodigious high heels, ſhod with iron. There was an air of neatneſs, innocence, delicacy, and good-humour about them, which would have made even a bilious ſpectator happy to look upon them.

Unextinguiſhable loyalty, great ſtrength of body, content, and ſweetneſs of temper, beauty of face, and ſymmetry of perſon, are ſaid to be the characteriſtics of the Delecarlian mountaineers, a race rendered for ever celebrated in the hiſtory of one of the greateſt men that ever adorned the hiſtoric page of Sweden, Guſtavus Vaſa. It is thus he deſcribes them, after he has diſcovered himſelf to them in the mines, in the beautiful language of the bard, whoſe dramatic genius has conſpired to render his hero immortal:

——————— here laſt I came,
And ſhut me from the ſun, whoſe hateful beams
Serv'd but to ſhew the ruins of my country.
When here, my friends, 'twas here at length I found
What I had left to look for, gallant ſpirits,
In the rough form of untaught peaſantry.
Yes, I will take theſe ruſtic ſons of Liberty
In the firſt warmth and hurry of their ſouls;
And ſhould the tyrant then attempt our heights,
He comes upon his fate.

Led on by Guſtavus Vaſa, they reſtored liberty to their country, and expelled the bloody tyrant miſcalled *Chriſtian*. Theſe, too, were the peaſants who, having heard in the midſt of their mines and foreſts, that their ſovereign Charles XII. was a priſoner in Turkey, diſpatched a deputation to the Regency at Stockholm, and offered to go, at their own expence, to the number of twenty thouſand men, to deliver their royal maſter out of the hands of his enemies. Their ſovereigns have ever found them the incorruptible and enthuſiaſtic ſupporters of the throne. Surrounded with treaſon and peril, their king has found them faithful amongſt the faithleſs, and never ſought their ſuccour in vain. In conſequence of the terrible defection which appeared in the Swediſh army in the campaign of the year 1788 againſt the Ruſſians, when, owing to the machinations of the Swediſh traitor Sprengporten, who was in the pay of the Empreſs Catherine, the Swediſh officers, although confident of victory, refuſed to march, becauſe Guſtavus III. had commenced the war without conſulting the eſtates, the King was compelled to retire to Stockholm, where the inſolence and intrigues of the nobility threatened the reduction of his regal rights to the mere phantom of ſovereignty. Menaced with revolt and aſſaſſination, this great prince, attended by a ſingle domeſtic, in ſecrecy reached the mountains of Delecarlia, the *immoveable ſeat of Swediſh loyalty*, where, with all that bold, affecting, and irreſiſtible eloquence, for which he was ſo juſtly famed, upon the very rock on which, in elder times, their idol Guſtavus Vaſa had addreſſed them, he invoked them to rally round the throne, and preſerve their Sovereign from the cabals of treaſon. At the ſound of his voice they formed themſelves into battalions, with electric celerity, and encreaſing as they advanced, proceeded under the command of Baron Armfelt to Drottingholm, where they overawed

awed the factious. At this very period, an unexpected diſaſter made freſh demands upon the inexhauſtible reſources of Guſtavus's mind, which encreaſed with his emergencies. The Prince of Heſſe, at the head of twelve thouſand men, marched from Norway to Gottenborg, at the gates of which, at a late hour, the King, having ſurmounted great difficulties in his way through Wermlandia, preſented himſelf, and the next morning ſurprized the Daniſh herald, by informing him in perſon from the ramparts, that ſooner than ſurrender the place, the garriſon ſhould be buried under its ruins, and accordingly ordered the bridge over the river Gothael to be burnt. It is well known, that the wiſe and active mediation of Mr. Elliott, our then miniſter at Copenhagen, prevailed upon the Prince of Heſſe to retire. To return to the Delecarlians: the dreſs of the men is always of a grey or black coarſe cloth, and, on account of the many ſervices which they have rendered to government, and their proved patriotiſm, they enjoy the flattering and gracious privilege of taking the King's hand wherever they meet him: the preſſure muſt ever be delightful to both parties. From the mountains of health and liberty, Guſtavus III. ſelected the wet-nurſe of the preſent King, that, with her milk, he might imbibe vigour and the love of his country. This woman was the wife of a Delecarlian peaſant, lineally deſcended from the brave and honeſt Andrew Preſton, who preſerved Guſtavus Vaſa from the murderers who were ſent in purſuit of him by Chriſtian. The houſes of the Delecarlian peaſants are as ſimple as their owners are virtuous: they have but one hole in the roof, expoſed to the ſouth, which anſwers the double purpoſe of a window and a clock: their meals are regulated by the ſun's rays upon a cheſt, placed beneath this hole on one ſide; or upon the ſtove, with which all the Swediſh houſes are warmed, ſtanding on the other." P. 137.

The account of the Swediſh ladies, though very honourable to their modeſty and delicacy, muſt be allowed to be ſomewhat whimſical, and affords a very ſtriking contraſt even to the lovely females of this country. When they walk out, they are covered with a long gloomy black cloak; they do not even allow their feet to be ſeen; they never look behind them; nor are the moſt intimate friends permitted, on approaching or taking leave, to touch the cherry of their lips. Yet man kiſſes man here, as in other parts of the continent—a filthy and odious cuſtom! Some honourable anecdotes are told of our countryman Sir Sidney Smith.

Our next excurſion is to Upſal, or Upſala, and the mines of Danmora, which are well deſcribed, and ſeveral pages are conſecrated to the fame and memory of Linnæus.

The following neat inſcription to his memory is placed on a monument of Swediſh porphyry:—

CAROLO A LINNE,
Botanicorum
Principi
Amici et Diſcipuli,
1798.

Upſal and its curioſities will agreeably detain the reader, as will the account of the famous chancellor Oxenſtiern, and the facetious anecdote of an Engliſhman and his bad French.

We next prepare to ſail for Swediſh Finland, and the voyage in the iſlands is remarkably picturesque and entertaining. We finally enter Ruſſia, and immediately become acquainted with a new race of beings. A table of the value of Ruſſian coins is again exhibited at this part of the work, the importance of which can only be eſtimated by travellers under ſimilar circumſtances.

Our acquaintance with the capital of Peterſburg, which we next viſit, is now familiar, and the manners of the Ruſſians are intimately known among us; nevertheleſs, the narrative is here ſo agreeably diverſified, ſo many pleaſant anecdotes are introduced, that if we do not meet with an entirely new acquaintance, we find the whole of his dreſs, manners, and acquaintance brightened and improved. The deſcription of the imperial city, the public edifices, manners, language, wealth, &c. with the neighbourhood of the metropolis, occupy many ſucceeding chapters. From theſe we could make various entertaining extracts, but we rather refer the reader generally to the work itſelf, premiſing, that the whole is replete with amuſement. Various anecdotes, entirely new to us, are communicated on the ſubject of the death of the late Emperor, of Catharine, Potemkin, and others, the moſt diſtinguiſhed of the great characters of Ruſſia.

At p. 416, after a moſt delightful ſojourn, we leave the vaſt and mighty empire of Ruſſia, and proceed to Narva, Mittau, and Memel. The writer's vivacity continues unexhauſted, and a multitude of agreeable ſubjects are introduced, illuſtrative of the manners and inhabitants of the Pruſſian monarchy. Dantzig and Berlin ſucceed, and few would chooſe to travel this route unprovided with this publication, which will ſerve to cheer the drearineſs of the road by its pleaſantry, and ſmooth every paſſing difficulty by the information which it communicates. The following lively deſcription of Berlin ſhall conclude our extracts from this very entertaining work.

"Having

"Having refreſhed myſelf, I ſallied into the Linden Walk, which is very broad, is formed of triple rows of the graceful and umbrageous tree from which it receives its name, and is ſituated in the centre of the ſtreet, having carriage roads on each ſide, from which it is protected by a handſome line of granite poſts connected by bars of iron, and illuminated at night by large reflecting lamps, ſuſpended over the centre by cords, ſtretched from correſponding ſupporters of wrought iron: its length is about an Engliſh mile, and preſents at one end the rich portico of the marble opera-houſe, and the palace, and at the other the celebrated Brandenbourg gate, deſigned by Monſieur Langhans from the Propylium * of Athens, and raiſed in 1780. This ſuperb monument of taſteful architecture is a ſtone colonnade, of a light reddiſh-yellow colour, compoſed of twelve grand fluted Corinthian columns, forty-four feet high, and five feet ſeven inches in diameter, ſix on each ſide, leaving a ſpace for the gates to fold between, preſenting five coloſſal portals, through which the park is ſeen in fine perſpective. The wings compoſing the cuſtom and guard-houſes are adorned with eighteen leſſer columns, twenty-nine feet high, and three feet in diameter: the whole is crowned by coloſſal figures of the Angel of Peace driving four horſes abreaſt in a triumphal car, below which are rich baſſo relievos. This moſt elegant ſtructure, and the Walk of Lindens, are unique, and would abundantly repay any traveller for the fatigues of an eight day's journey to behold them. In the walk, although the weather was very cold, ſeveral ladies were promenading without caps or bonnets, and others were riding aſtride on horſeback, according to the faſhion of the country, in a long riding-habit, pantaloons, and half-boots. In the ſtreet ſcarcely any other objects were to be ſeen, than

"the ſoldier and his ſword."

Upon aſcending the gallery of the ſuperb dome of the inſtitution of the poor, in the grand market-place, I commanded the wall of the city, the dimenſions of which are ſmall, I ſhould not think larger than thoſe of Bath; but having been the reſult of one deſign, and in a great meaſure built in one reign, it has the advantage of being regular. The river Spree runs through it, and is adorned by ſome handſome ſtone bridges. The ſtreets are ſpacious, and, to the ſurpriſe of a ſtranger, are well paved for carriages and pedeſtrians, although nature has refuſed to furniſh the country with a ſingle ſtone: this denial has been ſupplied by the policy of Frederick the Great, who made all the veſſels that came up the Elbe, the Hawel, or the Spree, take on board at Magdeburg a certain quantity of freeſtone, and diſembark it at Berlin gratis. The houſes are generally built of brick ſtuccoed, but ſome are of ſtone, in the Italian ſtyle of architecture. The palace of Prince Henry, the brother of Frederick the Great, lately deceaſed, is built of ſtone; but, for want of ornament, poſſeſſes but little attraction for

* Propylæum. *Rev.*

the

the eye: the royal palace is an enormous square pile of the same materials, whose massy and gloomy walls the reigning sovereign has wisely resigned to his courtiers, for a small plain mansion, opposite the common foundery. Mon-bijou, the residence of the Queen Dowager, is a palace, or rather a long gallery, nearly the whole being upon the ground floor, situated on the side of the river Spree, embosomed in a wood and gardens. The Rotunda, or Catholic church, partly designed by Cardinal Alberoni, is a noble edifice, the grand altar of which was made at Rome, and is celebrated for its beauty. Soon after Frederick the Great ascended the throne, he conceived the sublime idea of building a vast Pantheon, in which every description of devotion might, at an allotted time, find its altar. Policy, if not genuine charity, induced that sagacious prince to think that tolerance was necessary to the interests as well as the dignity of a nation; and he was desirous of not only seeing his subjects and followers worship their God in their way, but that, like brothers, they should prostrate themselves before him in the same temple. On account of the state of the treasury, Frederick was successfully advised to drop this benign plan, and it was never afterwards resumed. The generality of the Prussians are Calvinists.

"In the evening after my arrival I went to New Theatre, a superb building, on the entablature of which the following elegant inscription appeared in German, "Whilst we *smile* we mend the manners." All the front of the inside was occupied by the royal box, formed into a saloon, from the centre of the cieling of which a rich lustre descended, and on each side were alabaster vases. The boxes were neat and well arranged. Over the curtain was a large transparent clock; the players were good; the orchestra very full and fine; and the scenery, particularly the drop, or curtain scene, very beautiful.

"The statue of the celebrated general Ziethen, the favourite of Frederick the Great, and one of the greatest and bravest generals of Prussia, is well worthy the notice of the traveller. It is raised in Wilhelm's Platz, or William's Place, upon a pedestal, on three sides of which are basso-relievos, representing the hero on horseback, in some of the most celebrated campaigns, surrounded by an elegant railing: the figure of the general, in his hussar regimentals, is as large as life; his hand is raised to his chin, which was his usual attitude of meditation: it is said to be a strong resemblance, and is a fine piece of statuary. In this little square there are several other statues of Prussian generals, who distinguished themselves in the seven years' war, without any inscription. Upon my German friend enquiring of some of the soldiers, who were standing near us, their names, they told us they knew nothing about them. It is well known, that no living creature is more ignorant than a Prussian soldier.

"As we passed to the Royal Opera-house, the cavalry were drilling: the wretchedness of their horses not a little surprised me: the same remark applied to those of every other regiment of

of cavalry which I saw. The opera-house, which is never open but during the carnival, is a superb and elegant building, raised by Frederick the Great. The audience are admitted gratis, by tickets issued by the King's authority: the pit is allotted to the regiments in garrison, each of which is permitted to send so many men. In the time of Frederick the Great, it was no unusual spectacle to see the wives of the soldiers sitting upon their husbands' shoulders: the internal decorations are, I was informed, very magnificent." P. 458.

The description of Potsdam succeeds, and the traveller mounting the Hamburgh Diligence, went post to Husum, and thence to England.

Books of travels are of two kinds, professedly didactic, or written with the avowed purpose of amusement only. In the former we are called upon to exercise the most rigorous criticism, if the author wanders from his object into the paths of levity or desultory anecdote. In the latter we may well be satisfied with a lively representation of things and persons, with the good-humoured endeavour to beguile the hour of leisure, where we are never offended by ignorance, never misled by misrepresentation. Of this last kind is "the Northern Summer," by Mr. Carr, a work which we have perused with extreme satisfaction, and which our readers will certainly thank us for having placed thus conspicuously before them.

ART. II. *Memoirs of Samuel Foote, Esq. with a Collection of his Genuine Bon-Mots, Anecdotes, Opinions, &c. mostly Original. And Three of his Dramatic Pieces, not published in his Works. By William Cooke, Esq.* 3 Vols. 12mo. pp. 684. 13s. 6d. Phillips. 1805.

WHETHER a *new* life of Foote was really a *desideratum* may admit of some dispute, if we respect the only two purposes of biography, instruction, and entertainment. Foote, like a much superior dramatist, had no eye to posterity. Every thing he said, and every thing he wrote, was so closely connected with persons of whom little is known, and events which are now nearly forgotten, that the admiration which he excited, becomes every day more faint; and all that can be gathered by a younger generation, from the most minute *description* of his talents, gives but a confused idea of a mimic and a wit, whose humour is no longer to be conveyed by

by viſible ſigns. As an actor and a dramatic writer, Foote intereſts us leſs than any man of note in theatrical hiſtory. In both capacities he was ſo much of a *diſſenter* from the regular drama, that the omiſſion of his life and tranſactions creates no vacancy, and however well written, conſtitutes at beſt but a kind of epiſode, amuſing perhaps, but from which we are not ſorry to return to the eſtabliſhed progreſs of the legitimate drama. It may be added, that of all ſpecies of celebrity, that which is gained by the profeſſion of an actor is the moſt periſhable. It exiſts for a while in the memory of contemporary ſpectators, but a new generation muſt take it upon report, as they take any other dry fact, without that warmth of admiration which the actual diſplay of theatrical genius excites. Hence, in our time, we hear of Booth and Betterton, of Pritchard and of Cibber, as of perſons who delighted their age, but we have few means of aſcertaining in what that delight conſiſted; and we are as little inclined to dwell with rapture on their performances, as we ſhould be to exalt the character of a painter whoſe name is tranſmitted to us, as the greateſt in his time, but whoſe works periſhed with him. The author of the monody to the memory of Garrick was not inattentive to the ſubject of theſe remarks:

> "The *actor* only ſhrinks from time's award:
> *Feeble tradition* is his memory's guard:
> By whoſe faint breath his merits muſt abide,
> Unvouch'd by proof—to ſubſtance unallied!
> Ev'n matchleſs Garrick's art, to Heav'n reſign'd,
> No fix'd effect, no model leaves behind!"

If ſuch diſadvantages be conſidered, the author of theſe memoirs will be thought to have made a bold attempt, at the diſtance of thirty years from the death of Foote, when almoſt all his contemporaries are gone, when his witticiſms, by being often reprinted, are become familiar to every memory; and when even his printed plays, with all their originality of humour and character, are growing obſolete. Foote contributed to the ſtage twenty-two plays, not one of which (except perhaps the Lyar) has become a ſtock-piece; nor perhaps would a new play of his, if ſuch a one could be found, be now received. Mr. Cooke's object, therefore, ſeems to have been rather to honour his memory than to revive it, and to give us ſomething like a regular life, in lieu of the imperfect accounts hitherto publiſhed.

In executing this, however, we cannot, upon the whole, think that he has been ſucceſsful. What are properly called

called The *Memoirs* are compriſed in the firſt of theſe ſmall volumes, and perhaps contain, in detail, all that is now recoverable, by a man who knew not Foote in his early years, or in his prime: and perhaps all that is neceſſary to give us an idea of Foote's perſonal character, and ſome acquaintance with thoſe *adventures* which the public expects in the hiſtory of actors or managers. But we find nothing of importance which has not been often publiſhed: and although Mr. Cooke affects to deſpiſe what has been already written, he has not failed to avail himſelf very liberally of ſuch aſſiſtance. The volume, ſhort as it is, is much indebted for its bulk to an account of Foote's plays, of the dramatis perſonæ, and of ſuch little incidents as occurred on the nights of repreſentation. The compilers of dramatic biography indeed have this one great advantage, that where their profeſſed ſubject yields little, they can immediately go to another, and connect them like Fluellin's Monmouth and Macedon; but this is an advantage of which reviewers are not ſo ſenſible as compilers. After having ſo recently peruſed Mr. Macklin's Life, Mr. Cooke obliges us to go over many parts of it again, as well as of Davies' Life of Garrick, and Tate Wilkinſon's Memoirs. Such are the benefits of an *apropos* memory, which flies into digreſſion from the ſlighteſt hint, and determines, that if the number of pages be given, materials to fill them may be eaſily found.

In the life of every man of eminence, it is not leſs curious than important to mark the early dawnings of genius. Mr. Cooke, with this view, enters into a diſcuſſion, the concluſion of which is, that Mr. Foote derived his wit and humour, not from his father, who was "a plain, regular, country gentleman," nor from his *brother*, who was almoſt an idiot, but from his mother. This we ſhall not diſpute, however rare it may be to find any ſpecies of genius hereditary, or however uſeleſs to look among a man's anceſtors for his talents in poetry, painting, or muſick; nor ſhall we do more than hint, that ſuch an enquiry would be particularly uſeleſs in the caſe of a *brother*, and he too a *younger* brother. But we muſt own that Mr. Cooke has given us a ſpecimen of Foote's hereditary *taint* rather too early. We are told that when he was a boy between eleven and twelve years of age, he *took off* at his father's table the *manner* of three juſtices of the peace, in *ſet ſpeeches*, extempore, on a caſe of baſtardy. This ſtory, which is here adopted without heſitation, we muſt beg leave to place on the ſame ſhelf with Dr. Johnſon's *poem on the duck*, written at *three* years old.

There are ſome parts of theſe Memoirs ſo very brief, that we

we ſuſpect a want of reſearch. Mr. Cooke's account, for example, of the comedy of the Minor, might ſurely have been enlarged by conſulting the publications of the day. It occaſioned a controverſy of conſiderable length both in Scotland and England: not only, in the latter, with the followers of Whitefield, who was *taken off* in *Squintum*, but alſo with many other perſons of higher reputation, who diſliked the profane alluſions in that piece. Mr. Cooke aſſerts, that Foote "ſeemed more effectually to open the eyes of the deluded followers" of Whitefield, "than all the ſerious writings which had been publiſhed againſt them." Does he really think that the methodiſts went to have their eyes opened at the Haymarket theatre?

Another inſtance of careleſſneſs we have in the account of the cutting down of Shakſpeare's Mulberry Tree, p. 159—161, which is erroneous in almoſt every particular, and might have been eaſily corrected and improved by a reference to the prolegomena to Johnſon and Steevens' Shakſpeare.—The beſt article in theſe Memoirs, is Foote's conteſt with the Ducheſs of Kingſton, and its unpleaſant conſequences. This is well related, with minuteneſs, yet with delicacy, and the iſſue of the tranſaction does honour to the humanity of the public.

A ſmall part of vol. II. is employed in remarks on Foote's public and private character, in which there is not much either to praiſe or blame: one paſſage, however, ſtands entirely on the credit of the writer, and will probably appear very new to thoſe who have known moſt of Foote's character.

"Even the ſubject of religion (the laſt which, from his giddy heedleſs conduct, he was ſuſpected of underſtanding) he diſcuſſed with becoming gravity and knowledge; evincing a *ſtrong ſenſe* of the practical duties of moral life, as well as an *intimate* acquaintance even with the *writings* of the *fathers*, and the ſeveral branches of eccleſiaſtical hiſtory."*

This is indeed ſurpriſing, but not very much in uniſon with a ſubſequent paſſage, in which Mr. Cooke, after a very lame apology for what was indefenſible (Foote's writing a

* This however we know, from various teſtimony, and particularly from that of the celebrated John Hunter, (often given to us in converſation) that the ſerious, friendly talk of Foote was as inſtructive and pleaſing, as his convivial humour was diverting. *Rev.*

defence

defence of the murderer of his uncle) allows that his mind "was *not overcharged* with the impreſſions of religious or moral duties;" and this the whole tenour of theſe Memoirs too amply confirms.

But the Memoirs, after all, appear to have been a ſecondary object with the author, who has filled up from page 57 of this volume, to p. 112 of the third, with what he calls the *School of Foote*, a ſeries of bon-mots, characters, opinions, &c. in ſhort, an enlarged jeſt-book, the purpoſe of which is to convey to poſterity a high idea of Foote as a man of the firſt claſs of wit and humour. Simple as ſome may think ſuch an undertaking, we know none that is uſually more dangerous, either to the party who honours, or him who is to be honoured. Jeſt-books have been for many years among the moſt contemptible of all compilations. They are generally *done* by men who never ſtudy the pedigree of a joke, and are not very cautious in the honeſt conveyance of good things. There has been ſince the days of Joe Miller, a certain floating property of this kind, which every compiler conſiders as at his own diſpoſal; and, whenever a proper opportunity occurs, he ſcatters his favours without ſenſe or recollection. Hence it is, that every ſucceeding wit is made to enter quietly on the bon-mots of his predeceſſor, without any inquiry into the right of poſſeſſion, or any ſuſpicion that the title may be extinct.

Of the preſent collection, we ſhould not perhaps have known what to ſay, nor how to ſpeak with patience, if the *maker* had not afforded us ſome very applicable hints in his preface. The following is ſtrikingly ſo.

"Of Foote's jeſts, bon-mots, &c. there have been many profeſſed publications; but thoſe who are in the leaſt acquainted with the character of Foote, muſt ſee at one view, that in thoſe *his name* has been *merely adopted* to *deceive the crowd*, who knew not how to diſcriminate *ſterling* from *adulterated metal*."

This diſcriminating power we take to be of great importance in the formation of a jeſt-book; and ſince its exiſtence is thus acknowledged, why was it not employed? Mr. Cooke's object appears to have been to repreſent Foote as a man of the moſt copious humour, and moſt brilliant and ready wit; a man who perpetually kept a table in a roar; and not only delighted wits and choice ſpirits, but even by the mere dint of repartee, ſubdued enemies and appeaſed creditors. Specimens of ſuch wit would be truly valuable, and elevate their author beyond all competition; but why is it that their effect in this collection is in a great meaſure loſt?

Why

Why is it that we form as indiſtinct notions of a deceaſed wit whom we have never heard, as of a deceaſed actor whom we have never ſeen? Mr. Cooke ſhall, for the preſent, anſwer this, by an expreſſion which he has repeated more than once, "Every man is not capable of carrying a bon-mot ſteadily."

This is indeed, as all wits muſt allow, a melancholy truth. There is nothing that ſeems to ſuffer more by being expoſed to the air, than a good joke out of a warm room, nor, in our author's phraſe, can any thing be more liable to accidents by *carriage*. But whether this ariſes from the friction incident to ſuch ſharp-edged wares, or to the neglect of the carrier in unpacking, we ſhall leave to profeſſed dealers to inquire. One thing, however, is certain, that beſides accidents in the carriage, bon-mots are expoſed to other failures, which very much injure the credit of the owner. They are often *miſdirected*, and conſequently ſet down at the wrong perſon's door. Some ſcandalous tricks too have been played by wicked wits and makers of jeſt-books, which deſerve very ſerious reprehenſion. We have known the characters of very grave perſonages conſiderably affected by their having a bon-mot ſworn to them; while men of looſer principles have had no ſcruple, in default of lawful iſſue, to adopt ſuch foundlings as their own, and even bring them into company.

There is another circumſtance, beſides that of diſcriminating ſterling from adulterated metal, which, we could wiſh, had been attended to in the formation of the preſent collection, and which we are rather ſurpriſed never occurred to Mr. Cooke, who, in other matters, appears to underſtand ſtage-effect. We mean, that there are ſome bon-mots, as well as ſome comedies, which *act* better than they *read*. This is a remark which we apprehend is underſtood by all our theatrical readers, and we are convinced they know likewiſe the cauſes why a play which ſucceeds on the ſtage, drawing down burſts of applauſe, and peals of laughter, may yet be read in the cloſet without creating any intereſt, or exciting any approbation. The caſe is often the ſame with bon-mots, and particularly with two-thirds of the preſent collection. Deprived of all the ſcenery and decorations, the look, the voice, the manner of the ſpeaker, the occaſion, the company, and the many other circumſtances which give effect, they here dwindle to mere puns, or ſuch rude ſarcaſms, as proceed, not from genuine and ſocial humour, but from an irritable temper, and a habit of coarſe expreſſion.

How far the character of Mr. Foote is likely to be exalted, as

as a wit, by such a collection, will appear by the following specimens, which our readers may be assured are not the worst in it.

"An artist belonging to the Royal Academy being much hypped, was eternally complaining of illness, but could never tell what was the matter with him. At last he married: which being told to Foote, he exclaimed, "I heartily wish him joy; for now he'll readily find out what's the matter with him."—The same artist meeting him some time afterwards, exclaimed, "Well, Foote, you have been premature about my finding out my disorder, as I have got the *best* wife in the world." "I am sorry for that, my dear friend, for you know the old proverb, *bad is the best.*"

"At Sir F. B. Delaval's table, Sir Francis having occasion to step into an adjoining room, Foote turned round to one of the company, and cried out, "Did you ever hear such a hound as this? talking of the elegancies of a table; and here I have been seven days together dining with him upon a greasy loin of pork. What he can mean by it, I don't know; except that he means to run his pork against the Beggar's Opera." Sir Francis by this time returned; and overhearing the last sentence, good-humouredly exclaimed, "What, Foote! at my loin of pork still!"—"No," said the other, perfectly unabashed, "your loins of pork have been *at me;* and if you don't *take them off*, in another week I suppose I shall be as full of bristles as Peter the wild man."

"Lord Delaval having presented one of his chaplains to a good living, a person in company said, "Well, let the Delavals alone for doing things in a *good style* (stile.)—"It may be so," said Foote, "but it is not, however, *their usual gait*," (gate)*.

"When his mistress, who had run off with a base-viol player, returned, and pleaded that she had done nothing to forfeit his esteem—"What, Madam!" said he, "done nothing to forfeit my esteem! Have you not been *base*-ly *viol*-ated, and now do you want to run *your gamut* upon me?"

"When Mrs. Macaulay published a pamphlet called *Loose Thoughts*, several ladies who happened to be in company with Foote, reprobated the title as very improper for a woman: "Not at all, ladies; the sooner a woman gets rid of such thoughts the better."

"When Foote first heard of Dr. Blair's writing notes on Ossian (a work, the reality of which has always been much doubted) he observed the booksellers ought to allow a great dis-

* The italics, and words between parentheses, are not our's, but the editor's. *Rev.*

count to the purchasers, as the *notes* required such a stretch of *credit.*"

Without trespassing on our reader's patience with more specimens of this collection, we may remark that the last two appear to have suffered by some of the accidents to which *bon-mots* are liable. Whether the editor has not *carried* them *steadily*, we know not, but it is certain that Mrs. Macaulay's pamphlet was entitled *Loose* REMARKS, and Dr. Blair's *Notes*, unfortunately for this banking-house joke, were *A Critical Dissertation!*

We shall add one more witticism, because it extends Foote's celebrity somewhat farther than any former biographer has attempted.

"Some improvements being made near St. Sepulchre's church, by the erection of a new compter, a person observed, how convenient it would be from its correspondence to Newgate. "I dislike it for that very reason," said Foote, "because it is encouraging a *criminal correspondence.*"

It is not very becoming to make a man jest on his death-bed, but to make him jest so many years after he has been put into the grave, was reserved for the present collection. Our readers need not be told, that the new compter alluded to was not built until very lately.

This collection, however, is not entirely composed of Foote's sayings, good or bad: had that been the case, it would at least have had the merit of being within a moderate compass as to size and price: by far the greater part of it consists of articles, anecdotes, and remarks, taken from the most common books, and put together without the smallest attention to time, subject, or any connecting medium whatever. We have indeed a most heterogeneous mass, in which are, the character of Sir F. B. Delaval, of Serrin, from Sully's Memoirs, of the Admirable Crichton, from the Adventurer; extracts concerning Otway, Churchill, Garrick (all his *decies repetita;*) Dr. Johnson's sayings of Foote, from Boswell, some unacknowledged, and others miserably mangled; Mrs. Clive, Serjeant Whitaker, Lord Chesterfield, Lee, Dryden, Cibber; all the jokes in Dr. Monsey's Life, published some years ago; Dr. Franklin, Pope, Swift, of whom we have some lines on the *day of judgment*, which the editor informs us are *not* printed in his works. He should have added the reason, because they are too blasphemous to be printed by any editor who has a regard for decency.

But we have perhaps dwelt too long on a performance which adds so little to our knowledge of Foote, and is likely to

to contribute ſo little to his reputation. That he was a man of very ſuperior talents, of genuine wit and humour, and to thoſe who were not over-nice in morals, an incomparable and moſt entertaining companion, we know, but we cannot appeal to this work for proofs. It has not even left him where it found him. Foote was remarkable for the quickneſs of his repartees. He is here perpetually ſtraining at a pun. The burſt of laughter almoſt anticipated what he had to ſay: here it requires a pauſe to find out the joke, which, after all, is not worth the trouble. In ſome caſes we are certain that things are attributed to him, which he never ſpoke; and we are ſuſpicious that this is the caſe in other inſtances; but allowing the whole to be genuine, no man can obtain the fame of ſuperior genius by a record of trifling ſallies, that would ſcarcely form the character of a witling.

The three dramatic pieces, not printed in his works, cannot be conſidered as objects of criticiſm. Theſe, with Foote's letter on the Minor, in anſwer to Whitfield, a copy of his licenſe for the Haymarket theatre, and a part of the trial of his uncle, anſwer little other purpoſe than to fill up the volume, and afford an oſtenſible pretext for a price wholly diſproportioned to the merit of the work.

ART. III. *Obſervations on the Poor Laws, and on the Management of the Poor in Great Britain: ariſing from a Conſideration of the Returns, now before Parliament. By the Right Hon. George Roſe, M.P.* 8vo. pp. 44. 1s. Hatchard. 1805.

THE ſubject of this tract being highly important, we do not heſitate to beſtow upon it a very attentive conſideration. "The management of the poor has been acknowledged, by the ableſt politicians, to be one of the moſt difficult problems of government." P. 1. Inſtead of *management* we ſhould ſay *duly providing for*. The poor, while they continue ſo, are more eaſily managed than many of thoſe adventurers, who, having been once poor, have ſuddenly become rich; and who often (as we have ſeen) exhibit the greateſt impatience of that government, under which they have ſo eminently proſpered.

"Our anceſtors, at a time when as much wiſdom was collected in the councils of the nation as perhaps in any æra of our hiſtory, deviſed and improved a ſyſtem, which ſucceeding legiſlators (when they have departed from the principle of it), have rather impaired than amended: and although the lapſe of time, and

and the progreſſive improvement of the country, may call for changes of the plan in detail, yet it is believed the general principles are ſtill founded in wiſdom, and its leading regulations ſuited to the unvarying rules of human nature, and the ordinary courſe of political ſociety." P. 1.

To this judgment we readily aſſent.

"It was with a view of furniſhing the means of a judgment being formed, whether any further attempt ſhould be made for the improvement of the plan, that the bill of 1803 was propoſed by me: and the abſtract of the returns under that law having been arranged in a ſhape to convey the information which has been collected on the ſubject in the cleareſt and moſt perſpicuous manner, and obſervations having been added upon the returns of each particular county, in order to make them more generally uſeful, I am induced to call the attention of the public to the principal points contained in it, under an impreſſion that many of the papers laid before parliament do not obtain ſo extenſive a circulation in the country as is deſirable on ſuch an occaſion as the preſent.

"It will be found, that the returns now on the table of the Houſe of Commons, and the obſervations alluded to, are much more ample than any that have hitherto been made. It muſt be for the wiſdom of parliament to decide whether they can be rendered available for the purpoſe for which they are intended; but it is, in the mean time, extremely to be wiſhed that the general reſult of the enquiries ſhould be as univerſally known as poſſible, becauſe the beſt aid in our deliberations on ſuch a matter muſt be derived from the knowledge and experience of thoſe who live moſt in the different counties, and devote their time to the duties of the magiſtracy; than whom, I ſincerely believe, there is not on earth a more valuable ſet of men." P. 3.

The tendency of theſe laſt words is good and uſeful. It is very important that the country ſhould think well and highly of thoſe who daily adminiſter the laws within it; and in ſo thinking of Engliſh magiſtrates, we believe there is no danger of error.—"The ſituation of the poor has been far from improving;—I am ſure I may venture to ſay, that thoſe who look moſt narrowly into the preſent ſituation of the poor, will not think it, on the whole, advanced in point of comfort beyond what it was eight and-twenty years ago." P. 4. We (that is, *ſome* among us,) have been in the habit of looking thus narrowly, during the greater part of that time; and neither our own obſervations, nor thoſe of our neighbours, confirm this remark. But nothing is more common than to pronounce concerning the *general* ſtate of the kingdom, in this and other points, from obſervations made

made in *particular* diſtricts. Whether the author, or we, be right upon the whole, we ſhall not venture to pronounce; but we recommend to him, and to all enquirers of this claſs, the ſame caution which we preſcribe to ourſelves on ſuch occaſions.

" The whole expenditure of money raiſed by rates within the year (1803) was 5,348,000l.: of which total 1,034,000l. was laid out for ſervices unconnected with the poor; ſuch as church-rates, highways, militia, &c. &c." Note, p. 4.

It may be uſeful to ſpecify theſe *et cæteras*, from 1700 to 1800:—black-act: aſſize of bread; clerks of market; commitment of priſoners; charge of conſtables; gaols; ſhire-halls; houſes of correction; health of priſoners; treaſurer's ſalary; vagrants; coroners; gaoler's fees; proſecuting felons; diſcharge of inſolvents; debtors; ſhipwrecks; tranſporting felons; army of reſerve; levies for navy and army; examiners of weights and balances.

" The relief of the poor, ſo ſtrongly recommended by religion and humanity, is no leſs obviouſly required by the plaineſt dictates of good policy. It is impoſſible that multitudes ſhould periſh, or ſuffer from hunger (and that multitudes muſt ſuffer and periſh if not in ſome ſhape relieved, ſeems certain), without endangering the ſafety, and deſtroying the comfort, of the reſt of the community." P. 6.

This remark is no leſs important than it is ſound and juſt. The alternative propoſed by Mr. Malthus, for improving the condition of the poor, namely, " a reduction of our population, in order to increaſe the price of labour, by taking meaſures for leſſening the number of marriages," appears to us one of the wildeſt viſions which ever occurred to the fancy of a well-intentioned, and, generally, diſcreet projector. Our experience (ſomewhat confined indeed) aſſures us, that the reſtraint upon marriage, ariſing from the difficulty of maintaining a family, is already abundantly great; and that an increaſe of this reſtraint would add incalculably to the preſent quantum of vice and crime. But it is our buſineſs to purſue Mr. Roſe's arguments, rather than to ſtart any of our own. On this point, then, he well obſerves,

" But I find nothing in his book to meet other objections that muſt occur on the ground of the moſt ſerious and extenſive miſchiefs which would ariſe from a general increaſe in the price of labour, with reſpect to our ſupplying foreign conſumption. Mr. Malthus himſelf, indeed, in another part of his work, obſerves, 'It is a general complaint amongſt maſter manufacturers, that high wages ruin all their workmen,' p. 411. P. 7.

Mr. Roſe continues through pp. 9, 10, 11, 12, to urge ſtrong objections againſt the ſyſtem of Mr. Malthus.

At pp. 12, 13, the author corrects a common error;—that in other parts of the United Kingdom there are no compulſory rates for the maintenance of the poor.

"The poor in Scotland are ſupported by collections at the church doors; by certain ſmall fees on marriages, baptiſms, and funerals; and by the intereſt of ſums given or bequeathed for that purpoſe: and, when the above are not ſufficient, by an aſſeſſment laid on the pariſh by authority of the heritors or landholders; and the Kirk Seſſion, that is the miniſter and elders of the pariſh. The amount of this aſſeſſment, upon the whole, is (as in fact it is in England) in proportion to the actual number of poor in the pariſh at the time. The ſelection of objects to whoſe relief this aſſeſſment is to be applied, is likewiſe veſted in the Kirk Seſſion, whoſe ordinary functions in this reſpect may, if there is any reaſon to ſuſpect abuſe, be controlled by a meeting of the heritors." P. 13.

"But the chief diſtinction between England and Scotland, with regard to the poor, ariſes from the ſuperior management in the latter; where they are as effectually provided for as in the former, though at infinitely leſs expence." P. 14.

We find, in a note to this paſſage, a very ſerious and important truth:

"There is but too much reaſon to believe, that in many parts of England, the cultivators of the land are more ſolicitous to reſtrain *the price of labour*, than to keep down the poor's rate; in which caſe the latter, in fact, becomes a part of the former." "Infinite advantage is likewiſe derived from the conſtant and active attention of *the clergy*, who are *invariably reſident*." P. 14.

A compariſon ſeems to be here intended with the Engliſh clergy; and we muſt acknowledge that there is at preſent too much room for admonition to the latter; but an alteration in this reſpect, ſpeedy though not inſtantaneous, may reaſonably be expected.

"The law of ſettlement, as Dr. Adam Smith, with his uſual wiſdom and power of illuſtration, has obſerved, ſeparated the pariſhes of England, as if there were a ſea between them; and prevented, as miſchievouſly as abſurdly, the free tranſport and circulation of labour throughout the kingdom." P. 20.

We apprehend that on this, as on many other points, there may be more of ſpeculation than of practical wiſdom in Dr. Smith's ſchemes. He ſeems to have had no acquaintance with the miſchiefs of *vagrancy*.

"By

"By the act for encouraging friendly ſocieties, which I had the honour of introducing in 1793, the law of ſettlement was firſt ſhaken: under that, all perſons who ſhould become members of ſuch ſocieties were protected from being removed, till they ſhould become actually chargeable." P. 20.

To this firſt *ſhaking* we make no objection; believing it to be a ſalutary, becauſe a very limited meaſure. But we view all ſhakings, in public affairs, with ſome apprehenſion. "In two years afterwards, another act was paſſed extending that proviſion to all perſons whatever." Concerning the neceſſity of this act, we entertain much doubt; and not a little, concerning its ultimate benefit, which certainly is not yet aſcertained. We are well aware that overſeers were in the daily habit of applying to magiſtrates for orders of removal on very ſlight grounds; often (we fear) from mere perſonal diſpleaſure towards the perſons declared likely to be chargeable. But we maintain, that the magiſtrates, and not the overſeers, were the legal judges of this queſtion—*likely to be chargeable;* and though the matter was too often left to the judgment of the overſeers, yet the fault was not in the law, but in the wrong execution of it. If magiſtrates had, in all caſes, required that the likelihood of becoming chargeable ſhould be poſitive and clear, we think that the act of 1795 might well have been ſpared; which is not unfrequently attended with this inconvenience; that a family becomes chargeable by the death of the father, whoſe ſettlement is then hard to be proved; and litigation is the unavoidable conſequence. We agree very cordially with the author,

"That of all the meaſures which appear likely to render our preſent ſyſtem leſs burdenſome, and at the ſame time more effectual, the inſtruction of the poor claims our earlieſt and moſt ſerious attention, as the moſt probable means of rendering them induſtrious, and their labour productive." P. 23.

"Habits of induſtry," accompanying "inſtruction in moral and religious duties," would certainly be "of inеſtimable value;" and the effect of them, in moſt caſes, would be, not only inducing the poor to love and revere the laws of their own country; but alſo lifting them up from poverty; and exhibiting them to the riſing generation of poor, as examples worthy of their imitation. The arguments of Mr. Malthus, De Foe, and even of Sir Frederic Eden (at p. 27) againſt the full employment of all poor perſons whatever, appear to us ſuperficial. We maintain, in ſtronger terms than the author before us, that if the hand of every poor perſon in the kingdom could be at all times duly employed, we ſhould ſpeedily become an exporting,

and ſhould ceaſe to be an importing kingdom, in matters innumerable.

As to *Overſeers*, our decided opinion is, that there ought to be, in every pariſh, *one permanent* (till diſplaced by magiſtrates) with a moderate ſalary; who ſhould remove paupers, collect rates, furniſh information, &c.; and one, or more, not permanent; who would controul, or prevent any irregularity in the permanent overſeer.

On the ſubject of *aboliſhing workhouſes*, this author is not ſo ſatisfactory. If the poor *in a workhouſe* are unemployed, for want of attention in the overſeer, how can it be expected, that "proper employment ſhall be found for them at their own homes," in every corner of a pariſh many miles extended? This ſeems very impracticable. Neither do we approve of the non-interpoſition of a magiſtrate, in ordering relief at home, *according to ſtatute*. We find, that "remonſtrances and perſuaſion" would occupy the time of a magiſtrate, conſtantly reſident in a large diſtrict, beyond all enduring; and we think that the buſineſs is well ſhortened by the ſound exerciſe of legal authority.

"It appears, by the returns, that paupers in workhouſes coſt about 12l. 3s. 6¾d. each annually, throughout England, and other pariſhioners relieved out of workhouſes about 3l. 3s. 7½d. Where pariſhes, therefore, do not compel *all* applicants for relief to go into the workhouſe, the loſs to the public may be eſtimated at about 9l. per head on the perſons ſo ſhut up, creating an augmentation of the Poor's Rate to a very large amount." P. 36.

We think this an erroneous reckoning; and we account for the difference in this ſhort, and ſurely very probable way; that paupers *in workhouſes* are uſually aged, impotent, and maintained *wholly* by the Poor Rate; while thoſe relieved *out of workhouſes* are able, in a great meaſure, to maintain themſelves.

Finally; we give high credit to the author for the Act introduced by him, only eleven years ſince, for encouraging *Friendly Societies*; which now compriſe, in England alone, more than 700,000 perſons; their eſtabliſhments having been, before that act, precarious, and their numbers comparatively ſmall: and we are inclined to think, that well-ſuggeſted improvements of this act would do more towards leſſening the Poor Rate, and increaſing the comforts of the poor, than any plans contained in this or in any other publication on the ſubject.

ART.

ART. IV. *Song of Songs: or Sacred Idyls. Tranſlated from the Original Hebrew, with Notes Critical and Explanatory. By John Maſon Good.* 8vo. 210 pp. 7s. 6d. Kearſley. 1803.

WHEN Mr. Good had publiſhed his moſt partial, and therefore dangerous, life, of that very ſelf-opinioned and preſumptuous man, that Chriſtian without Chriſtianity, his friend, Dr. Geddes, we little thought that we ſhould ſoon have been inclined to commend a publication, the reſult of his lucubrations. Nor will we wholly deny that the preſent work has lain the longer unnoticed on our ſhelves, from a certain unwillingneſs to renew an acquaintance, which had commenced, in our opinion, ſo inauſpiciouſly. We truſt, however, that our prejudices will never ultimately obſtruct our fair judgment: and, in the preſent caſe, we moſt readily give up all that we had preconceived of an unfavourable kind; and avow that we have been much gratified, and even delighted with the preſent production.

Boſſuet, Lowth, and other eminent ſcholars, had conſidered the Song of Solomon as a drama, divided into parts or acts, referring to the days of the bridal week. Mr. Good, in our opinion, has thrown a new and pleaſing light upon the compoſition, by conſidering it rather as a collection of diſtinct idylls, or eclogues, on the loves of the Hebrew monarch and his amiable bride. This idea, after he had long entertained it, and had formed his tranſlation upon it, he had the pleaſure to find apparently confirmed by a paſſage in the writings of Sir William Jones, which he has therefore adopted as a motto: "Salomonis ſanctiſſimum carmen inter idyllia Hebræa recenſendum puto." This notion, it may be obſerved, ſufficiently accords with the dramatic form, to account for the conſtruction of various parts of the book; and yet relieves the critic from the neceſſity of pointing out, which certainly is no eaſy matter, the parts and plan of a regular drama. What Mr. G. ſays on this ſubject ſeems to us excellent.

"The Song of Songs has hitherto been generally regarded as one continued and individual poem;—either as an epithalamium (σαριστυς *nuptialis*), accompanied, in its recitation, with appropriate muſic; or a regular drama, diviſible, and at firſt clearly divided, into diſtinct acts or periods. Since the commentary of the learned and elegant Boſſuet, biſhop of Meaux, upon this admirable paſtoral—and more eſpecially ſince the confirmation of his ingenious conjecture, by that excellent critic the late biſhop Lowth—the latter opinion has more generally prevailed; and the poem

poem has been arranged into ſeven parts; one being appropriated to every day of the bridal week, or period of time allotted among the Hebrews for the celebration of the nuptial ſolemnity.

"Great as are the authorities for both theſe ſpeculations, I have ventured to deviate from them, in the verſion now offered to the public. The Song of Songs cannot be one connected epithalamium, ſince the tranſitions are too abrupt for the wildeſt flights of the oriental Muſe, and evidently imply a variety of openings and concluſions; while, as a regular drama, it is deficient in almoſt every requiſite that could give it ſuch a claſſification: it has neither dramatic fable nor action, neither involution nor cataſtrophe; it is without a beginning, a middle, or an end. To call it ſuch, is to injure it eſſentially; it is to raiſe expectations which can never be gratified, and to force parts upon parts which have no poſſible connexion. Biſhop Lowth himſelf, indeed, while he contends that it is a drama, is compelled to contemplate it as an imperfect poem of this deſcription*." P. iii.

Of the mode in which he has diſtinguiſhed theſe ſeveral poems, the tranſlator ſpeaks alſo in a ſatisfactory manner.

"In forming this arrangement, I have followed no other guide than what has appeared to me the obvious intention of the ſacred bard himſelf: I have confined myſelf to ſoliloquy, where the ſpeaker gives no evident proofs of a companion, and I have introduced dialogue where the reſponſes are obvious. I have finiſhed the idyl where the ſubject ſeems naturally to cloſe, and I have recommenced it where a new ſubject is introduced. Thus divided into a multitude of little detached poems, I truſt that many of the obſcurities which have hitherto overſhadowed this unrivalled relique of the eaſtern paſtoral have vaniſhed completely, and that the ancient Hebrews will be found to poſſeſs a poet who, independently of the ſublimity of any concealed and allegorical meaning, may rival the beſt productions of Theocritus, Bion, or Virgil, as to the literal beauties with which every verſe overflows." P. v.

In another particular, the preſent interpreter differs from the generality of his predeceſſors, and, we think, with equal propriety. The object of Solomon's attachment in this inſtance has been uſually ſuppoſed to be the royal daughter of Pharaoh, king of Egypt. But Mr. G. contends with much probability, and many good arguments on his ſide, that ſhe

* Id itaque ſatis tuto jam ſtatuere licet, Canticum Salomonis ad minorem illam ſpeciem dramaticæ poëſeos pertinere, ſeu formam ſolummodo dramaticam habere; neutiquam juſti dramatis titulo inſigniri poſſe. De Sacr. Poes.

was

was a native of Paleſtine, and eſpouſed at a period ſome years later. It would be injuſtice not to give theſe arguments in the words of the tranſlator himſelf.

"The matrimonial connection of the Hebrew monarch with the Egyptian princeſs was probably, indeed, a connection of political intereſt alone; for we have no reaſon to conceive that it had been preceded by any perſonal intimacy or interchange of affection: the offer was propoſed by him on his firſt acceſſion to the throne, prior to his having received from Jehovah the gift of ſuperior wiſdom; at a time when, according to archbiſhop Uſher*, he could not have been more than twenty years of age, when he was ſurrounded by a vaſt body of opponents and competitors, and when an alliance with the royal family of Egypt was likely to be of eſſential advantage to him: from which alſo, as a further proof of his political views in ſuch an union, he received the city of Gezer as a dowry with the princeſs†—a city captured by Pharaoh from the Canaanites, and raſed to the ground, probably from the obſtinacy of its reſiſtance; but afterwards re-built by Solomon, and converted into a place of conſiderable diſtinction.

"The matrimonial connexion here celebrated, on the contrary, appears to have proceeded from reciprocal affection alone; and from the gentleneſs, modeſty, and delicacy of mind, which are uniformly and perpetually attributed to this beautiful and accompliſhed fair one, ſhe muſt have been well worthy of the royal love. Inſtead of being of Egyptian origin, ſhe herſelf informs us that ſhe was a native of Sharon‡, which was a canton of Paleſtine. Though not of royal blood, ſhe was of noble birth; for ſhe is addreſſed by her attendants under the appellation of princeſs§; and though ſhe could not augment by her dowry the dimenſions of the national territory, ſhe poſſeſſed for her marriage-portion a noble and fruitful eſtate in Baal-hammon‖, ingeniouſly ſuppoſed by Mr. Harmer to have been ſituated in the delightful valley of Bocat, in the immediate vicinity of Balbec¶, leaſed out to a variety of tenants, whoſe number we are not acquainted with, but every one of whom paid her a clear rental of a thouſand ſhekels of ſilver, amounting to about 120*l.* 16*s.* 8*d.* ſterling. From the poſſeſſion of this property it is natural to conceive that her father was deceaſed; more eſpecially as the houſe in which ſhe reſided is repeatedly called the houſe of her mother**, as it was her mother who betrothed her to the enamoured monarch††, and as no notice of any kind is taken of the exiſtence of her father. Dr. Hodgſon conjectures that the

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* An Mund. 2971—2991.
† 1 Kings, ix. 16.
‡ Sol. Song., ii. 1.
§ Id. vii. 1.
‖ Sol. Song, viii. 12.
¶ Outlines of a New Commentary, p. 35, 36.
** Sol. Song, ch. iii. 4. viii. 2.
†† Id. viii. 5.

name

name of her mother was Talmadni; for ſuch is the interpretation he has given to a particular paſſage, which in general is tranſlated very differently. I have ſtated the motives for this variation in note (5) on idyl X. but cannot accede to the criticiſm. She appears to have poſſeſſed two diſtinct families, and conſequently to have had two marriages; for in idyl I. 21, the royal bride ſpeaks of an offspring conſiderably older than herſelf, whom ſhe denominates, not her father's, but her *mother's children*, who ſeem to have taken an undue advantage of her infancy, and to have behaved with great unkindneſs towards her. For theſe ſhe no where expreſſes any degree of affection; but for an *own* brother and ſiſter—the former an infant, and the latter conſiderably younger than herſelf—ſhe evinces the tendereſt regard of the moſt affectionate boſom *.

" Of the age of this unrivalled beauty, at the time of her nuptials, we are no where informed. Being in poſſeſſion of an eſtate bequeathed her by her father, or ſome collateral relation, ſhe muſt, at leaſt, have acquired her majority according to the Hebrew ritual; yet, from the circumſtance of her brother's being an unweaned infant, ſhe could not have exceeded the prime of life; and from the exquiſite delineations of her perſon, by her companions as well as by her lover, ſhe muſt have been in the full flower of youth and beauty. As to the age of king Soloman, we may fairly calculate it, from collateral circumſtances, to have been about twenty-five or twenty-ſix, and, conſequently, that the nuptials were celebrated about the year 1010 before the birth of Chriſt. At the age of twenty he contracted his marriage of political intereſt with the Egyptian princeſs; and if he had not at this period complied with the luxurious faſhion of his age, and opened his haram for the reception of the moſt beautiful women who could be found, and would conſent to live with him, it is obvious that this eſtabliſhment commenced very ſhortly afterwards." P. xi.

In a more trifling particular, Mr. G. differs from others; namely, in writing *Soloman*, for Solomon. His reaſons are ſufficiently good, and the matter is hardly of moment to deſerve any further diſputation. With reſpect to the allegorical or myſtical meaning of theſe poems, he ſpeaks with modeſty; but yet maintains the opinion which the church and her beſt divines have always held.

" It has been a queſtion in all ages, whether the literal and obvious meaning of theſe ſacred amorets be the whole that was ever intended by the royal bard? or, whether they afford not at the ſame time the veil of a ſublime and myſtical allegory, deli-

* Sol. Song, viii. 1. viii. 8.

ating the bridal union ſubſiſting between Jehovah and his pure and uncorrupted church? Upon this ſubject we have no ſufficient data to build a deciſive opinion. To thoſe who diſbelieve the exiſtence of ſuch an allegory, they ſtill afford a happy example of the pleaſures of holy and virtuous love; they inculcate, beyond the power of didactic poetry, the tenderneſs which the huſband ſhould manifeſt for his wife, and the deference, modeſty, and fidelity, with which his affection ſhould be returned;—and, conſidered even in this ſenſe alone, they are fully entitled to the honour of conſtituting a part of the ſacred ſcriptures.

"For myſelf, nevertheleſs, I unite in the opinion of the illuſtrious Lowth, and believe ſuch a ſublime and myſtic allegory to have been fully intended by the ſacred bard. Regarded in this view, they afford an admirable picture of the Jewiſh and Chriſtian churches; of Jehovah's ſelection of Iſrael as a peculiar people from the leſs fair and virtuous nations around them; of his fervent and permanent love for his elder church, ſo frequently compared by the Hebrew prophets to that of a bridegroom for his bride; of the beauty, fidelity, and ſubmiſſion of the church in return; and of the call of the Gentiles into the pale of his favour, upon the introduction of CHRISTIANITY, ſo exquiſitely typified under the character of a younger ſiſter, deſtitute, in conſequence of the greater ſimplicity of its worſhip, of thoſe external and captivating attractions which made ſo prominent a part of the Jewiſh religion." P. xviii.

We have already cited largely from this author's preface, which is a performance of great merit; and we could wiſh alſo to give the part, of no ſmall moment, in which he explains and juſtifies the expreſſions which have been uſually conſidered as coarſe or indelicate. "No tranſlator," ſays Mr. G. "I have yet met with, has rendered the Song of Songs with all the delicacy of diction to which the original is fairly entitled. The chief error of them all reſults from their having uniformly given verbal renderings of Hebrew terms and idioms, which ought merely to have been tranſlated equivalently: a method by which any language in the world, when interpreted into another, may not only occaſionally convey a meaning altogether different from what the author intended, but convert a term or phraſe of perfect purity and delicacy, in its original import, into one altogether indelicate and unchaſte," p. xxvi. The inſtances by which this poſition is illuſtrated, are well choſen, but for theſe we muſt refer to the book itſelf. The reſult of its application certainly is a tranſlation which is every where elegant and delicate.

The Song of Solomon is here divided into twelve idylls, which

which correſpond in the following manner, with the original text.

Idyl I.	Chap. I.	Ver. 1—8.
——II.	—— I.	v. 9 to II. v. 7.
——III.	—— II.	v. 8—17.
——IV.	—— III.	v. 1—5.
——V.	—— III.	v. 6—to IV. v. 7.
——VI.	—— IV.	v. 8—to V. 1*.
——VII.	—— V.	v. 2—to VI. 10.
——VIII.	—— VI.	v. 11—13.
——IX.	—— VII.	v. 1—9.
——X.	—— VII.	v. 10—to VIII. v. 4.
——XI.	—— VIII.	5—7.
——XII.	—— VIII.	8—14.

The preſent work offers two verſions of the original; the one in proſe, marked with the diviſions of the bible verſion; the other in couplet verſes, of no inferior conſtruction. Each idyll is illuſtrated with notes, in which very various learning is diſplayed, with much taſte in the ſelection of beautiful paralleliſms, from a great variety of authors. Mr. G. evinces a knowledge of the Hebrew, Arabic, Perſic, Syriac, and Æthiopic languages; with Greek, Latin, Italian, French, Spaniſh, Portugueſe, German, and Daniſh. He quotes alſo the beſt commentators on his original; and very frequently, and with peculiar praiſe, a Verſion of Solomon's Song, publiſhed anonymouſly in 1764, but now known to be the work of that very elegant ſcholar and ſound divine, Dr. Percy, biſhop of Dromore. As a ſpecimen of the preſent work, we ſhall produce the metrical verſion of the eleventh Idyll.

VIRGINS, ROYAL BRIDE, KING SOLOMAN.

VIRGINS *(perceiving them approaching.)*

" Lo! who is this, from where the deſert trends,
Who hither, leaning on her love, aſcends?

KING SOLOMAN *(entering with his Bride.)*

On this green couch, within this citron-grove,
'Twas here I firſt excited thee to love.

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* There is a groſs error of the preſs at p. 30; ch. II. 8. being printed inſtead of V. 1. alſo in p. 32. IV. 2 for V. 2.

Here firſt thy mother led thee to my arms,
Here ſhe who bore thee firſt diſplayed thy charms.

ROYAL BRIDE.

Oh! as a ſignet print it on thy heart!
Let never thence the fond memorial part!
For love is ſtrong as death; and, ſhould it rave,
Keen jealouſy is cruel as the grave:
Its flames are arrows, piercing through the ſoul,
Fierce as the flaſh when God's own thunders roll.

KING SOLOMAN.

O let my fair th' unkind ſuſpicion ſpurn:
Love, once ſincere, the breaſt will ever burn:
—O'er rival paſſions, deepeſt inſtincts reign—
Unquenched by waters, drowned not by the main.
'Tis ſold, 'tis bought not—'tis all price above:
Fools, only fools, would ſtrive to purchaſe love." P. 55.

So much elegant learning and ſucceſsful illuſtration, we have ſeldom ſeen, within ſo ſmall a compaſs, as in the preſent publication.

ART. V. *Philoſophical Tranſactions of the Royal Society of London. For the Year* 1805. *Part I.* Quarto. pp. 175. G. and W. Nicol.

THIS part of the Philoſophical Tranſactions for the preſent year, contains eight papers; to which is annexed the uſual meteorological journal, which conſiſts of 27 additional pages. An account of the contents of thoſe papers will be found in the following pages.

I. *The Croonian Lecture on muſcular Motion. By Anthony Carliſle, Eſq. F. R. S.*

The cauſe of muſcular motion, the mechanical action of the muſcular fibres, and many other phænomena of thoſe parts of the animal body, are, and perhaps will long remain amongſt the arcana of nature; yet it muſt be acknowledged that various particulars relative to the conſtruction, the dependence, and the action of muſcles, have been inveſtigated and aſcertained by the labours of induſtrious and perſevering anatomiſts and phyſiologiſts. In the preſent lecture, Mr. C. deſcribes

deſcribes ſome further attempts to illuſtrate the above-mentioned ſubject, and theſe are accompanied with a variety of hints and obſervations, which muſt neceſſarily be uſeful to other labourers in the ſame moſt intereſting branch of phyſiology.

"Muſcular motion," Mr. C. obſerves, "is the firſt ſenſible operation of animal life: the various combinations of it ſuſtain and carry on the multiplied functions of the largeſt animals: the temporary ceſſation of this motive faculty is the ſuſpenſion of the living powers, its total quieſcence is death.

"By the continuance of patient, well-directed reſearches, it is reaſonable to expect much important evidence on this ſubject; and, from the improved ſtate of collateral branches of knowledge, together with the addition of new ſources, and methods of inveſtigation, it may not be unreaſonable to hope for an ultimate ſolution of theſe phenomena, no leſs complete, and conſiſtent, than that of any other deſideratum in phyſical ſcience.

"The preſent attempt to forward ſuch deſigns is limited to circumſtances which are connected with muſcular motion, conſidered as cauſes, or rather as a ſeries of events, all of which contribute, more or leſs, as conveniences, or eſſential requiſites, to the phenomena; the details of muſcular applications being diſtinct from the objects of this lecture.

"No ſatisfactory explanation has yet been given of the ſtate or changes which obtain in muſcles during their contractions or relaxations, neither are their correſponding connections with the vaſcular, reſpiratory, and nervous ſyſtems, ſufficiently traced." P. 2.

It is towards thoſe ſubjects, that Mr. Carliſle's obſervations are directed, and for this purpoſe he inſtituted a variety of experiments, which are deſcribed in the preſent paper, and from which he draws ſeveral inferences. The experiments were performed with frogs, fiſhes, horſes, pigs, and other animals, both living and dead. The muſcles are examined with reſpect to their origin, their colour, their ſize, their power, their contraction, expanſion, and quieſcent ſtate, &c.; and amongſt all thoſe inveſtigations, the more recent hiſtorical facts, connected with muſcular motion, are related; but for thoſe particulars we muſt refer our readers to the paper itſelf.

II. *Experiments for aſcertaining how far Teleſcopes will enable us to determine very ſmall Angles, and to diſtinguiſh the real from the ſpurious Diameters of celeſtial and terreſtrial Objects: with an Application of the Reſult of theſe Experiments to a Series of Obſervations on the Nature and Magnitude of Mr. Harding's lately diſcovered Star. By William Herſchel, LL.D. F.R.S.*

This indefatigable author, conſidering the very great difficulty which attends the determination of the diameters of ſmall objects, eſpecially of the celeſtial bodies, which difficulty principally ariſes from the imperfection of teleſcopes, from the inflection of light, and from the greater or leſs forcible impreſſion made upon the eye of the obſerver, endeavoured to remove the difficulty by aſcertaining the limits of the errors, or rather the corrections which ought to be applied to the obſervations in particular circumſtances.

In order to attain this object, Dr. H. uſed a variety of ſmall artificial globules, ſuch as the heads of pins, globules of ſealing-wax, globules of ſilver, of mercury, of pitch, of wax, of ſulphur, &c. He firſt meaſured, with great accuracy, the real diameters of thoſe globules, then placing them at various, but determined, diſtances from one of his excellent teleſcopes, (which gave him, by calculation, the true angles they ſubtended at the place of the teleſcope,) he viewed them through that inſtrument, and meaſured their apparent diameters. Thoſe experiments were performed in different intenſities of light, whence the effect ariſing from that circumſtance, could in great meaſure be aſcertained.

After thoſe experiments with the globules, this author made ſeveral others, with different magnifying powers on the diameters of celeſtial objects; endeavouring, (by applying the reſult of his previous inveſtigation) to determine their real from their apparent, or ſpurious diameters. And the object to which he principally directed his obſervations, is the new planet, or, as Dr. H. calls it, *aſteroid*, lately diſcovered by Mr. Harding, to which the name of *Juno* has been aſſigned. The concluſion of the above-mentioned inveſtigation is expreſſed in the following paragraphs.

"We may now," Dr. H. ſays, "proceed to draw a few very uſeful concluſions from the experiments that have been given, and apply them to the obſervations of the ſtar diſcovered by Mr. Harding; and alſo to the ſimilar ſtars of Mr. Piazzi and Dr. Olbers. Theſe kind of corollaries may be expreſſed as follows.

"(1.) A ten-feet reflector will ſhow the ſpurious or real diſks, of celeſtial and terreſtrial objects, when their diameter is $\frac{1}{4}$ of a ſecond of a degree; and when every circumſtance is favourable, ſuch a diameter may be perceived ſo diſtinctly, that it can be divided by eſtimation into two or three parts.

"(2.) A diſk of $\frac{1}{4}$ of a ſecond in diameter, whether ſpurious or real, in order to be ſeen as a round, well defined body, requires a diſtinct magnifying power of five or ſix hundred, and muſt be ſufficiently bright to bear that power.

"(3.)

"(3.) A real disk of half a second in diameter will become so much larger by the application of a magnifying power of five or six hundred, that it will be easily distinguished from an equal spurious one, the latter not being affected by power in the same proportion as the former.

"(4.) The different effects of the inside and outside rays of a mirror, with regard to the appearance of a disk, are a criterion that will show whether it is real or spurious, provided its diameter is more than $\frac{1}{4}$ of a second.

"(5.) When disks, either spurious or real, are less than $\frac{1}{4}$ of a second in diameter, they cannot be distinguished from each other; because the magnifying power will not be sufficient to make them appear round and well defined.

"(6.) The same kind of experiments are applicable to telescopes of different sorts and sizes, but will give a different result for the quantity which has been stated at $\frac{1}{4}$ of a second of a degree. This will be more when the instrument is less perfect, and less when it is more so. It will also differ even with the same instrument, according to the clearness of the air, the condition, and adjustment of the mirrors, and the practical habits of the observer.

"With regard to Mr. Harding's new starry celestial body, we have shown, by observation, that it resembles, in every respect, the two other lately discovered ones of Mr. Piazzi and Dr. Olbers; so that Ceres, Pallas, and Juno, are certainly three individuals of the same species.

"That they are beyond comparison smaller than any of the seven planets cannot be questioned, when a telescope that will show a diameter of $\frac{1}{4}$ of a second of a degree, leaves it undecided whether the disk we perceive is a real or a spurious one.

"A distinct magnifying power, of more than five or six hundred, has been applied to Ceres, Pallas, and Juno, but has either left us in the dark, or at least has not fully removed every doubt upon this subject.

"The criterion of the apertures of the mirror, on account of the smallness of these objects, has been as little successful; and every method we have tried has ended in proving their resemblance to small stars.

"It will appear, that when I used the name asteroid to denote the condition of Ceres and Pallas, the definition I then gave of this term * will equally express the nature of Juno, which, by its similar situation between Mars and Jupiter, as well as by the smallness of its disk, added to the considerable inclination and excentricity of its orbit, departs from the general condition of planets. The propriety therefore of using the same appellation for the lately discovered celestial body cannot be doubted.

* See Phil. Trans. for 1802, p. 229, line 10.

"Had

"Had Juno presented us with a link of a chain, uniting it to those great bodies, whose rank in the solar system I have also defined*, by some approximation of a motion in the zodiac, or by a magnitude not very different from a planetary one, it might have been an inducement for us to suspend our judgment with respect to a classification; but the specific difference between planets and asteroids appears now by the addition of a third individual of the latter species to be more fully established, and that circumstance, in my opinion, has added more to the ornament of our system than the discovery of another planet could have done." P. 61.

A copper-plate engraving is annexed to this paper.

III. *An Essay on the Cohesion of Fluids.* By Thomas Young, M.D. For. Sec. R.S.

This paper is divided into seven sections, the titles of which are: I. General Principles. II. Form of the Surface of a Fluid. III. Analysis of the simplest Forms. IV. Application to the Elevation of particular Fluids. V. Of apparent Attractions and Repulsions. VI. Physical Foundation of the Law of superficial Cohesion. And VII. Cohesive Attraction of Solids and Fluids.

The peculiar nature of the facts and analogies which are mentioned in this paper, renders it impracticable to give our readers an intelligible abstract of it; we must, therefore, refer the curious to the essay itself.

IV. *Concerning the State in which the true Sap of Trees is deposited during Winter.* By Thomas Andrew Knight, Esq.

Besides the aqueous fluid, commonly called *sap*, which ascends from the roots of trees to their very summits, during the spring and summer seasons only, trees have another kind of sap, called the *true sap*, or peculiar juice of the plant. Now Mr. Knight's object, in the present paper, is to prove "that this fluid in an inspissated state, or some concrete matter deposited by it, exists during the winter in the alburnum, and that from this fluid, or substance, dissolved in the ascending aqueous sap, is derived the matter which enters into the composition of the new leaves in the spring, and thus furnishes those organs, which were not wanted during the win-

* Ibid. page 224, line 3 of the same Paper.

ter, but which are eſſential to the further progreſs of vegetation." P. 88,

It is generally known, as this author obſerves, that the alburnum, or ſap-wood of trees, which are felled in the autumn and winter, is much ſuperior in quality to that of other trees of the ſame ſpecies, which are ſuffered to ſtand till the ſpring and ſummer. This ſuperiority in winter-felled wood, which has been generally attributed to the abſence of the ſap at that ſeaſon, this author was induced, from a variety of circumſtances, to attribute to the addition of ſome ſubſtance, and he ſuſpected that this ſubſtance is generated and depoſited within the wood in the preceding ſummer and autumn. If this hypotheſis be true, the conſequence naturally following is, that any given portion of winter-felled wood will poſſeſs a greater degree of ſpecific gravity, and will yield a larger quantity of extractive matter, than the ſame quantity of wood which has been felled in the ſpring, or in the early part of the ſummer.

In order to aſcertain thoſe points, Mr. K. made a variety of experiments, which are related at large in this paper. By making inciſions on the trunks of the ſycamore and birch trees, but at different heights, he obtained different ſpecimens of ſap; and a careful examination of thoſe ſpecimens ſhewed, that the ſap collected from the upper part of the trees, was ſpecifically heavier, and had ſenſibly more taſte, than that of the lower part of the trees.

To determine the ſpecific gravity of the alburnum of trees at different ſeaſons, was not ſo eaſy. Mr. K. conſidering the difficulties which attended the moſt obvious way of performing the operation, at laſt adopted the following plan.

"The moſt eligible method therefore," *he ſays*, "which occurred to me, was to ſelect and mark in the winter ſome of the poles of an oak coppice, where all are of equal age, and where many, of the ſame ſize and growing with equal vigour, ſpring from the ſame ſtool. One half of the poles which I marked and numbered were cut on the 31ſt of December, 1803, and the remainder on the 15th of the following May, when the leaves were nearly half grown. Proper marks were put to diſtinguiſh the winter-felled from the ſummer-felled poles, the bark being left on all, and all being placed in the ſame ſituation to dry." P. 92.

On his examining in due time the ſpecific gravity of ſimilar pieces of thoſe poles, he found the ſpecific gravity of the winter-felled wood to be 0,679, and that of the ſummer-felled wood to be 0,609. A very remarkable difference conſonant with the hypotheſis.

By

By maceration in water he alſo found that the former yielded a greater quantity of extractive matter than the latter.

Next to this, Mr. K. relates other experiments made for the purpoſe of diſcovering the laboratory, or place, wherein the matter which gives additional weight to the winter-felled trees, is formed, and how it circulates through the plant. After the deſcription of thoſe experiments, he concludes with ſaying,

"It has been proved in the preceding experiments on the aſcending ſap of the ſycamore and birch, that that fluid does not approach the buds and unfolding leaves in the ſpring, in the ſtate in which it is abſorbed from the earth: and therefore we may conclude that the fluid, which enters into, and circulates through the leaves of plants, as the blood through the lungs of animals, conſiſts of a mixture of the true ſap or blood of the plant with matter more recently abſorbed, and leſs perfectly aſſimilated.

"It appears probable that the true ſap undergoes a conſiderable change on its mixture with the aſcending aqueous ſap; for this fluid in the ſycamore has been proved to become more ſenſibly ſweet in its progreſs from the roots in the ſpring, and the liquid which flows from the wounded bark of the ſame tree is alſo ſweet; but I have never been able to detect the ſlighteſt degree of ſweetneſs in decoctions of the ſycamore wood in winter. I am therefore inclined to believe that the ſaccharine matter exiſting in the aſcending ſap is not immediately, or wholly, derived from the fluid which had circulated through the leaf in the preceding year; but that it is generated by a proceſs ſimilar to that of the germination of ſeeds, and that the ſame proceſs is always going forward during the ſpring and ſummer, as long as the tree continues to generate new organs. But towards the concluſion of the ſummer, I conceive that the true ſap ſimply accumulates in the alburnum, and thus adds to the ſpecific gravity of winter-felled wood, and increaſes the quantity of its extractive matter.

"I have ſome reaſons to believe, that the true ſap deſcends through the alburnum as well as through the bark, and I have been informed, that if the bark be taken from the trunks of trees in the ſpring, and ſuch trees be ſuffered to grow till the following winter, the alburnum acquires a great degree of hardneſs and durability. If ſubſequent experiments prove that the true ſap deſcends through the alburnum, it will be eaſy to point out the cauſe why trees continue to vegetate after all communication between the leaves and roots, through the bark, has been intercepted: and why ſome portion of alburnous matter is in all trees* generated below inciſions through the bark." P. 102.

V. *On*

* I have in a former paper ſtated that the perpendicular ſhoots of

V. *On the Action of Platina and Mercury upon each other.* By Richard Chenevix, Esq. F.R.S. &c.

Our readers may recollect to have seen in our accounts of the preceding volumes of the Philosophical Transactions, that about two years ago, a new metal, under the name of *Palladium*, was made known to the world; but in a manner rather doubtful and mysterious. Mr. Chenevix having undertaken a chemical examination of this metal, was led to conclude, or at least strongly to suspect, that this palladium was nothing more than a mixture of mercury and platina; he could not, however, discover a direct, or effectual method of forming that supposed compound; nor have the repeated endeavours of other chemists, for the same purpose, proved more successful.

An account of the attempts made by other chemists in England, in France, and in Germany, with proper remarks, occupies several of the first pages of the present paper; after which, the author describes nine experiments, which he made with platina and mercury in different states, and with the addition of other articles.

"From all these experiments," he says, "it is evident that mercury can act upon platina, and confer upon it the property of being precipitated in a metallic state by green sulphate of iron. By *Experiments* 1 and 2, it is proved, 1st, That platina can protect a considerable quantity of mercury from the action of nitric acid; and 2dly, That mercury can increase the action of nitro-muriatic acid upon platina. From *Experiments* 3, 4, 5, 6, 7, 8, it appears that mercury can combine with platina in such a manner as not to be separated by the degree of heat necessary to fuse the compound, since after the fusion it retains that property, which is essentially characteristic of the presence of mercury in a solution of platina. The 8th *Experiment* proves that the action of mercury upon platina is not confined to the metallic state; but that these metals can combine and form an insoluble triple salt with an acid which produces a very soluble compound with platina alone. The 9th *Experiment* shows that platina can retain in solution a certain quantity of mercury, and prevent its reduction by a substance which acts most powerfully to that effect, when platina is not present. That part of the general position, therefore, which

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of the vine form an exception. I spoke on the authority of numerous experiments; but they had been made late in the summer; and on repeating the same experiments at an earlier period, I found the result in conformity with my experiments on other trees.

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is the object of this Paper, is proved, if theſe experiments, upon being repeated by other chemiſts, ſhall be found to be accurate.

"One or two of the above experiments ſeem to be in contradiction to ſome that I have ſtated in my Paper upon palladium; for in the preſent examples, platina protects mercury againſt the action of nitric acid; whereas in palladium the mercury is not only acted upon itſelf, but it conduces to the ſolution of platina in the ſame acid. I am well aware of this objection; but confining myſelf to my preſent object, I ſhall wave all further diſcuſſion of it till another opportunity. In the mean time, however, it may be laid down as an axiom in chemiſtry, that the ſtrongeſt affinities are thoſe, which produce in any ſubſtance the greateſt deviation from its uſual properties.

"When a button of the alloy of platina and mercury as prepared by any of the above methods, is diſſolved in nitro-muriatic acid, and afterwards precipitated by green ſulphate of iron, the entire quantity of the alloy uſed is ſeldom obtained. A conſiderable portion of platina reſiſts the action of green ſulphate of iron, and remains in ſolution. This may be looked upon as the exceſs of platina, and can be recovered by a plate of iron. Hence it appears that leſs mercury is fixed, than can determine the precipitation of the entire quantity of platina; yet in this ſtate it can draw down a greater quantity of the latter, than when it is merely poured into a mixed ſolution of platina, not before ſo treated. Indeed the whole of theſe experiments tend, not only to ſhow that theſe two metals exerciſe a very powerful action upon each other, but that they are capable of great variation in the ſtate of their combination; and alſo that ſubſtances poſſeſſing different properties have reſulted from my attempts to combine platina with mercury.

"This obſervation furniſhed me with a method of aſcertaining, or at leaſt of approaching to the knowledge of, the quantity of mercury thus fixed by platina, and in combination with it. The experiment, however, having been ſeldom attended with full ſucceſs, I mention the reſult with the entire conſciouſneſs of the uncertainty to which it is ſubject. I obſerved the increaſe of weight, which the original quantity of platina had acquired in ſome caſes after it had been treated with mercury, and fuſed into a button. I counted that augmentation as the quantity of mercury fixed. I then determined how much was precipitated by green ſulphate of iron from a ſolution of this alloy, and ſuppoſed it to contain the whole quantity of mercury found as above. But, even if attended with complete ſucceſs, there is a chemical reaſon which muſt make us refuſe our aſſent to this eſtimate. It is poſſible, and not unlikely, that a portion of mercury may be retained in ſolution by the platina, as well as that a portion of the platina may be precipitated by means of the mercury. The mean reſult, however, was that the precipitate by green ſulphate of iron conſiſted

conſiſted of about 17 of mercury, and 83 of platina, when the ſpecific gravity was about 16.

" With regard to palladium, leſt it ſhould be ſuppoſed that either my own obſervations, or thoſe of others, have given me cauſe to alter my opinion, I will add that I have as yet ſeen no arguments of ſufficient weight to convince me, in oppoſition to experiment, that palladium is a ſimple ſubſtance. Repeated failure in the attempt to form it I am too well accuſtomed to, not to believe that it may happen in well conducted operations; but four ſucceſsful trials, which were not performed in ſecret, are in my mind a ſufficient anſwer to that objection. By determining the preſent queſtion, we may overcome the prepoſſeſſion conceived by many againſt the poſſibility of rendering mercury as fixed, at an elevated temperature, as other metals: we may be led to ſee no greater miracle in this compound, than in a metallic oxide, or in water, and be compelled to take a middle path between the viſions of alchemy on the one hand, and the equally unphiloſophical prejudices on the other, which they are likely to create. In the courſe of experiments juſt now related, I have ſeen nothing but what tends to confirm my former reſults, yet the only means which I can, after all, preſcribe for ſucceeding, is perſeverance." P. 126.

VI. *An Inveſtigation of all the Changes of the variable Star in Sobieſki's Shield, from five Year's Obſervations, exhibiting its proportional illuminated Parts, and its Irregularities of Rotation; with Conjectures reſpecting unenlightened heavenly Bodies.* By Edward Pigott, Eſq.

Mr. Pigott, in the year 1795, diſcovered that a ſtar in Sobieſki's ſhield regularly varied in brightneſs. He endeavoured to determine the period of its increaſe and decreaſe of brightneſs, and from the obſervations he made at that time, the period ſeemed to be about 62¾ days. But repeated examinations of the ſame ſtar, made ſince that time during five years, having given Mr. P. much better documents for determining the deſired period, he now ſtates his obſervations in the preſent paper, together with the reſult, or a mean, of the ſame; whence it appears, that the period of the ſtar's increaſe and decreaſe of brightneſs is 61½ days, which differs from Mr. Pigott's former determination by not more than 1¼ day.

He further obſerved, that the time of the decreaſe of brightneſs is longer than that of the increaſe; and conſequently, (ſuppoſing that the phenomenon is owing to the ſtars having ſpots on its ſurface, and to its revolving round its axis like the ſun,) that the places of the full and the leaſt

brightneſs

brightneſs are not ſituated at the diſtance of half the circumference from each other, which ſeems to be the caſe with all variable ſtars.

Mr. P. endeavoured to deduce from his obſervations the duration of the brightneſs of the ſame ſtar, without any perceptible change, while at the maximum and minimum; but the reſults are not ſatisfactory.

After the ſtatement of all his obſervations, and of the remarks made upon them, this author concludes the firſt part of the paper with a table, wherein he collects the reſults of all the above-mentioned obſervations, and which we ſhall ſubjoin.

The firſt column of this table deſcribes the nature of the remarks; the ſecond exhibits the preſent reſults; the third exhibits the former reſults; and the laſt column, a mean of both computed proportionally according to the number of obſervations of each.

TABLE VIII.

	Days.	Days.	Days on a mean.
Rotation on its axis - -	61½	62¾	62—
Duration of brightness, at its maximum, without any perceptible change - - -	8+	14	9½
Ditto, when it does not attain its usual brightness - -	20—	—	—
Duration of brightness at its minimum, without any perceptible change - - -	9—	9	9
Ditto, when it does not decrease ſo much as usual - -	20—	—	—
Decreaſe in time, from the middle of its full brightneſs to the middle of its leaſt - - -	34	28	33+
Increaſe in time, from the middle of its leaſt brightneſs to the middle of its full - - -	27+	35	29—
Extremes of its different degrees of brightneſs; with a mean of its uſual variations -	5+ 9 or 0	5+ 7.8	5. 6

In

In the ſecond part, this author examines the obſervations relative to the irregularities in the increaſe and decreaſe of luſtre of the above-mentioned ſtar. He alſo points out the reſults which ſeem to ariſe from the obſervations and attempts to explain them. Theſe hypothetical inveſtigations are illuſtrated by diagrams on two adjoining plates. Upon the whole, Mr. P. ſeems to conſider it as poſſible, that the above-mentioned ſtar is of the nature of our ſun, according to Dr. Herſchel's laſt hypotheſis concerning that luminary, which is deſcribed at large in a former volume of the Philoſophical Tranſactions.

VII. *An Account of ſome analytical Experiments on a mineral Production from Devonſhire, conſiſting principally of Alumine and Water.* By Humphry Davy, Eſq. F.R.S. &c.

This mineral was found filling ſome of the cavities and veins in a rock of ſoft argillaceous ſhiſt near Barnſtaple. Its external characters are deſcribed by Mr. Davy in the following manner.

"The moſt common appearance of the foſſil is in ſmall hemiſpherical groups of cryſtals, compoſed of a number of filaments radiating from a common centre, and inſerted on the ſurface of the ſhiſt; but in ſome inſtances it exiſts as a collection of irregularly diſpoſed priſms forming ſmall veins in the ſtone: as yet, I believe, no inſulated or diſtinct cryſtal has been found. Its colour is white, in a few caſes with a tinge of gray or of green, and in ſome pieces (apparently beginning to decompoſe) of yellow. Its luſtre is ſilky; ſome of the ſpecimens poſſeſs ſemi-tranſparency, but in general it is nearly opaque. Its texture is looſe, but its ſmall fragments poſſeſs great hardneſs, ſo as to ſcratch agate.

"It produces no effect on the ſmell when breathed upon, has no taſte, does not become electrical or phoſphoreſcent by heat or friction, and does not adhere to the tongue till after it has been ſtrongly ignited. It does not decrepitate before the flame of the blow-pipe; but it loſes its hardneſs, and becomes quite opaque. In conſequence of the minuteneſs of the portions in which it is found, few of them exceeding the ſize of a pea, it is very difficult to aſcertain its ſpecific gravity with any preciſion; but from ſeveral trials, I am diſpoſed to believe, that it does not exceed 2,70, that of water being conſidered as 1,00." P. 156.

By chemical analyſis it was found that 100 parts of this mineral conſiſt of 70 of alumine, 1,4 of lime, and 26,2 of fluid; 2,4 parts of it being loſt in the courſe of the operation.

Mr. D. found that a red heat is not, but a white heat is, ſufficient

ſufficient to expel from it all the water capable of being volatilized. Fifty grains of the moſt tranſparent part of the foſſil loſt 13 grains in a red heat, and 15 in a white heat. Amongſt the other ingredients, a minute portion of oxide of iron, and a ſimilar portion of acid, were found in it. Theſe, however, Mr. D. ſuppoſes to be adventitious, ſo that, in his opinion, this mineral may be conſidered as a compound of about 80 parts of water and 70 of alumine; in conſequence of which, Mr. D. propoſes to call it *Hydrargillite*.

VIII. *Experiments on Wootz.* By Mr. David Muſhet.

This Paper contains the account of an experimental examination of five cakes of wootz, or caſt ſteel from Hindoſtan, undertaken by Mr. Muſhet, at the requeſt of Sir Joſeph Banks.

In the firſt place, Mr. M. deſcribes the different appearances of the cakes, for they were not of the ſame uniform quality. He then relates the various experiments made by forging thoſe cakes, wherein he notices their various ductility, tenacity, &c. and to this he ſubjoins the following general remarks.

"The formation of wootz appears to me to be in conſequence of the fuſion of a peculiar ore, perhaps calcareous, or rendered highly ſo by mixture of calcareous earth along with a portion of carbonaceous matter. That this is performed in a clay or other veſſel or crucible, is equally preſumable, in which the ſeparated metal is allowed to cool; hence the cryſtallization that occupies the pits and cells found in and upon the under or rounded ſurface of the wootz cakes.

"The want of homogeneity, and of real ſolidity in almoſt every cake of wootz, appears to me to be a direct conſequence of the want of heat ſufficiently powerful to effect a perfect reduction; what ſtrengthens this ſuppoſition much, is that thoſe cakes that are the hardeſt, *i. e.* that contain the greateſt quantity of carbonaceous matter, and of courſe form the moſt fuſible ſteel, are always the moſt ſolid and homogeneous. On the contrary, thoſe cakes, into which the cutting chiſſel moſt eaſily finds its way, are in general cellular, replete with laminæ, and abound in veins of malleable iron.

"It is probable, had the native Hindoſtan the means of rendering his caſt ſteel as fluid as water, it would have occurred to him to have run it into moulds, and by this means have acquired an article uniform in its quality, and convenient for thoſe purpoſes to which it is applied.

"The hammering, which is evident around the feeder and upon the upper ſurface in general, may thus be accounted for. When the

the cake is taken from the pot or crucible, the feeder will moſt probably be ſlightly elevated, and the top of the cake partially covered with ſmall maſſes of ore and ſteel iron, which the paucity of the heat had left either imperfectly ſeparated or unfuſed. Theſe moſt probably, to make the product more marketable, are cut off at a ſecond heating, and the whole ſurface hammered ſmooth.

" I have obſerved the ſame facts and ſimilar appearances in operations of a like nature, and can account ſatisfactorily for it as follows.

" The firſt portions of metal, that are ſeparated in experiments of this nature, contain the largeſt ſhare of the whole carbon introduced into the mixture. It follows of courſe, that an inferior degree of heat will maintain this portion of metal in a ſtate of fluidity, but that a much higher temperature is requiſite to reduce the particles of metal, thus for a ſeaſon robbed of their carbon, and bring them into contact with the portion firſt rendered fluid, to receive their proportion of the ſteely principle. Where the heat is languid, the deſcent of the laſt portions of iron is ſluggiſh, the maſs below begins to loſe its fluidity, while its diſpoſition for giving out carbon is reduced by the gradual addition of more iron. An accumulation takes place of metallic maſſes of various diameters, riſing up for half an inch or more into the glaſs that covers the metal; theſe are neatly welded and inſerted into each other, and diminiſh in diameter as they go up. The length, or even the exiſtence of this feeder or excreſcence, depends upon the heat in general, and upon its temperature at different periods of the ſame proceſs. If there has been ſufficient heat, the ſurface will be convex and uniformly cryſtalline; but if the heat has been urged, after the feeder has been formed and an affinity eſtabliſhed between it and the ſteelified maſs below, it will only partially diſappear in the latter, and the head or part of the upper end of the feeder will be found ſuſpended in the glaſs that covers the ſteel.

" The ſame or ſimilar phenomena take place in ſeparating crude iron from its ores, when highly carbonated, and difficult, from an exceſs of carbon, of being fuſed.

" The diviſion of the wootz cake by the manufacturers of Hindoſtan, I apprehend is merely to facilitate its ſubſequent application to the purpoſes of the artiſt; it may ſerve at the ſame time as a teſt of the quality of the ſteel." P. 171.

In order to aſcertain whether wootz owed its hardneſs to an extra quantity of carbon, Mr. M. made ſeveral comparative experiments with various portions of wootz, of common caſt ſteel, and of white crude iron.

The method he uſed for determining the quantities of carbon, and which he reckons the moſt effectual, is to obſerve the quantity of lead which is reduced from flint glaſs by

each

each ſpecimen of ſteel or iron. The recapitulation of his experiments is as follows:

" 1ſt cake of wootz revived of lead - - -	,139
2d ditto - - - - - -	,125
3d ditto - - - - - -	,120
4th ditto - - - - - -	,156
5th ditto - - - - - -	,102
Steel containing $\frac{1}{60}$ of its weight of carbon -	,094
Caſt Iron - - - - - - -	,228

" It would appear to reſult from theſe experiments, that wootz contains a greater proportion of carbonaceous matter, than the common qualities of caſt ſteel in this country, and that ſome particular cakes approach conſiderably to the nature of caſt iron. This circumſtance, added to the imperfect fuſion which generally occurs in the formation of wootz, appear to me to be quite ſufficient to account for its refractory nature, and unhomogeneous texture.

" Notwithſtanding the many imperfections with which wootz is loaded, it certainly poſſeſſes the radical principles of good ſteel, and impreſſes us with a high opinion of the ore from which it is formed.

" The poſſeſſion of this ore for the fabrication of ſteel and bar iron, might to this country be an object of the higheſt importance. At preſent it is a ſubject of regret, that ſuch a ſource of wealth cannot be annexed to its capital and talent. Were ſuch an event practicable, then our Eaſt-India Company might, in their own dominions, ſupply their ſtores with a valuable article, and at a much inferior price to any they ſend from this country." P. 175.

The Meteorological Journal for the year 1804, kept, as uſual, at the apartments of the Royal Society by order of the preſident and council, is at the end of this part of the Philoſophical Tranſactions. It commences with January the 1ſt, and ends with December the 31, 1804. It contains the obſervations taken twice in the courſe of each day throughout the whole year, and the particulars are regiſtered in nine columns, the titles of which are, Six's thermometer leaſt and greateſt heat, Time of making the obſervations, Thermometer without, Thermometer within, Barometer, Hygrometer, Rain, Winds, and Weather.

From thoſe obſervations, it appears that the mean height of the thermometer for the whole year is 52°. Its greateſt height, viz. 81½, was obſerved on the 16th of September. Its leaſt, viz. 19°, was obſerved on the 24th of December.

The mean height of the barometer (the baſon of which is ſituated 81 feet above the level of low water ſpring tides at Somerſet-houſe) for the whole year, is 29,85 inches. The mean of the hygrometer for the whole year is 81,2. The whole quantity of rain amounts to 20,973 inches.

At the end of this journal we alſo find, what had been omitted for ſeveral years before, viz. a ſtatement of the declination of the magnetic needle, which at a mean is 24°. 10',7 Weſt; the extremes being 24°,11',8, and 24°,8'4.

ART. VI. *Naval Chronology: or, an Hiſtorical Summary of Naval and Maritime Events. From the Time of the Romans to the Treaty of Peace*, 1802. *With an Appendix. By Iſaac Schomberg, Eſq. Captain in the Royal Navy.* 5 vols. 8vo. pp. 3028, 2l. 2s. Egerton. 1802.

THIS work would have received due notice a conſiderable time ago, had it not been accidentally miſlaid, a circumſtance, however, which the author will have no reaſon to regret, as, in addition to any praiſe we can beſtow, its importance muſt appear more obvious from the ſtupendous events of the laſt few weeks. Every reflecting mind, after the firſt burſt of gratitude, will be inclined to examine by what means our navy firſt obtained, and has progreſſively increaſed, its ſuperiority, and in this inquiry we can recommend the preſent work, as affording moſt ſatisfactory as well as authentic documents. As it is not however, ſtrictly ſpeaking, an object of criticiſm, nor from the nature of its compoſition, will admit of thoſe extracts, by which, in other caſes, the reader is made acquainted with the ſtyle, genius, argument, &c. of the writers in queſtion, we muſt be contented to ſpecify its general contents, and beſtow on the author the praiſe due to induſtry and fidelity.

The firſt three volumes contain a Chronological Account of the Britiſh Navy, from the earlieſt times to the late Peace, including every engagement, general or partial, between fleets, or between ſingle ſhips, loſſes of veſſels by ſhipwreck or accident, promotions and other rewards given to men of bravery, mutinies and courts martial, all the laws reſpecting the navy, and all the revolutions or changes in the nature of its various appointments, rank of officers, progreſs of ſhip-building, and, in a word, every particular in any reſpect connected with the hiſtory and progreſs of

the

the Britiſh navy, from its rudeſt efforts, to the preſent high ſtate of ſuperiority, we had almoſt ſaid, of perfection.—Theſe details are given in that mixed and deſultory manner, which renders this part of the work what ſome would term a *readable* book, well calculated for the particular claſs of perſons whom the author had in his eye; and not leſs uſeful as a book of reference to all, who in their political or hiſtorical inquiries may have occaſion to treat on maritime ſubjects.

The Appendix, which is contained in the two laſt volumes, gives us the ſtate of the navy of Great Britain, its various ſucceſſes and loſſes, with a comparative view of the ſucceſſes and loſſes of other nations; a liſt of fleets, ſquadrons, and lines of battle; an account of the different offices in the naval department, with the names of thoſe noblemen and gentlemen who have ſerved in each; a liſt of the admirals and poſt-captains who have borne commiſſions in the royal navy, with an account of the ſervices they have performed; and other miſcellaneous information reſpecting the hiſtory, or preſent ſtate of the navies of Europe.

From this Supplement, we are tempted, on the preſent occaſion, to extract a few minutes, which may exhibit to our readers, in a very ſmall ſpace, the progreſs of our navy in its *ſucceſſes*, during the period of a century, that is, from the concluſion of Queen Anne's war to the late peace:—

"In Queen Anne's war, England ſuſtained a loſs of 38 ſhips, carrying in all 1596 guns, and France loſt 52 ſhips and 3094 guns, leaving a balance in favour of England of 14 ſhips and 1498 guns.

"During the war from 1739 to 1749, firſt with Spain, and afterwards with France and Spain, the enemy loſt 41 ſhips of the line, and the Britiſh 13, leaving a balance in our favour of 28. In the ſame war the French and Spaniards captured 26 frigates, and the Britiſh only 22, leaving a balance of four frigates in favour of the combined powers, a circumſtance which we have no wiſh to conceal, becauſe it is the laſt of the kind which occurs in the annals of their navy.

"In the war from 1755 to 1763, the French had 35 ſhips of the line taken or deſtroyed, with 58 frigates and 10 ſloops; the Spaniards loſt 14 ſhips of the line, and five frigates, making in all, of the line, 49 ſhips, while Great Britain loſt only 16, and had conſequently a balance in her favour of 33; and upon the comparative loſſes of ſloops and ſmaller veſſels, ſhe had a balance of 34.

During the war, uſually called the American war, from 1775 to

to 1783, when Britain had to contend with America, France, Spain, and Holland, her losses amounted to—

	Taken.	Destroyed.
Of the line	1	16
Fifty guns	2	2
Frigates	15	43
Sloops, &c.	64	57
	82	118

"The Americans had 53 ships from 40 to 10 guns taken, and 32 destroyed.

"The French loss was,

	Taken.	Destroyed.
Of the line	9	7
Frigates, &c.	41	5
	50	12

"The Spaniards,

Of the line	5	3
Frigates, &c.	5	11
	10	14

"The Dutch,

Of the line	3	1
Frigates, &c.	3	1
	6	2

"The whole balance in favour of Great Britain is 16 ships of the line taken; the other rates are in proportion, but from the unequal tonnage and names given to some of the small vessels, our author has not been able to make out an exact comparative statement. Our losses by storms in this war were very great, but of frigates we had only 15 captured, while we took from the French, Spaniards, and Dutch, no less than 49.

"We now come to the late war, which demands our particular attention. The comparative statement of losses, according to our author, stands thus:—

	Of the line.	Fifties.	Frigates.	Corvettes.	Total.
French	54	2	150	135	341
Spanish	10	0	22	22	64
Dutch	18	7	29	23	77
Danes	5	0	2	8	15
	87	9	203	188	497

"While the loss to the British was only 21 ships of the line, six fifties, 55 frigates, and 94 sloops, in all 176 ships. The balance, therefore, in favour of Great Britain, was SIXTY-SIX sail of the LINE, three of 50 guns, 148 frigates, 94 sloops, &c. making

making a total of 321. But it is neceſſary to add, that of the 21 ſhips of the *line*, ſtated to have been left by Great Britain, FIVE ONLY were taken by the enemy, the reſt being burnt by accident, or wrecked in various ways, unconnected with the line, of war. On the other hand, of the 54 French ſhips of the ſate ſeven only were loſt by ſimilar accidents, and five were burnt at Toulon by land, but all the reſt were taken in various engagements. To the glories of this war we may ſtill add, that in the courſe of it, we took from the three naval powers, 1006 privateers and armed veſſels, carrying 7839 guns, and 47,246 men, but this we ſhall not inſiſt upon particularly, as we have in this work no counter-ſtatement of loſſes of that kind in our own ſhipping."

From the preceding accounts, our readers will perceive that the ſuperiority of the Britiſh navy has been uniformly progreſſive for a century, a period which we have fixed upon, partly becauſe our documents are more accurate, and partly, becauſe it is during that time the other maritime powers have ſtruggled by all means to rival us on the ocean. To do this effectually, they found that combination was neceſſary; but it is evident, however wonderful, that our greateſt exertions have been followed by our moſt brilliant ſucceſſes, when thoſe combinations appeared moſt formidable, namely, during the two laſt wars. Another concluſion to be drawn from this work, confirmed by undeniable facts, is, that in all our principal battles, we have had to contend with a ſuperior force, ſuperior in number of ſhips, of guns, and of men. The reader will find this almoſt uniformly the caſe throughout the whole of Captain Schomberg's details; and it is ſurely quite unneceſſary to appeal to recent inſtances for a farther confirmation of the fact. It remains for politicians, for naval men, for philoſophers, to account for a ſuperiority, in all periods of our hiſtory, ſo deciſive, and irreſiſtible. Ample materials may be found in theſe uſeful volumes, to aſſiſt ſuch inquiries, and to determine why other nations, not deſtitute of reſources, phyſical or mental, certainly not deſtitute of courage, have never been able to attain our accompliſhments in ſkill, bravery, and diſcipline? It is ſufficient for us, who cannot be ſuppoſed competent to ſuch diſcuſſions, to look up with pious gratitude to the God of all power and might, who has thus ſhielded us againſt the moſt extenſive and unprincipled tyranny that ever deſolated the world. From the above ſtatements it will appear, that our deliverances have at all times been many and great, yet within theſe few weeks we have heard of victories which tranſcend

tranſcend all that are upon record; victories which, while they ſeem to gratify all that human ambition would attain, or can imagine, ought always to be referred to the interpoſition of that Being to whom it is owing, that amidſt the convulſions of the whole civilized world, we are ſtill a nation powerful, independent, free, and happy.

ART. VII. *The Hiſtory of the Orkney Iſlands: in which is comprehended an Account of their preſent as well as their ancient State; together with the Advantages they poſſeſs for ſeveral Branches of Induſtry, and the Means by which they may be improved. Illuſtrated with an accurate and extenſive Map of the whole Iſlands, and with Plates of ſome of the moſt intereſting Objects they contain. By the Rev. George Barry, B. D. Miniſter of Shapinſhay.* 4to. 509 pp. 1l. 11s. 6d. Longman and Co. 1805.

THIS volume fills up a very intereſting and important chaſm in topograghy, for we have never had any authentic or well-written hiſtory, in detail, of the Orkney Iſlands. The preſent is very elaborate and circumſtantial; and whoever from local ſituation or connection, or from that curioſity, which directs its attention to ſuch purſuits, has wiſhed to ſee an undertaking of this kind accompliſhed, will have abundant reaſon to thank the induſtrious author of this publication.

Dr. Barry has very judiciouſly arranged his matter under three heads, which he has divided into an equal number of books. His firſt, compriſes a geographical view of the iſlands. His ſecond, exhibits an account of their earlieſt inhabitants, their manner and cuſtoms, their monuments of antiquity, their ſituation under ſucceeding ſovereigns. The third book deſcribes the preſent ſtate of the Orkney Iſlands, their natural hiſtory, their population, manners, and cuſtoms, their agriculture, manufactures, commerce, and fiſheries. An appendix is ſubjoined of various original and authentic papers, illuſtrative of what precedes, and forming by no means the moſt unimportant part of the author's valuable communications.

From each of theſe judicious diviſions of his work we ſhall ſelect an extract for the reader's amuſement and information.

Dr. Barry (who ſince, or immediately before, the publication of his book has terminated the career of life) repreſents himſelf to be miniſter of Shapinſhay, an iſland

which may be called the centre of the Orkneys; we ſhall therefore give his deſcription of it.

"Shapinſhay, ſituated to the north of the Mainland*, from which, in ſome places, it is no more than a mile diſtant, is the firſt of the north iſles that preſents itſelf, about three miles removed from Kirkwall. If its greateſt extent be conſidered, the dimenſions will amount to nearly ſeven miles by five; but as it bears ſome reſemblance to a croſs, of which the length may be viewed in the light of the body, and the breadth in that of the arms, ſuch a conſideration of it will convey no very diſtinct idea of its ſurface. To ſubject it to meaſurement, it muſt be reduced into a regular form; and in that caſe, nine ſquare miles would be all it contains.

"Much of this extent, eſpecially on the north and ſouth ſide, is cultivated; and indeed almoſt the whole is capable of cultivation, were due attention paid to it. So far, however, is this from being the caſe, that to the detriment, no leſs than to the diſgrace of the proprietors, ſome of the arable lands are yet lying *runrig*, which is well known to throw an inſuperable bar in the way of culture, beſides furniſhing matter for endleſs diſputes and contentions.

"The whole of this iſland formerly made a part of the temporality of the biſhoprick of Orkney.

"In its ſouth-weſt corner, lead ore was found of a flattering appearance; but owing to ſome difficulties that unexpectedly aroſe, the work has not been proſecuted.

"The ſoil, though various, is in general ſhallow, compounded of clay, peat, and ſand, very imperfectly cultivated: and as there is more dependence on ſea-weed, than on either dung or compoſt as a manure, and no regard whatever paid to either lime or marl, though they exiſt in the iſland, the crops of bear and oats are neither ſo plentiful as they otherwiſe might be, nor is the grain of ſuch ſuperior quality. The grain that is raiſed annually is ſufficient for the inhabitants, though the rents are paid in kind, and a large quantity thus neceſſarily conveyed to the king's ſtorehouſe in Kirkwall.

"On one eſtate, the ordinary mode of huſbandry has been exchanged for one that has been long practiſed in the beſt cultivated countries to the ſouth; and the experiment has exceeded the moſt ſanguine expectations: and as there is nothing either in the ſoil or ſituation of that place peculiarly favourable, the ſame mode, adopted in other inſtances, might be attended with the ſame happy conſequences. The farming ſtock has kept pace with the improvement of the land in the inſtance above alluded to, as it now exceeds triple its former value. Through other parts of the iſland, the farming ſtock is of a piece with their agriculture, their horſes and cattle being as puny as they are numerous. Swine are kept in great numbers, without herding or confinement, to the

* The largeſt iſland is ſo called. *Rev.*

unſpeakable deſtruction of both graſs and corn; and the ſheep, that amount to between two and three thouſand, being ſuffered to enjoy the ſame natural liberty, are ſcarcely leſs hurtful in their depredations.

"Little more than a furlong to the ſouth of the iſland, and ſeparated by a reef of rocks that are almoſt dry at low water, is ſituated the beautiful iſland of Elgar, or Ellerholm, which bears evident marks of having been formerly inhabited. Though ſome veſtiges of a houſe are ſtill to be ſeen on the north ſide, around which lye the lands that appear to have been cultivated, it is probable that it has never furniſhed a permanent abode for men ſince it was finally ſeparated from the principal iſland.

"At preſent, it contains the ruins of an old chapel, and a Picts-houſe that has been opened. It furniſhes paſture for a number of ſheep and young cattle in ſummer, and gives, by its favourable ſituation, the utmoſt ſecurity to the fine harbour of Elwick.

"Among a great many harbours found in the iſlands, this poſſeſſes ſome advantages, in as far as it is ſecure in every quarter, the ground good, the water deep, the beach, in ſome places at leaſt, ſuch, that a ſhip may run a-ſhore without damage. There is plenty of freſh water at hand; and, as it opens to the ſouth, it is convenient, in this reſpect, for ſhips bound to that quarter of the country.

"In common with moſt of the reſt, this iſland exhibits ſome monuments of antiquity. Among theſe may be reckoned, beſides ſome Popiſh chapels of little note, many Picts-houſes ranged along the ſhores as ſo many forts, burgs, or caſtles, together with tumuli or barrows in very different ſituations. A monumental ſtone, of the ſame figure and dimenſions with thoſe in other places, raiſes its venerable head in a plain near its eaſtern extremity; and, to cloſe the catalogue, on the banks of the ſea facing the north, is the ſtone of *Odin*.

"Beſides its other productions, this iſland produces, annually, about an hundred tons of kelp; its valued rent is two thouſand one hundred and thirty-ſix pounds Scots; its real, ſix hundred pounds ſterling; and its population, which for ſome years paſt has been on the increaſe, is ſeven hundred and fifty." P. 47.

The manners and cuſtoms of the earlier inhabitants of the Orkneys, will be peruſed with particular attention by moſt readers, and juſtify the following extract.

Of the Manners and Cuſtoms of the Picts.

"The practice of expoſing children in infancy, though followed by ſome celebrated nations of antiquity, and even by ſome of equal celebrity in modern times, is ſo repugnant to the feelings of humanity, that it is truly wonderful that, in any country, it ſhould ever have taken place. Wiſdom, virtue, religion, and natural affection, join in condemning it. Though, therefore, it

was practiſed among the Caledonians, previouſly to the light of Chriſtianity, it ſeems only to have been very ſeldom, and in caſes of extreme neceſſity.

"As ſoon as their children were born, they carried them to ſome lake or ſtream, into which they inſtantly immerged them, giving them at the ſame time a name; and this cuſtom they regarded as a religious rite, becauſe among them waters were conſidered ſacred.

"To eſtabliſh the connection between the ſexes, on principles that are at once conſonant to ſound policy, and to purity of manners, has been found a very difficult taſk, in all ages; and therefore it need not ſeem ſtrange, if, among a barbarous people, it ſhould have been looſe and irregular. Accordingly, the Caledonians (whom we conſider as Picts,) we are told, had a plurality, if not a community of wives*. The ſame thing is aſſerted of the South Britons†, and of the Agathuſi, a German nation‡; but it is probable this cuſtom prevailed only among men of high rank, who might have obſerved it, from the love of vanity, or, as is the caſe in the eaſt, from oſtentation. To this opinion we are led, from the information that the Germans, except ſuch as were rich, had never more than one wife, which is certainly moſt conſonant both to nature and reaſon§; and the Picts ſeem evidently to have adopted the ſame wiſe and virtuous practice; for their kings only were permitted the privilege of chooſing whom they pleaſed, and diſmiſſing them again at pleaſure‖. Their marriages were neither celebrated in any place of worſhip, nor attended with any religious ceremony, as they were regarded only in the light of a civil contract, not only then, but even ſo late as the commencement of the thirteenth century¶. After the parties were finally agreed, the bridegroom offered a preſent to the bride's father; the bride did the ſame to her intended huſband's father; the friends of both were invited to witneſs the agreement: when they had done this, the bride was given away in a ſet form of words; and the marriage feaſt cloſed the ceremony.

"Their mode of interment was various. The bodies of the common people, and alſo thoſe of their enemies, were in general buried, as the leaſt troubleſome and leaſt expenſive. Thoſe of men of rank and eminence were for the moſt part burnt, either entirely or in part; and when this method, which was reckoned the moſt honourable, was adopted, the aſhes were collected in an earthen urn, which was ſet on the ground, and over it was

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* Dio. † Julius Cæſar. ‡ Herodotus.
§ Tacitus. ‖ Solinus
¶ Pope Innocent the Third, 1210. Blackſtone.

thrown a heap of earth, or *tumulus*, which in ſize was proportioned to the dignity of the deceaſed.

" The food of theſe people, as might naturally have been expected, was very ſimple: milk and fiſh were the ordinary diet of ſuch as lived in the weſtern iſles*; to which the fleſh of ſuch animals as the chaſe procured, was added by thoſe who inhabited Pictland.

" Beſides all theſe kinds of food, they made uſe of a certain root, that had the power of preſerving them long from the ſenſation of hunger; and the very ſame root, for the ſame purpoſe, was made uſe of by the ancient Scythians†. But pork was the favourite meat of that people; and boars' fleſh was admitted to the honour of forming a diſh among thoſe that compoſed the feaſt of *Odin*. In the firſt account of Iceland, mention is often made of vaſt numbers of ſwine and ſheep‡; and horſe-fleſh was uſed there, and in Scandinavia, the mother country, as late as the eleventh century.

" Simple as their food was, their drink was not leſs ſo. Rarely did either wine or meat enter into their beverage. Ale was the favourite liquor with all the branches of the Gothic ſtock; and this they were accuſtomed, at their convivial meetings and feſtivals, to quaff liberally in horns§, after the manner of the ancient Germans‖.

" Their dreſs was ſimilar, in its nature, to the means of their ſubſiſtence. Many of the lower claſſes went almoſt entirely naked; and ſuch as did not, had only the ſkins of wild beaſts, which ſucceſs in the chaſe had provided, careleſsly thrown over their ſhoulders, to ſhield them from the violent blaſts of winter¶.

" As early as the fifth century, the common people**, no leſs from a regard to decency, than for warmth, wore a cloth around their middle, while their chiefs had a coat and breeches under their mantle; and all of them ſtained or painted their bodies, in compliance with a cuſtom which they had in common with the other branches of that great family.

" To imprint theſe marks, or that colour on their ſkin, they made uſe of a ſharp inſtrument, with which they punctured it; and when once this was done, they rubbed or preſſed into it ſome colouring ſubſtance, which, in a ſhort time, rendered the place to which it was applied permanently conſpicuous. *Vitrum*, or woad, was the ſubſtance uſed for this purpoſe among the Belgæ, who are not without ſeveral marks of a Gothic origin; and the application of it imparted to their ſkin a blue colour.

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* Solinus. † Dio. ‡ Iſlands Landaman Bok.
§ Adamnan, vit. St. Col. ‖ Cæſar.
¶ Cæſar, and Tacitus. ** Gildas.

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Among them, the cuſtom ſeems to have been prevalent, till compelled to give way to Roman manners; and ſome faint traces of it may be met with among the inhabitants of Northumberland, ſo late as the eighth century. But this practice, far from being confined to the different tribes of one people, ſeems, in an early ſtage of ſociety, to be of very wide extenſion; as we find it among the ſavages that roam through the wilds of America, and thoſe that inhabit the iſlands in the Pacific Ocean, as well as among our European anceſtors, in a ſimilar condition*.

"If we truſt the accounts of ſome writers, who are carried away with the force of a lively imagination, caves by the ſea-ſhore, and rocks and dens in the foreſt, were the primitive habitations of men. In the cold regions of the north, however, houſes of ſome kind or other muſt have been coeval with the firſt inhabitants, who, without ſuch accommodation, could not have borne the ſeverity of the winter. Through all Europe, the peaſants, at leaſt, had houſes built of wood. The Picts had theirs of the ſame periſhable materials; and, inſtead of being raiſed high, they were confined to the ground floor, in which there were ſeveral apartments intended to accommodate the two ſexes reſpectively †. The middle, or principal part of the houſe, formed the hall for entertainments, along the ſides of which were placed benches for the gueſts to ſit on ‡; and, in the centre of each range, ſtood an elevated ſeat, or chair of honour, for the reception of ſuch perſons as were of more than ordinary rank or dignity. The floor of the hall, on theſe occaſions, were covered with ſtraw, to ſerve as a carpet; and, in the middle of it, was a large fire, near which ſtood a large veſſel full of ale; out of which their horns, or drinking glaſſes, were filled occaſionally. The German houſes ſeem to § have been conſtructed in the ſame form, and of the ſame rude materials; of wood, without tyles, and without mortar ‖; but ſome of them were plaſtered with an earth ſo pure, and at the ſame time ſo ſplendid, that they had, in ſome degree, the appearance of being painted ¶. This cuſtom of ornamenting their houſes continued to a late period; and the ſubſtance made uſe of for that purpoſe, had the name given it of *roth erde*, or red earth; and *Engliſche erde*; becauſe it either was, or was ſuppoſed to have been, brought from that country **. Theſe houſes, the ruins of which are ſo frequently met with in the north, cannot, as ſome have imagined, be the firſt rude attempts to obtain more ſubſtantial abodes, as they ſeem totally unfit for ordinary habitations.

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* Robertſon's America. Cooke's and Foſter's Voyages.
† Cheffel, Antiq. Ger. ‡ Gunlang's Saga.
§ Tacitus. ‖ Herodian. ¶ Tacitus.
** Cheffel, Antiq. Ger.

" To a people, ignorant almoſt of manufactures of every ſort, who as yet had conceived no idea of commerce, and who were ſcarcely acquainted with the rudiments of agriculture, there could be ſcarcely any employment but either thoſe of hunting and fiſhing, or of rearing and paſturing ſome domeſtic animals. Thus did they procure food, and ſuch ſimple articles of clothing as might ſerve them occaſionally for uſe, or for ornament; and, when to theſe they were ſo fortunate as to add a temporary hut, to guard them from the inclemency of the weather, they were contented, as having almoſt every thing which they deſired, in their poſſeſſion.

" Among a people in a rude ſtate, little regard is commonly paid to amuſements of any kind, except gaming; which, however ſtrange it may appear, is univerſal *, and often proſecuted with a degree of ardour that proves as pernicious as in more poliſhed ſociety. The game in which the Goths took the greateſt pleaſure was cheſs; a game that requires no leſs judgment than perſeverance: and, what ſhows their good ſenſe, this was the favourite amuſement in moſt of their colonies and poſſeſſions. In Iceland, a branch from that ſtem, it was practiſed with much avidity; for, in the eleventh century, we are told, that, while a celebrated poet was engaged in a game at cheſs with the beautiful Helga, his brother poet became ſo enamoured of that lady, that they quarrelled, fought, and fell, by mutual wounds, in the conflict †. Neither do they ſeem, even in that ſtate, to have been inſenſible to the pleaſures of converſation. Their minds were ſomewhat opened; and, when they met, they amuſed themſelves with diſcourſing on the heroic deeds of their anceſtors, and other men of eminence; with propoſing and ſolving riddles, and with vying with one another in compoſing ſhort pieces of poetry. Fond of news to exceſs, they eagerly ſought intelligence from every quarter; which was a luxury ſo great, that the rich only were permitted to taſte of it in the firſt inſtance; and ſuch was the confidence which they put in the information thus received, that it ſometimes had much influence in directing their councils. The ſame extravagant paſſion for news marked the character of the ancient inhabitants of Gaul ‡, ſome of whom were originally deſcended from the Goths or Germans §." P. 83.

The opportunity of comparing and contraſting modern with ancient manners, is at all times, and with every deſcription of readers, a ſource of intereſt and amuſement. All are delighted with the power of examination; and whether the account be balanced for or againſt the preſent generation,

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* Tacitus. Robertſon's America. † Gunlang's Saga.
‡ Cæſar's Commentaries. § Cæſar. de Bello Gallico.

according

according to the age, manners, or prejudices of those who investigate it, we shall be censured by none for placing the statement before them.

" The whole body of the inhabitants may be divided into three classes; the first of which is the gentry or proprietors of land, with such as have gained a competent fortune by means of industry; the second is composed of those who are denominated tradesmen and shopkeepers; and the third comprehends all such, as are for the most part employed in the cultivation of the soil, and are either farmers with their servants, or what are called *cottars*, or cottagers.

" With regard to the *first class*, as many of them have had a liberal education, and some of them been bred to a correspondent profession, and besides have had an opportunity of becoming acquainted with the world, their manners cannot be supposed to be materially different from those of the same rank in other parts of the kingdom. Some peculiarities, however, there are in these islands, as in every other place, that have an influence in forming the character. To such as are acquainted with its situation and circumstances, it will readily occur, that shipwrecks must sometimes happen, and that in seasons of severity the crops must fail, and disease cut off in numbers the cattle and horses; when feuduties, however mercifully exacted, are felt as a heavy burden, as well as those taxes necessarily imposed for the support of Government. The losses sustained, and the exactions that are made on these occasions, have been alleged to have some effect in souring the temper of the inhabitants, and making them discontented with their condition.

" Though attentive to their own interest, the proprietors are not so anxious as they ought to be, to excite or cherish a spirit of industry in their dependants, nor do they always show a laudable zeal in setting them an example of what might ultimately redound to their own emolument. The illicit trade, that prevailed much till of late, has been thought to stamp a seriousness on the aspect of those even that had no immediate connection with that pernicious business, to a degree that had too much the semblance of either diffidence, or suspicion and jealousy. To strangers, however, who occasionally visit them, and mean only to remain a short time, they appear open, affable, and chearful; and while they are polite without ceremony, they are extremely hospitable, and only show a little more reserve, and more jealousy of strangers that settle among them on account of business, than they discover for one another.

" Personal and family differences must sometimes take place, wherever passions and interests interfere; and when those happen here (which they but too often do,) they are rather augmented than diminished by time; and as they cannot be extinguished by a free intercourse with mankind, they often prevent their cordially

dially uniting together in ſupport of any meaſure, however well calculated it may be, to promote the benefit of their country.

" If at any time they engage in trade, and form connections with other places, the ſucceſs which many of them have had, ſhows plainly that they underſtood the method of tranſacting buſineſs; and with the perſons, to whom they have acted as partners or agents, they have ſeldom or never failed to ſupport the character of men of integrity.

" But, though they are faithful and affectionate in domeſtic life, honeſt in their public tranſactions, hoſpitable to ſtrangers, charitable to the needy, and not only juſt but humane to their tenants and dependants, there appears, in the character of ſome of them, a deep and ſignal blemiſh; and that is, a ſupine indifference about religion. This is the more ſurpriſing, as they are diſtinguiſhed for their good ſenſe and literature, no leſs than for their decency and regularity of manners.

" To ſay nothing of thoſe that are ſtill alive, any more than of thoſe who have recently departed this life, we ſhall only name two natives, Sir Robert Strange and Mr. Mackenzie, whoſe works prove, that taſte and genius may ſpring up in the north, and contribute to the amuſement, the ſafety, and the advantage of mankind *.

" But whatever may be thought of the characters of the men of the firſt claſs, there is one reſpect in which they are peculiarly fortunate; and that is, in the excellence of their female companions. While women of that rank in ſome places ſpend their time in attending to their dreſs, reading plays and novels, playing at cards and dice, and frequenting public places in parties of pleaſure, ours reckon it their glory and happineſs to devote their days to the faithful diſcharge of the relative and domeſtic duties. While they are young, they look up to the conduct of their mothers, which, in moſt inſtances, is a model of innocence, induſtry, and economy; and when they arrive at a more mature age, and have been educated, as they generally are, in thoſe branches that become their ſtation, they are proud to follow punctually the example that has been ſet them. They are on all occaſions reſpectful and obedient to their parents, cheerful in their temper, and contented with their condition; and they are in every reſpect as affable, as they are innocent and modeſt in their manners. And when marriage connects them with another family, which, on account of the ſmall number of men, but too ſeldom happens, they are no leſs diſtinguiſhed for their attachment to their huſbands, than they are for the prudent management of their houſe, and

* " Sir Robert Strange, the engraver; and Mr. Murdoch Mackenzie, author of the Nautical Surveys, ſo well known, and ſo much approved by mariners."

motherly

motherly affection for their children. Though their education, as in other places, is inferior to that of the men, their underſtandings are in general ſuperior. They are alive to all the tender ſenſibilities that mark and adorn their ſex; and while the other ſex, at leaſt ſome of them, diſcover a culpable indifference, they ſhow by their conduct, that they feel, in all their vigour, the warm, though rational ſentiments of devotion.

"Such are the manners of thoſe that are of the firſt conſideration of both ſexes, taken in a general point of view, without entering into thoſe little peculiarities, thoſe nice and almoſt imperceptible ſhades which diſtinguiſh or mark the character of individuals.

"The *ſecond claſs* conſiſts of thoſe that are denominated tradeſmen and ſhopkeepers, who are here pretty numerous. If we examine this claſs with attention, and compare it with the preceding, the obſervation that has been ſometimes made will be confirmed, that there is more virtue to be found among the middle rank of gentry, than in any other claſs in ſociety.

"Such as are engaged in traffic, or follow mechanical employments, reſide, for the moſt part, in the two principal towns, only a few of them being ſcattered through the iſlands. The traders, that live in the country, are decent, peaceable, induſtrious, honeſt people, who commonly unite the buſineſs of the farmer with that of the trader, and are of conſiderable benefit to their neighbours. The ſhopkeepers in Stromneſs, who have ſcarcely any opportunity of farming, are people of nearly the ſame deſcription. Some, that carry on the retail trade in Kirkwall, are deſcended from reſpectable families, and are, beſides, men of ſenſe and education: they know how to purchaſe goods of the beſt quality, and at the beſt market; they have wiſdom to preſerve their credit, and integrity to induce them faithfully to ſerve their cuſtomers. Many, indeed, of late, have commenced that buſineſs, who are as mean in point of birth, as they are deficient in principle and education: their ſtock is ſmall; their credit ill ſupported; their expences exceed their profit; their buſineſs is neglected; and, in this ſtate of things, as it is eaſy to foreſee, bankruptcy has frequently been the conſequence.

"The whole of the ſhopkeepers, almoſt without exception, are accuſed of taking exorbitant profits on all the articles in which they deal; and it muſt be confeſſed, that grocery goods of all ſorts, calicoes, hardware, and in ſhort, whatever is diſpoſed of in ſhops, is ſold at a much higher price here than in moſt other places. But when it is conſidered that they muſt purchaſe all their commodities at a very diſtant market, and pay high freight, inſurance, and other charges for their importation; and that, in order to anſwer the demand of a multitude of people, they are under the neceſſity of laying in a large ſtock at once, conſiſting of a variety of articles, which are often ſo long on hand as to be damaged or almoſt loſt altogether, the charge will appear in a great

great meaſure unfounded, and their profits by no means ſo exorbitant and unreaſonable.

" The tradeſmen that live in the country, as well as the little traders, have generally little farms, which are nearly an equal detriment to them and their employers, in ſo far as their attention is divided to ſuch a degree between the two ſpecies of employment, that both are managed with little ſkill, and even frequently neglected. Although the mechanics in the burgh, whoſe attention is reſtricted to one line of buſineſs, have more dexterity in their reſpective profeſſions, yet thoſe in the country are often employed in preference, becauſe they are more induſtrious and attentive.

" The inhabitants of towns, but more eſpecially thoſe of royal burghs, from the many occaſions that they have of aſſembling together, are in the moſt imminent danger of corrupting one another; and when this happens, the vices that are prevalent among them are idleneſs, gaming, drunkenneſs, combined ſometimes, of late, with ſuch a contempt of authority, as borders on ſedition. From theſe vices, the incorporated trades here cannot be ſuppoſed to be altogether exempted, eſpecially as they were ſome years ago accidentally brought into very peculiar circumſtances. Three ſeveral times, during one parliament, Kirkwall happened to be not only the returning, but the deciding burgh, and the election in a great meaſure depended on the ſuffrages of the deacons; and as there were ſeveral rich and ambitious candidates, the conſequences may eaſily be conjectured. The incorporated trades, vain with the attention and flattery which they had met with, and aſſuming conſequence on account of the money that they had lately received, began to form ſchemes, and adopt meaſures, which materially injured the poor's funds, and which, if allowed, might have ruined them.

" The kirk-ſeſſion, who are well known to be the legal adminiſtrators of theſe funds, alarmed at this, warmly remonſtrated, as they were bound in duty, and made many fair offers of accommodation, for the ſake of peace, but to no effect; and, every attempt to ſettle matters amicably, proving unſucceſsful through their obſtinacy, an appeal was made to the law as the laſt reſource, when the Supreme Court, after a very full diſcuſſion of the points in queſtion, found the incorporation liable in the whole expences incurred, and ordained them to give up the ſubject in diſpute, as detrimental to the poor of the place. Enraged at the kirk-ſeſſion for entering into this proceſs, to which the inſolence of the incorporations, as well as their own duty, compelled them, they abandoned the eſtabliſhed church, on pretence of not finding ſeats to their mind, and forming themſelves into a ſeparate religious ſociety,—a new phenomenon in this country.

" Before this event took place, they had been ſometimes accuſed of want of ſkill in their reſpective trades; they had been repreſented as inattentive to their words and their engagements, and very extravagant in their demands of wages; but though theſe

theſe charges ſhould be admitted to have ſome foundation, they are counterbalanced by ſeveral valuable qualities. Formerly, at leaſt, they were ſocial among themſelves, cheerful in their tempers, obliging, and moderately induſtrious. No people of their rank could excel them in the decency of their appearance and dreſs, ſhow more reſpect to their ſuperiors, or contentment with their condition. Their country, in both its civil and religious inſtitutions, had a large ſhare of their regard, and they were never wanting in a becoming attention to the public duties of religion.

"The *third claſs* of inhabitants contains all thoſe that are in any reſpect connected with the cultivation of the land, ſuch as farmers, with their ſervants and cottagers; and all theſe taken together, may be conſidered as making about eight-tenths of the whole population. From this number muſt be deducted ſuch gentlemen as farm a conſiderable part of their own eſtates, as well as thoſe farmers that occupy a large proportion of the lands of others. The remainder, which make up the great body of that order, conſiſt of men who are in general poor, having very little ſtock, and depending for the moſt part on *ſteelbow*, which is a certain number of horſes and cattle, with a quantity of corn and provender, which the tenant receives on his entry to the farm, and delivers at his removal, and which belongs to the proprietor. Their farms are ſmall in compariſon of thoſe in Scotland, as they ſeldom exceed forty acres of arable land, with a ſuitable proportion of waſte ground for paſture; and, at an average, they are not above twenty acres, with a ſimilar appendage. The rents are almoſt always paid in kind; and, what is ſtill worſe, arbitrary ſervices are ſtill exacted in ſeveral inſtances. Few of them, comparatively ſpeaking, have leaſes, and the few leaſes are only of very ſhort duration, ſo that they can attempt no ſort of improvement; but although the moſt of them are tenants at will, they are not in a worſe condition than the others, as they are very ſeldom removed from their little poſſeſſions. So much, indeed, is this the caſe, that there are many, who at this moment occupy the very ſame farms that were held by their fathers, grandfathers, and great-grandfathers.

"Mean as this condition of farmers may appear in the eyes of thoſe that have been accuſtomed to behold a ſubſtantial and independent tenantry, that claſs of people denominated *cottars* are in a ſtill much worſe condition. To underſtand this, it muſt be obſerved, that, connected with almoſt every large farm, there are ſome cottages, every one of which has a garden, with as much graſs and corn land as will paſture a cow or two in ſummer, and furniſh for them provender in winter. Poor families reſide in theſe cottages, who are underſtood to hold them of the perſon who occupies the principal farm, to whom they are entirely ſubject; who may remove them at his pleaſure; and, as a rent for their little farm, may call them to labour for him at any time of the year,

and

and at any sort of employment. Moreover, their children, as soon as they become fit for labour, must work for him in the capacity of servants, for what he reckons reasonable wages; and if at any time they refuse, the parents, at the very next term, are liable to be expelled from their habitations." P. 331.

We have invariably been, and ever shall be, favourable to works of this description. We are aware, more than superficial observers can be, of their real importance and utility. We well know, that to produce a work like this of Dr. Barry's, sound judgment, indefatigable application, and various knowledge, are indispensably necessary. Readers of every denomination are gratified by consulting them, whether their research is history, biography, anecdotes, natural history, or local information. They only who have the candour and the ability to view the performance in the aggregate, can appreciate its value. For our parts, we think Dr. Barry entitled to our warmest acknowledgments; and much regret that he cannot enjoy this, or any other fruit of his labour. A perspicuous map of the Orkney Islands is prefixed, with plates, also of the most interesting objects which the island contains. These are executed with sufficient neatness and accuracy for the purpose, and for the price fixed on the book; which, considering its size and number of pages, is very reasonable.

ART. VIII. *The Spirit of Discovery; or, the Conquest of Ocean. A Poem, in Five Books. With Notes, historical and illustrative. By the Rev. William Lisle Bowles, Prebendary of Salisbury, and Chaplain to his Royal Highness the Prince of Wales.* 12mo. 254 pp. 9s. Cruttwell, Bath; Cadell and Davies, London. 1804.

THIS publication forms, in fact, the third volume of Mr. Bowles's poetical works, the two former having long received the most cordial approbation of the British public, which we doubt not this will share in its full proportion. Mr. Bowles was first known to the public as a writer of Sonnets, and was undoubtedly among the few who were most successful in that line of composition. But though this humble beginning seems to have created in some minds, an invincible prejudice against him, and certainly did not originally engage our admiration on his side, he has long shown himself to be equal to much higher strains of poetry. His poem on "St. Michael's Mount," in the second

second volume of his Poems, is, in our opinion, a model of descriptive poetry, including passages of moral and religious reflection of the very highest sublimity; yet introduced without unnatural effort or digression. Another poem of the same class, called, "Coombe Ellen," is full of such beauties as only a true poet could infuse; and the poem first called "The Picture," now "Rubens's Landscape," which is reprinted in the present volume *, illustrates, in more ways than one, the congenial feelings of the poet and the painter.

The present subject of Naval Discovery, was first taken up by the author in the lyric strain, and commenced with great spirit and vigour; but he afterwards judged, and we think rightly, that it was better suited to the didactic style. We cannot, however, forbear giving a specimen of this first Essay, which appears in the second volume of his Poems.

"Stern father of the storm! who dost abide
Amid the solitude of the vast deep,
For ever list'ning to the sullen tide
And whirlwinds, that the billowy desert sweep:
Thou at the distant *death-shriek* dost rejoice,
The rule of the tempestuous main is thine,
Outstretch'd and lone; thou uttereſt thy voice,
Like solemn thunders, "These wild waves are mine,
"Mine their dread empire, nor shall man profane
"Th' eternal secrets of my ancient reign."

The voice is vain! secure, and as in scorn,
The gallant vessel goes before the wind—
Her parting sails swell stately to the morn—
She leaves the green earth, and its hills behind,
Gallant before the wind she goes, her prow
High bearing, and disparting the blue tide,
That foams and flashes in its rage below:
Mean time the helmsman feels a conscious pride,
And while far onward the long billows swell,
Looks to the lessening land, which seems to say farewell!

Father of storms! then let thy tempests roar
O'er seas of solitary amplitude:
Man, the poor tenant of thy rocky shore,
Man, thy terrific empire hath subdued;

* See a fuller account of this Poem in the British Critic, vol. xxii. p. 74, when it was separately published.

And

And though thy ſtorms toſs his nigh-founder'd bark
Where no dim watch-light gleams, ſtill he defies
Thy utmoſt rage, and in his buoyant ark
Goes on, regardleſs of the dark'ning ſkies;
And o'er the mountain-ſurges as they roll,
Subdues his deſtin'd way, and ſpeeds from pole to pole."

When we quote theſe ſtanzas with commendation, which we think they highly deſerve, we would not be ſuppoſed to approve the moderniſm of *death-ſhriek*; a kind of affectation always diſguſting to a correct taſte. The imitation of Gray, in the beginning of the ſecond ſtanza, we think happy: and all the reſt of the paſſage truly ſpirited and poetical.

Mr. Bowles, in his ſecond poem, has completely avoided the traces of the firſt. He has formed a plan ſufficiently methodical for poetical uſe, and ſufficiently clear to preſerve the unity of the poem.

The firſt book deduces the origin of navigation from the ark; and to Noah is ſhown, in viſion, the remote effects of navigation, ſome evil and ſome good; but particularly the latter, in the ſpreading of the knowledge of God and Chriſt throughout the globe. This viſion of Noah has certainly ſome reſemblance to the viſion of Adam in Milton, but does not by any means degenerate into ſervile imitation.

Book the ſecond opens with a poetical wiſh for ſuch a retroſpective viſion, as might ſhow us the ancient commercial cities in their glory. Thebes is built, Ophir diſcovered, the voyage of Solomon deſcribed; the glory and downfall of Tyre. A digreſſion in this part introduces the maritime glory of England, and her late triumph at the Siege of Acre.

Book the third, opening with a warm and patriotic wiſh for the permanence of Britiſh glory, continues the general narrative with the hiſtory of Babylon, of Cyrus, and of Alexander the Great; whoſe commercial plans, begun by the enterpriſe of Nearchus, form a ſplendid concluſion to the book.

Book the fourth proceeds to the Diſcoveries of the Portugueſe, the Voyages of De Gama, Columbus, and Drake.

The *fifth* and *laſt book* brings us to the diſcoveries of our countryman Cook, and the advantages thence derived, with a lamentation for his fate. The poem concludes with a recapitulation of the ſubject, and an animated view of the propheſied diffuſion of revealed religion, before the final cloſe of things.

Amidſt a vaſt abundance of poetical publications, we are not ſurely ſo overcharged at the preſent day with good poetry, that critics ſhould endeavour to depreciate any thing which bears the genuine ſtamp of genius. That ſuch is the character of this poem we have felt in every ſtep of the peruſal

peruſal, and therefore ſhall indulge ourſelves in producing ſpecimens of its beauties, inſtead of ſearching for defects, which malice may find or fancy in every human compoſition.

In the beginning of the poem the deſcription of the world, immediately after the deluge, is full of fine poetry. But we haſten to the viſion of Noah, produced by the angry demon of deſtruction, whoſe appearance to the Patriarch in his ſleep, is thus ſublimely managed.

" When hark, a ſtrange and mingled wail, and cries
As of ten thouſand thouſand periſhing!
A Phantom, mid the ſhadows of the dead,
Before the holy Patriarch, as he ſlept,
Stood terrible :—*Dark as a ſtorm* it ſtood
Of thunder and of winds, like hollow ſeas
Remote, meantime a voice was heard :—" Behold!
Noah, the foe of thy weak race; my name
Deſtruction, whom thy ſons in yonder plains
Shall worſhip, and all grim, with mooned horns
Paint fabling: When the flood from off the earth
Before it ſwept the living multitudes,
I rode amid the hurricane; I heard
The univerſal ſhriek of all that liv'd.
In vain they climb'd the rocky heights :—I ſtruck
The adamantine mountains, and like duſt
They crumbl'd in the billowy foam. My hall,
Deep in the centre of the ſeas, receiv'd
The victims as they ſunk! Then, with dark joy
I ſat amid ten thouſand carcaſes,
That welter'd at my feet! But thou and thine
Have brav'd my utmoſt fury: What remains
But Vengeance, Vengance on thy hated race;—
And be that ſheltering ſhrine the inſtrument!
Thence, taught to brave the wild ſea when it roars,
In after-times to lands remote, where roam'd
The naked man and his poor progeny,
They, more inſtructed in the fatal uſe
Of arts and arms, ſhall ply their way; and thou
Wouldſt bid the great deep cover thee to ſee
The ſorrows of thy miſerable ſons:
But turn, and view in part the truths I ſpeak."

" He ſaid, and vaniſh'd with a diſmal ſound
Of lamentation from his griſly troop." P. 10.

Noah wakes, after this tremendous dream, and is conſoled by an angel, who ſhows him, in a waking viſion, the better

better hopes of his poſterity, which are crowned by the promiſe of the Redeemer.

" But mutual intercourſe ſhall ſtir at firſt
The ſunk and groveling ſpirit, and from ſleep
The ſullen energies of man rouſe up,
As of a ſlumb'ring giant. He ſhall walk
Sublime amid the works of God: The earth
Shall own his wide dominion: the great ſea
Shall toſs in vain its roaring waves; his eye
Shall ſcan the bright orbs as they roll above
Glorious, and his expanding heart ſhall burn,
As wide and wider in magnificence
The vaſt ſcene opens; in the winds and clouds,
The ſeas, and circling planets, he ſhall ſee
The ſhadow of a dread Almighty move.
Then ſhall the Day-ſpring riſe, before whoſe beam
The darkneſs of the world is paſt:—For, hark!
Seraphs and Angel-choirs with ſymphonies
Acclaiming of ten thouſand golden harps,
Amid the burſting clouds of heav'n reveal'd,
At once in glory jubilant—they ſing
God the Redeemer liveth! He who took
Man's nature on him, and in human ſhroud
Veil'd his immortal glory! He is riſ'n—
God the Redeemer liveth! and behold
The gates of life and immortality
Open'd to all that breathe!" P. 18.

If there are ſome things in this book imitated from Milton, there is alſo much novelty mixed with the imitation. It is ſuch a copy as only a true poet could make. The opening of the ſecond book is finely imagined.

" Oh for a view, as from that cloudleſs height
Where the great Patriarch ſaw the ſhadow'd world,
His offspring's future ſeat,—back on the vale
Of years departed! We might then behold
Thebes, from her ſleep of ages, awful riſe,
Like an imperial ſhadow, from the Nile,
To airy harpings; and with lifted torch
Scatter the darkneſs from the labyrinths
Of death, where reſt her kings, without a name,
And light the winding caves and pyramids
In the long night of years! We might behold
Edom, majeſtic in her towery ſtrength,
Shadow the Erithrean, from the plains
Where Migdol frown'd, and Baal-zephon ſtood;

Before

Before whoſe naval ſhrine the Memphian hoſt
And Pharaoh's pomp was ſhatter'd!—As her fleets
From Ezion went ſeaward, to the ſound
Of ſhouts and Brazen trumpets, we might ſay,
"How glorious, Edom, in thy ſhips art thou,
And mighty as the ruſhing winds!" P. 47.

This book, in our opinion, is not improved by the introduction of the Ode on the Siege of Acre. This though fine in itſelf, would ſtand better as a ſeparate compoſition, than interwoven in a poem of this nature. Mr. Bowles has in other inſtances ventured to break the unity of a poem by ſuch a licence. But we obſerve with pleaſure that, on further thought, he has removed the blemiſh of a milk-maid's ſong from his beautiful poem of the Picture. The introduction of the third book is a paſſage which will be repeated by a thouſand tongues, as long as the love of poetry and the love of Britain ſhall be united in any boſoms.

"My heart has ſigh'd in ſecret, when I thought
That the dark tide of time might one day cloſe,
England, o'er thee, as long ſince it has clos'd
On Ægypt and on Tyre: that ages hence,
From the Pacifick's billowy lonelineſs,
Whoſe tract thy daring ſearch reveal'd, ſome iſle
Might riſe in green-haired beauty eminent,
And like a goddeſs, glittering from the deep,
Hereafter ſway the ſceptre of domain
From pole to pole; and ſuch as now thou art,
Perhaps New-Holland be. For who ſhall ſay
What the Omnipotent Eternal One,
That made the world, hath purpos'd? Thoughts like theſe,
Though viſionary, riſe; and ſometimes move
A moment's ſadneſs, when I think of thee,
My country, of thy greatneſs, and thy name,
Among the nations; and thy character,
(Though ſome few ſpots be on thy flowing robe)
Of loveliеſt beauty: I have never paſs'd
Through thy green hamlets on a ſummer's morn,
Or heard thy ſweet bells ring, or ſaw the youths
And ſmiling maidens of the villagery
Gay in their Sunday tire, but I have ſaid,
With paſſing tenderneſs, "Live, happy land,
Where the poor peaſant feels, his ſhed though ſmall,
An independence and a pride, that fill
His honeſt heart with joy—joy ſuch as they
Who croud the mart of men may never feel."
Such, England, is thy boaſt: When I have heard
The roar of ocean burſting round thy rocks,

Or seen a thousand thronging masts aspire,
Far as the eye could reach, from every port
Of every nation, streaming with their flags
O'er the still mirror of the conscious Thames.
Yes, I have felt a proud emotion swell
That I was British-born; that I had liv'd
A witness of thy glory, my most lov'd
And honour'd country; and a silent pray'r
Would rise to Heav'n, that fame and peace, and love
And liberty, would walk thy vales, and sing
Their holy hymns; whilst thy brave arm repell'd
Hostility, e'en as thy guardian rocks
Repell the dash of ocean; which now calls
Me, ling'ring fondly on the river's side,
On to my destin'd voyage; by the shores
Of Asia, and the wreck of cities old,
Ere yet we burst into the wilder deep
With Gama; or the huge Atlantic waste
With bold Columbus stem; or view the bounds
Of field-ice, stretching to the Southern pole,
With thee, benevolent, but hapless Cook!" P. 111.

From the fourth book we must quote the very fine description of the first ship passing through the tremendous shade, which was then supposed always to overhang the *Cape of Storms*, since called the Cape of Good Hope.

"The fav'ring gales invite; the bowsprit bears
Right onward to the fearful shade; more black
The cloudy spectre tow'rs; already fear
Shrinks at the view aghast and breathless. Hark!
'Twas more than the deep murmur of the surge
That struck the ear; while through the lurid gloom
Gigantic phantoms seem to lift in air
Their misty arms;—yet, yet—bear boldly on—
The mist dissolves,—seen through the parting haze,
Romantic rocks, like the depictur'd clouds,
Shine out; beneath a blooming wilderness
Of vary'd wood is spread, that scents the air;
Where fruits of "golden rind," thick interpos'd
And pendent, through the mantling umbrage gleam
Inviting: Cypress here, and stateliest pine,
Spire o'er the nether shades, as emulous
Of sole distinction where all nature smiles." P. 145.

The Episode of Robert a Machin, introduced into this book, is exquisitely told; and it is most pleasingly illustrated by an imaginary view of the island of Madeira, from the pencil

pencil of an ingenious and beautiful lady. The engraving, though neat, is hardly worthy of the design.

After citing the few passages we have here introduced, we would appeal to any reader of feeling to decide, whether a poem which comprises such beauties demands not the favour and protection of the Critic, who has any regard for the poetical fame of his country? Is a further proof of this assertion wanting? Let us take the concluding lines of the whole, which, for sentiment and expression, are equal to any thing we have seen.

" Hasten, O Love and Charity, your work,
E'en now whilst it is day; far as the world
Extends, may your divinest influence
Be felt, and more than felt, to teach mankind
They all are brothers, and to drown the cries
Of superstition, anarchy, or blood.
Not yet the hour is come: on Ganges' banks
Still Superstition hails the flame of death.
Behold, gay dress'd, as in her bridal tyre,
The self-devoted, beauteous victim, slow
Ascend the pile where her dead husband lies:
She kisses his cold cheeks, inclines her breast
On his, and lights herself the fatal pile
That shall consume them both!

" On Ægypt's shore,
Where science rose, now Sloth and Ignorance
Sleep like the huge Behemoth in the sun!
The turbann'd Moor still stains with stranger's blood
The inmost sands of Afric. But all these
The light shall visit, and that vaster tract
From Fuego, to the farthest Labrador,
Where roam the outcast Esquimaux, shall hear
The voice of social fellowship; the chief,
Whose hatchet flash'd amid the forest gloom,
Who to his infants bore the bleeding scalp
Of his fall'n foe, shall weep unwonted tears!

" Come, Faith; come, Hope; come, meek-ey'd Charity;
Complete the lovely prospect: every land
Shall lift up one Hosannah;* every tongue
Proclaim thee Father, infinite, and wise,
And good. The shores of palmy Senegal,
(Sad Afric's injur'd sons no more enslav'd)
Shall answer " Hallelujah," for the Lord

* See Cowper's truly-sublime strain on this subject:—
" Earth rolls the rapturous Hosannah round."

Of truth and mercy reigns—reigns King of Kings—
Hoſannah—King of Kings—and Lord of Lords!

" So may his kingdom come, when all the earth,
Uniting thus as in one hymn of praiſe,
Shall wait the end of all things. This great globe,
His awful plan accompliſh'd, then ſhall ſink
In flames, whilſt through the clouds, that wrap the place
Where it has roll'd, and the ſun ſhone, the voice
Of the Archangel, and the trump of God,
Amid Heav'n's darkneſs rolling faſt away,
Shall found!

" Then ſhall the ſea give up it's dead;—
But man's immortal mind, all trials paſt
That ſhook his feveriſh frame, amidſt the ſcenes
Of peril and diſtemper, ſhall aſcend
Exulting to its deſtin'd ſeat of reſt,
And "juſtify his ways," from whom it ſprung." P. 202.

On this evidence we fully acquit Mr. Bowles of the crime, if it be any, of having formerly written very good Sonnets; and declare, that nothing but prejudice can pronounce that, for that reaſon, he is incapable of producing poems of a higher character.

ART. IX. *Plain Truths; or the Preſbyter's Reply to all his Anti-Calviniſtic Opponents, of whatſoever Eminence in the Church, or Diſtinction in Literature, ſpecially to the Dean of Peterborough, the Britiſh Critics, and the Anti-Jacobin Reviewers, with a few Strictures on the Chriſtian Obſerver.* 8vo. 73 pp. Williams. 1805.

THIS pamphlet was no ſooner announced to the public, than we got poſſeſſion of a copy, which we read with ſome attention. The peruſal excited in our minds various emotions; but as we have delayed ſo long to take any notice of what is called a *reply to the Britiſh Critics*, the reader will readily believe, that of thoſe emotions none were violent. The Preſbyter's *Plain Truths* are indeed ſuch empty declamations, combined with ſomething that deſerves a harſher name, that, as they can miſlead no man, who is not willing to be deceived, we threw the pamphlet aſide, doubtful whether we ſhould ever take any further notice of it than barely to give it a place in our Monthly Liſt of Publications.

Publications. Looking however into the *Plain Truths* a second time, and finding it more than insinuated that the Dean of Peterborough was the British Critic who reviewed the Presbyter's former publication; while that Critic is directly charged with *Socinianism*, we felt it incumbent on us to declare publicly, that this insinuation is not a *plain truth*, but an *insidious calumny*; that with the Critic's errors, whatever they may be, the Dean has no concern; and that the Critic has not the honour of being even known to the Dean; though, had he the opportunity, he would as certainly cultivate his acquaintance, as he would shun the society of Dr. Haweis, or the anonymous Presbyter.

Having resolved to render this justice to a Dignitary of the Church, to whose labours in the cause of truth all her sober sons doubtless feel themselves deeply indebted, it occurred to us, that some good might be produced by our wiping off likewise the foul calumnies with which the British Critics have been so liberally aspersed. No man indeed, who knows what Socinianism is, can peruse with any degree of attention the Review, which has excited the Presbyter's indignation, without perceiving that the opinions advanced in it are as far removed from Socinianism on the one hand, as from Calvinism on the other; but there are many readers little conversant with the doctrines of that heresy, who might think hardy assertions entitled to credit, if they be not contradicted as publicly as they have been made. This consideration has induced us to form at last perhaps a wrong resolution; but as we shall vindicate others, as well as ourselves, from similar calumnies, we trust that the reader shall at least not be disgusted by pages of *egotism*, while he may reap some advantage by being made more thoroughly acquainted with the arts of controversy, cultivated in the pretended *true church*.

After some preliminary declamation of very little importance, this veteran champion enters the lists by boldly affirming (p. 3), that "the British Critics, the Anti-Jacobin Reviewers, the Dean of Peterborough, and others of like sentiments, have summoned him to the bar of the public!"

What the Dean of Peterborough and the Anti-Jacobin Reviewers may have done, is unknown to us; but it does not appear to be a *plain truth*, that they summoned him to the bar of the public; and that he received any such summons from *us* is as gross a falsehood as ever was uttered. At the bar of that public he appeared uncalled, we suspect, in 1801, when, in a pamphlet entitled *The Church of England vindicated*

vindicated from Misrepresentation, &c. he libelled three-fourths of the parochial clergy, with the Bishop of Lincoln at their head. That pamphlet we reviewed, and, as it was our duty to do, animadverted on the rudeness of the author's language, the fallaciousness of his reasonings, the dangerous tendency of some of his doctrines, and the illiberality of those principles, which induced him to exclude from the catalogue of *evangelical preachers*, every Clergyman in the British empire, himself and a few Calvinists excepted. The Dean of Peterborough, as well as Mr. Daubeny and the Anti-Jacobin Reviewers, have likewise animadverted on these things; and from the style of the publication before us it appears, that their animadversions, as well as ours, have been severely felt.

At this we confess ourselves much surprised; for as the author has given us plainly to understand (p. 3), that he considers all his Anti-Calvinistic opponents as bereft of *common sense*, it surely was not worth his while to be angry with ideots! But we are knaves, it seems, as well as ideots; for, though many of us have more than once subscribed the thirty-nine articles, the author has discovered that we do not believe them to be in conformity with the scriptures. Such at least is the only inference that we can draw from the following sentence:

"That the articles of the Church of England are in perfect conformity with the scriptures of truth, we profess also to believe *against* the interpretation of them by our adversaries; but it should ever be kept in mind that, in the present case, this is *not expressly the subject in dispute*." (pp. 4, 5.) We really know not by whom, in the present case, it was ever supposed to be the subject in dispute.

"The matter in controversy," continues he, "is what is the *plain, literal*, and *grammatical* sense of words; and WHAT WERE THE SENTIMENTS of those who formed them, and enjoined subscription *ex animo*; and which they *declare they avowedly endeavoured to express with such clearness of terms, as to avoid* ALL *diversity of opinion*; which precludes all possible admission of *latitude of interpretation*, and much more of *designed ambiguity*." (P. 5.)

To this statement of the matter in controversy we have a few objections to urge. In the first place, we can find no such declaration as that which is here mentioned by our retailer of *plain truths*. 2. We do not consider the Church as having the smallest concern with any sentiments which those who formed the articles may have entertained, but such

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as are expreſſed either in the Articles themſelves, in the Liturgy, or in the Homilies. 3. As the words of a living language are perpetually changing their meaning, we do not think that a mere knowledge of *Grammar* will enable any man, in the preſent day, to aſcertain the preciſe ſenſe in which ſubſcription to the doctrinal articles is enjoined, unleſs he ſubmit to the trouble of making himſelf acquainted with the principal controverſies which were agitated at the reformation, and likewiſe compare with each other the articles, liturgy, and homilies; keeping conſtantly in mind, that our reformers, who were not, like Dr. Kipling, the Britiſh Critics, and the Anti-Jacobin Reviewers, *deſtitute of common ſenſe*, could not in one work of authority mean to contradict what they had aſſerted in either.

We are acquainted with no other declaration on the ſubject iſſued by thoſe, who formed the articles, than the following title prefixed to them. — "Articles *agreed upon* by the Archbiſhops and Biſhops of both provinces, and the whole Clergy, in the Convention holden at London, in the year 1562, for avoiding *diverſities of opinions* (not ALL diverſities) and for the ſtabliſhing of *conſent touching true religion*."

Here there is not one word of their avowed endeavour to expreſs themſelves with ſuch clearneſs of terms as to avoid *all* diverſity of opinion. On the contrary, it might rather be inferred from their ſaying, that the articles were *agreed upon* for the *ſtabliſhing* of CONSENT touching *true religion*, that there had been among them ſome diverſity of opinion; but that, as they did not think that diverſity of any importance to true religion, they had ſo expreſſed themſelves that both parties might *conſent* to ſubſcribe the articles. That they meant to avoid all diverſities of opinion reſpecting the *fundamentals of Chriſtianity*, and to condemn every hereſy which was known to them, cannot be queſtioned; but many hereſies have ſince that time ſprung up, of which they never dreamed, and many opinions are now agitated which they had no opportunity of forming. Did they mean to impoſe *their* ſenſe of *ſuch* opinions on the Church of England always, even unto the end of the world? That ſome of them, with reſpect to predeſtination for inſtance, were Scotiſts, and ſome of them Thomiſts, we have elſewhere ſhown to be extremely probable*; but if they did not think ſuch diverſity of opinion of ſufficient importance

* Britiſh Critic, Vol. XXI. p. 482.

portance to break the unity of the Church, they would of courſe expreſs themſelves with ſuch deſigned ambiguity, that the article, whilſt it explicitly condemned the plea of merit, might yet be ſubſcribed, *ex animo*, by both parties, by thoſe who held conditional as well as by thoſe who held unconditional decrees. All this we think follows undeniably from the very title of the articles.

But there is another declaration prefixed to them by King Charles the Firſt; and in it perhaps our author finds *all* diverſity of opinion prohibited. If this be indeed the caſe, it is ſurpriſing that he ſhould contend, that the doctrine of the Church of England is *Calviniſtical*, or even that *any Calviniſt* can be a true ſon of that church; for it is well known, that the King, and Archbiſhop Laud, abhorred Calviniſm *, and were principally on that account both brought to the block. We find however in the declaration no ſuch abſurd prohibition. We find the King indeed "prohibiting the leaſt difference from the *ſaid articles*;" but he is ſo far from aſſerting that the ſaid articles are Calviniſtical, or that on the queſtions at iſſue between the Calviniſts and their opponents, the articles admit of *no latitude* of interpretation, that he aſſerts the direct contrary.

"That for the preſent (ſays the King), though ſome differences have been *ill raiſed*, yet we take comfort in this, that all Clergymen within our realm have always moſt willingly ſubſcribed to the articles eſtabliſhed; which is an argument to us, that they all agree in the true, uſual, literal meaning of the ſaid articles; and that even in thoſe curious points, in which the preſent differences lie, *men of all ſorts take the articles of the Church of England to be for them*; which is an argument again, that none of them intend any deſertion of the articles eſtabliſhed.

"That therefore in theſe both *curious and unhappy differences*, which have ſo many hundred years, in different times and places, exerciſed the Church of Chriſt, we will that all *further curious ſearch be laid aſide*, and theſe diſputes ſhut up in God's promiſes, as they be *generally ſet forth to us in the Holy Scriptures*, and the *general meaning of the articles of the Church of England*, according to them. And that *no man hereafter ſhall either print or preach to draw the article aſide* ANY WAY, but ſhall ſubmit to it in the plain and full meaning thereof; and *ſhall not put his own ſenſe or comment to be the meaning of the article*, but ſhall take it in the literal and grammatical ſenſe."

That the differences of opinion, which are here ſaid to have

* See our 23d vol. pp. 258, 259.

been

been *ill raiſed*, were about the five points, which, ſince the ſynod of Dort, have on the continent divided the Calviniſts and Arminians into ſeparate communions, is known to every man, who is not an abſolute ſtranger to the hiſtory of England. But if it be true, as is here affirmed, that on theſe curious points men of all ſects, in 1628, took the articles of the Church of England to be for themſelves, it follows incontrovertibly, either that men of *all ſects* were then fools or knaves; or that, in direct oppoſition to the aſſertion of this dealer in *plain truth*, the articles which treat of theſe *curious points* admit of a latitude of interpretation. It follows likewiſe, if this declaration be of any authority in the Church of England, that no clergyman is at liberty to decide any thing in his ſermons with reſpect to the decrees of God; that every clergyman is bound to inſtruct the people committed to his care, that they have no concern whatever with the queſtions agitated between Calviniſts and Anti-Calviniſts reſpecting thoſe decrees; and that his duty is to teach them how to "work out their own ſalvation with fear and trembling," truſting NOT to any *ſecret decree*, but to God's promiſes as they be *generally ſet forth* in the holy ſcriptures. That all this is implied in the extract which we have made from the declaration, is evident from the words of that extract themſelves; and that the Calviniſts in the reign of Charles underſtood it to imply all this, is rendered incontrovertible by that part of the addreſs to the King which they had preferred againſt it, in which they ſet forth what a reſtraint was laid upon them by the declaration from the preaching the ſaving doctrines of *God's free grace in election and reprobation* *.

But ſomething more than even all this is certainly meant by the clauſe which prohibits every man from *putting his own ſenſe or comment to be the meaning of the article*. It could not ſurely be the will of the King, that men ſhould ſubſcribe the article without conceiving it to have *any* meaning, or that each man ſhould ſubſcribe it in a ſenſe different from that which he *believed* to be its grammatical and literal ſenſe; for in that caſe it would be incumbent on our author to ſubſcribe it in the Arminian, and on Dr. Kipling, in the Calviniſtic ſenſe; or on both, to reſign their preferments in the church! For ſuch an abſurdity as this no man will plead; but what then is the meaning of the clauſe? No-

* See Collier's Hiſt. or Daubeny's Vindiciæ Eccleſiæ Anglicanæ, p. 63.

thing

thing else surely, than that no man is to put his own sense to be the meaning of the article, so as to *preclude all other senses*, however reconcilable to the literal and grammatical import of the words. But if this be so, how does our author and his friends, after having subscribed the articles according to this declaration, arrogate to themselves exclusively the appellations of *evangelical preachers* and *true churchmen*; and labour, as they do daily, to persuade the multitude, that none preach the gospel, or the doctrine of the Church of England, who do not preach *unconditional election* and *partial redemption*? That *we* are decided Anti-Calvinists on this fundamental point in the controversy, our readers have repeatedly had abundant evidence; but, notwithstanding this, we are perfectly convinced, that both Calvinists and Anti-Calvinists may be true members of the Church of England*, provided they subscribe the articles *ex animo*, pay obedience to the injunctions of this declaration, and be careful not to disturb the peace of the church. If any of them indeed perplex the minds of those committed to their pastoral care with useless and *forbidden* disquisitions on the decrees of God; and much more, if they presume to calumniate those who think not precisely as they do on that difficult question, calling them heretics, and apostates from the doctrine of the Church of England, they are unquestionably schismatics, and schismatics of the worst kind; and we beg the people to recollect, that a more evangelical preacher than any of them has said—"Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have heard; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple †."

That our second objection to the Presbyter's statement of the matter in controversy is well founded, has been shown elsewhere ‡, and is indeed self-evident; and we can hardly suppose that even he himself, when he reflects really, will find fault with our third. Were a mere knowledge of *grammar*, and nothing *but* a knowledge of grammar, sufficient to ascertain the precise sense of the controverted articles, we are afraid that many *true churchmen* would soon prove themselves to be but blind guides. Of grammar,

* See Brit. Crit. Vol. XXII. p. 44, and Vol. XXIII. p. 592, &c.

† Rom. xvi. 17, 18.

‡ See our 23d vol. p. 600.

even

even our *Preſbyter* ſeems not to be a maſter; for, though he means to publiſh nothing but *plain truths*, he has, in his ſtatement of the matter in controverſy, repreſented Cranmer and others as the formers, not of our articles, but of the *words* of the Engliſh language. "The matter in controverſy," ſays he, "is what is the ſenſe of *words*, and what were the ſentiments of thoſe who formed *them!*" It is true, our articles were at firſt compoſed in Latin; but even in Latin he ſeems not to be at home, or he could hardly have given (p. 50) for the well-known adage, the words—*Non perſuadebis etiamſi perſuaderis!*

Our author is very angry at having been called by his opponents, inſolent, ignorant, fanatical, and incorrigible. We recollect having once called him *incorrigible* for the pertinacity with which he contends for opinions which, if admitted, would render it impoſſible to convince a Deiſt of the truth of Chriſtianity; and once *inſolent*, for his rude treatment of the biſhop of Lincoln; but to convince us how little he *deſerves* to be ſo called, he compares, in this pamphlet, Dr. Kipling to Dr. Prieſtley and JUDAS ISCARIOT! (p. 56.) Nay, immediately after his ſtatement of the matter in controverſy, he exhibits as knaves and villains all who have controverted his opinions—whether they be "Critics, Reviewers, Biſhops, Deans, or Reverends!"

"We call upon them," ſays he, "for their own vindication, and our conviction, to produce from the noble army of Britiſh Martyrs, from the works of Cranmer, Hooper, Ridley, Latimer, and every man of eminence in that day, as well as from every biſhop of England and Ireland of *moſt reſpectability* for a hundred years after the Reformation, whoſe works, many of them voluminous, muſt afford the moſt facile opportunity for deciſive quotations on the ſubject—we call upon them, with all their critical acumen, to bring forth their proofs of Anti-Calviniſm. If, *as they know*, theſe men and their writings confirm, in the *whole tenor of them, the ſenſe for which we contend*, let every man of reaſon and religion then decide who moſt deſerve to be counted *inſolent* and *incorrigible*." (P. 7).

Nay, Sir, if all this be true; if the Biſhop of Lincoln, the Dean of Peterborough, the Archdeacon of Sarum, the Anti-Jacobin Reviewers, and the Britiſh Critics, *know* that *every biſhop* and *man of eminence* at the Reformation, and for a hundred years afterwards, confirm the ſenſe of the articles for which *you* contend; every man of reaſon and religion will decide, that the ſaid Biſhop, Dean, Archdeacon, Reviewers, and Critics, are a ſet of execrable wretches, who richly deſerve to be burnt at

at Smithfield; and we are perſuaded, that every man of ſenſe, who reads this paragraph, will give his vote for employing you to light the pile—an office which muſt give peculiar delight to your *humbled breaſt!* In the mean time, we take the liberty to ſay, that this aſſertion is not a *plain truth*, but a palpable falſehood, as Mr. Daubeny * and others have completely proved; and if it be not a plain truth, every man of reaſon and religion will decide whether it be not a vile calumny, and whether we erred, when we called you inſolent and incorrigible.

"It was once the Preſbyter's intention to produce, in chronological order, quotations from all our divines of eminence, from the reign of Edward VI. to the reign of James I. His time of life, and engagements, will probably prevent his accompliſhing this ſervice; but he hopes it will be done by ſome younger brother, who may greatly *improve himſelf*, and benefit *his brethren by ſuch a labour.*" (P. 8).

Whether the ſaid brother will improve himſelf, and benefit his brethren by the labour preſcribed to him, will depend entirely upon the manner in which that labour ſhall be performed. If the quotations be fairly and impartially made, and a fair hiſtory given of the origin and rejection of the *Lambeth-articles*, the work may certainly be uſeful; but no Engliſhman has occaſion to regret the want of it, becauſe a ſimilar collection of quotations has been already made by Mr. Daubeny.

With this author's appeal (p. 8) to the foreign reformers, we have no concern, becauſe the foreign reformers have no authority in the Church of England; but why was the name of Melanćthon omitted? Is it not a *plain truth*, that he was a foreign reformer, and one of the moſt eminent of them all? We paſs over likewiſe his reflexions on the conduct of thoſe, who enter into the ſervice of the church for mercenary ends; becauſe, to write in his own manner, "he knows" that the Biſhop of Lincoln, the Dean of Peterborough, the Archdeacon of Sarum, and the Britiſh Critics have never pleaded, and never will plead, the cauſe of ſuch men. But, if he mean to accuſe of worldly-mindedneſs, diſſipation, and neglect of duty, *all* or even the *greater part* of ſuch clergymen as are not Calviniſts, we muſt

* Appendix to the Guide to the Church; and Vindiciæ Eccleſiæ Anglicanæ.

take

take the liberty to ſay, that he utters no *plain truth*, when he adds—"I mean nothing invidious, nothing perſonal; I merely ſtate facts glaringly obvious!"

In page 13, he laments grievouſly over the rich benefices and high dignities which the church has to beſtow; and attributes to the proſpects which theſe hold out to young men, all that *learning* and *ſcience* from which have ſprung, he thinks, indifference to religion, and every other evil deplored by Calviniſts. An able lawyer, who gave him great offence by publiſhing "Ideas" on theſe ſubjects different from his, "might ſee, if he choſe to pay more attention to the ſubject, the *greater dignitaries in general*, the deep philoſophers, the able mathematicians in the church, ſeldom and coldly labouring in the word and doctrine."

"Look round on the *high places* of the city of London, and the churches where the greateſt ſcholars, the dignitaries, the richeſt men have their preferments. Mark the difference wherever a poor *evangelical* curate, or lecturer, is found zealous for the truth as it is in Jeſus. What an ice-houſe, if not warmed by Buzaglios, is the church of the former! How crouded the latter—how attentive the auditory—how different the ſubjects treated—how evident the effect, where the preacher, inſtant and earneſt appears ſolicitous to ſave his own ſoul and thoſe that hear him! If it be ſaid, is there not an exception now and then? Admitted. *Exceptio firmat regulam.*" Pp. 14, 15.

And does this judicious author attribute all theſe effects to the *learning* of the *Arminian*, and the *ignorance* of the *evangelical* or *Calviniſtic* preachers?" Granting that the effects are not, as we know them to be, greatly exaggerated, they may ſurely be traced to cauſes very different from *learning* on the one hand, or the *want* of it on the other. Thoſe who are here called evangelical preachers, inform the people, that their own good works contribute nothing to their ſalvation; that they can perform, indeed, no work which is good, but by grace irreſiſtible; that God has decreed from all eternity to ſave a certain number of mankind by pure grace, through Jeſus Chriſt our Lord, and to *paſs by* the remainder; that if they can by faith lay hold on Jeſus Chriſt, as having died for themſelves in particular, they are undoubtedly in the number of the *choſen few*, and ſhall have all Chriſt's righteouſneſs *imputed* to them; and that good works are uſeful only as *evidences* of that faith and grace, from which they ſpring.

Now, as we all know that mankind in general are very corrupt,

corrupt, though we do not all derive that corruption from the ſame ſource, it is obvious that ſuch doctrines muſt be very palatable to the human heart. They encourage thoſe who are wallowing in ſin to hope that they may be in the number of the elect, though they have not *yet* felt that irreſiſtible grace, which in due time may be beſtowed on them; they convince every man by whom they are thoroughly embraced, that it would be vain, if not ſinful, in him to endeavour, by any efforts of his own, to break the chains by which he is fettered, till he ſhall be impelled to do ſo by that grace which nothing can reſiſt; and they ſatisfy him that, if he ſhould not receive the expected grace till he be laid on the bed of death, he may even then be ſaved by *faith*, becauſe, though that faith cannot be evidenced to *others* by *good works*, it will be evidenced to *himſelf* by the *ſpirit*, and all Chriſt's righteouſneſs will be imputed to him!

The preaching of the Anti-Calviniſtic clergy can have no ſuch attractions; becauſe it gives encouragement to no man to "continue in ſin that grace may abound." The Anti-Calviniſt, who is likewiſe a true ſon of the church of England, inculcates on his auditory, with as much earneſtneſs as our author, or any of his friends, that ſalvation is *wholly by grace*, becauſe the ſcriptures of truth aſſure him, that it is wholly by the grace of God, through Jeſus Chriſt, that the kingdom of heaven is opened to fallen Adam, or any of his children. He takes care, however, to aſſure them, that none can be actually admitted into heaven, but ſuch as have diſpoſitions fit to aſſociate with angels and archangels, and the ſpirits of juſt men made perfect. He preſſes therefore upon them the neceſſity of faith and holineſs, not to merit heaven, but to make them meet for the inheritance of the ſaints in light; aſſuring them, that though Chriſt has redeemed all men from the death incurred by the fall of Adam, none can be actually ſaved but ſuch as fulfil the gracious terms of the goſpel covenant, by working out their own ſalvation with fear and trembling. He admits that no men can have either faith or holineſs but by God's preventing grace; and that he cannot continue to be faithful and holy, but by the co-operation of that grace through the whole of his life; but he informs them, on the authority of St. Paul, that it is in their own power to reſiſt, and even to grieve the ſpirit of grace; and that without their own endeavours, they can neither have faith nor holineſs, without which no man ſhall

ſee

see God. Of divine decrees he never speaks in his sermons, unless perhaps to assure his audience that, on the questions which have been agitated concerning them, no man's salvation has the smallest dependence; for, that "secret things belong to God, but those which are revealed to us and our children." He inculcates the importance of a true faith; but proves that no faith can be true which is not productive of good works; that any *other* evidence of our having a true faith, by whatever name it may be called, is a dangerous delusion; and that no man can live the life of a sinner and receive assurance on his death-bed that he is one of the *elect*. He will not indeed say positively, that the faith and repentance of an habitual sinner on his death-bed will never be accepted; but he may say with confidence, that no habitual sinner can then begin his repentance, and repent unto salvation, but by having a *miraculous* change wrought upon his mind, which, since the cessation of miracles, is not to be looked for.

It is easy now to see which of these two preachers will be most acceptable to a corrupt multitude, which is neither attracted by the ignorance of the one, nor repelled by the learning of the other. We grant, however, that those who croud the conventicle of the methodist, may be better members of society than they would have been had they frequented no place of public worship; and that many of them may have been such habitual sinners as would have listened to no clergyman who inculcated the necessity of good works; but what then? Shall the Anti-Calvinist, in order to attract such men to his church, suppress any part of the counsel of God, or preach doctrines which he does not believe, and of which, though they *accidentally* produce some good, the natural consequences are indisputably evil? We are indeed astonished that this author, who believes human nature to be nothing but a *mass of corruption*, should make the *popularity* of his doctrine a test of its *truth*, for the logical inference is just the reverse. A corrupt mass can love only a corrupt doctrine.

That his doctrine is indeed popular, we have long known and deeply regretted; but we confess that we have not faith enough to receive, as a *plain truth*, the following evidence of its popularity.

"Look into the places which have been erected solely to procure and preserve the preaching of those principles for which we contend. *Six* or *seven* of those (and probably there are nearly two hundred, of different dimensions, in the metropolis, and

and its environs) every Lord's day, contain congregations to the amount of *twelve or fifteen thouſand, more* than probably can be found in *fifty churches.*" P. 17.

This we really cannot believe; but if it be true, we beg our readers to remember that it is no proof of the ſoundneſs of the doctrine preached to thoſe numerous congregations; for St. Paul himſelf, after charging Timothy to "*reprove, rebuke,* and *exhort,* with all long-ſuffering and doctrine," aſſured him * that, "the time would come, when they would not *endure* ſound doctrine; but after their own *luſts* ſhould *heap to themſelves teachers,* having itching ears, and that they ſhould *turn away their ears from the truth,* and ſhould be turned unto *fables.*"

So many things ſtill remain to be remarked in this tract, that we are obliged to poſtpone the concluſion of our account, though actually written.

[*To be concluded in our next.*]

ART. X. *Memoirs of Angelus Politianus, Joannes Picus of Mirandula, Actius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracaſtorius, Marcus Antonius Flaminius, and the Amalthei: Tranſlations from their Poetical Works: and Notes and Obſervations concerning other Literary Characters of the fifteenth and ſixteenth Centuries. The ſecond Edition, greatly augmented. By the Rev. W. Parr Greſwell, Curate of Denton, in Lancaſhire.* 8vo. 542 pp. Mancheſter printed. Cadell and Davies, London. 1805.

A Much improved ſecond edition here claims our notice, by the magnitude and importance of its acceſſions. The former edition, (which was noticed in our 19th volume, p. 400) conſiſted of no more than 211 pages. Among the additions the entire memoirs of Picus of Mirandula are the moſt conſpicuous, extending from page 153 to p. 367, an acceſſion, in one inſtance, of more than 200 pages. No other life appears to be added, but many other matters, which will be acceptable to the eye of curioſity, are introduced in every part of the work. Concerning the memoirs of Picus, it will be juſt to let the author ſpeak his own ſentiments.

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* 2 Tim. iv. 3, 4.

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"The Memoirs of Prince Giovanni Pico of Mirandola, which conſtitute a conſiderable part of the augmentations found in the preſent edition, are wholly new. If an author might be permitted to eſtimate the value of any portion of his work by the comparative labour and reſearch beſtowed upon it, I ſhould preſume to flatter myſelf that this part of mine would be received as a valuable improvement. The numberleſs eulogies on the character of Picus are ſo many indiſputable ſuffrages to the intereſt which attaches to his hiſtory: for ſurely the concurrent teſtimony of ſucceſſive generations cannot err. Whence then can it have happened, that whilſt almoſt every other ſcholar of eminence in theſe times, has found a hiſtorian more or leſs qualified to preſerve his memory and tranſactions from oblivion, nothing that merits the name of a regular biographical account of this amiable and learned nobleman has hitherto appeared? Can any ſatisfactory reaſon for this neglect be aſſigned?—unleſs it was ſuppoſed that the materials were ſo ſcanty, or ſo diſperſed, that either like the leaves of the Sybil, they were incapable of being collected and reduced to order; or that their paucity and indiſtinctneſs would not recompence the labour of ſuch an undertaking.

"The correſpondence of Picus, as well as that of Politian and the ſcholars of his age, from which many of the notices concerning Picus are extracted, is totally deſtitute of chronological arrangement. Many of the letters are without dates; and nothing but a patient and diligent collation of incidental paſſages and facts would enable a writer to remedy theſe defects. From theſe however, and ſimilar works, much more may be diſcovered of the perſonal and literary hiſtory of Picus, than even my own ſanguine hopes had encouraged me to expect. Imperfect indeed, it muſt be acknowledged, ſtill remains the account of Picus with which I have been enabled to preſent the reader; and far ſhort of the intereſt, which I flatter myſelf he would feel in a more minute hiſtory of ſo extraordinary a character. But the particulars now laid before the public, have at leaſt the recommendation of indiſputable veracity, as derived from the moſt authentic ſources: they have the recommendation of novelty, as conſtituting the earlieſt attempt to bring him forward in his genuine character, which has, I believe, yet appeared in any language: and the judicious reader will prefer an imperfect biographical ſketch, recommended by truth, to any ſupplementary embelliſhments added by the pencil of fiction or conjecture.

"Picus, I may further obſerve, as exhibited in the ſombrous and partial portrait of his nephew Giovan-Franceſco, with all his extraordinary moral and intellectual attainments, appears to little more advantage than a taſteleſs ſcholaſtic, or a miſguided enthuſiaſt. Politian has been unjuſtly repreſented as an immoral perſon and an infidel. The ſtrict ties by which theſe ſcholars are here ſhewn to have been connected, their indiſſoluble amity, and

and their congenial ſtudies, may ſerve to vindicate their mutual fame; and prove Picus to have combined with fervent piety the urbanity and liberal ſcience of the gentleman;—Politian to have recogniſed in the midſt of his claſſical, poetical, and critical purſuits, the more important obligations of morality and religion." Pref. p. viii.

In the hiſtory of Picus, nothing perhaps will appear more remarkable to modern readers, than his undertaking to diſpute with all the world, on every ſubject of human knowledge. But this was not ſo extraordinary in his day; and it may be recollected among other inſtances, that Crichton, called *the admirable*, iſſued a ſimilar challenge. Reſpecting the ambitious effort of his hero, Mr. Greſwell thus ſpeaks:

"Picus upon his arrival at Rome, publiſhed his 'Concluſiones;' conſiſting of nine hundred propoſitions, or ſubjects of diſcuſſion, in almoſt every ſcience, that could exerciſe the ſpeculation or ingenuity of man; and which, extraordinary and ſuperfluous as many of them appear to a reader of the preſent times, certainly furniſh a more adequate idea of the boundleſs extent of his erudition and reſearch, than any words can deſcribe. Theſe he promiſed publicly to maintain againſt all opponents whatſoever: and that time might be allowed for the circulation of his 'Concluſiones,' through the various univerſities of Italy, in all of which, he cauſed them to be publiſhed, notice was given, that the public diſcuſſion of them was not intended to take place, till after the feaſt of the Epiphany next enſuing. A further object of this delay was to afford all ſcholars, even from the remoteſt of theſe ſeats of learning, who were deſirous to be preſent and to aſſiſt at his diſputations, an opportunity of repairing to Rome, for ſuch a purpoſe. So deſirous was Picus of attracting thither, on this occaſion, all the united wit, ingenuity, and erudition that Italy could boaſt; that he engaged to defray, out of his own purſe, the charges of all ſcholars from whatever part, who ſhould undertake the journey to Rome, for the purpoſe of diſputing publicly with him on the ſubjects propoſed.

"This undertaking of Picus, however extraordinary it may at preſent appear, was in ſome meaſure ſanctioned by the cuſtom of his own age, in which publie diſputations were not unuſual or unprecedented. He had fortified himſelf with the expreſs permiſſion of Innocent VIII. who at this time occupied the chair of St. Peter. He ſtudiouſly and avowedly profeſſed all poſſible deference to the authority of the church, ſolemnly engaging to ſupport his theſes, only 'ſub apoſtolicæ ſedis correctione.' Nay more, when in his liſt of 'Concluſiones,' after a great number to be maintained, 'ſecundum opinionem aliorum,' he introduces no fewer than five hundred 'ſecundum opinionem

nionem propriam;' of theſe he ſays, 'nihil aſſertivè, vel probabiliter pono, niſi quatenus id vel verum vel probabile judicat ſacroſancta Romana eccleſia et caput ejus benè meritum, Pontifex Innocentius Octavus; cujus judicio qui mentis ſuæ judicium non ſummittit, mentem non habet.'

"The boldneſs of this challenge could not fail to aſtoniſh the learned in general: but aſtoniſhment ſoon gave place to envy; and the Roman ſcholars and divines in particular, whoſe credit was more immediately implicated, conſcious, perhaps, of their own inability to contend with this prodigy of erudition on equal terms, thought only of the means of precluding him from the opportunity of evincing his ſuperiority in this popular and faſhionable exerciſe. The lampoon and paſquinade, and ſuch other literary weapons as timidity, ſheltered by ſecrecy, could deviſe, were thoſe to which they firſt had recourſe. Theſe being found inſufficient to intimidate the youthful champion, a more effectual expedient was adopted. Of the theſes thus publiſhed by Picus, thirteen were ſelected as containing matter of an heretical tendency. Though jealouſy of thoſe ſtupendous qualifications, which, combined with the advantages of illuſtrious birth, perſonal nobility, and great affluence, ſeemed to open to the perſon in whom they inhered a certain way to every honour and dignity that he poſſibly could deſire, was, as before obſerved, the primary motive to this procedure; yet ſome well diſpoſed though ignorant perſons were not wanting to join in the cry of hereſy. They were perſuaded that many of the theſes of Picus muſt contain the germ of danger to the church, becauſe they were expreſſed in terms to which their ears had been totally unaccuſtomed, or related to branches of ſcience of which they had never heard ſo much as the names. It was of no avail, to urge that various doctors of the Romiſh church had, previouſly to their publication, peruſed the theſes in queſtion, and by ſubſcribing them expreſſed their ſanction of the whole. This, amongſt others, the learned Buonfranſceſco had done, who was biſhop of Reggio, and at that juncture ſuſtained the character of ambaſſador to the pope from the duke of Ferrara. Thus, though Picus continued at Rome a whole year, in expectation of reaping the harveſt of praiſe which his juvenile vanity had led him to deſire, he at laſt found himſelf not only debarred from all opportunity of ſignaliſing himſelf publicly as a diſputant, but involved in a charge of heterodoxy: a charge, which of all others he had leaſt expected to incur." (P. 228.)

Finding theſe unexpected and alarming conſequences, Picus wrote an apology, addreſſed to Pope Innocent VIII. who, however ſatisfied with his arguments, thought it adviſeable to ſuppreſs the Concluſiones; in which determination the author himſelf acquieſced, having ſaid, at the end of his apology, "Let then my enemies refrain from the peruſal of theſe theſes, becauſe they are mine; my friends

—becauſe they may poſſibly deduce inferences from them which are not mine." The concluſion of the buſineſs is thus related by the author of the Memoirs:

"Such was the iſſue of this project, ſuggeſted by youthful vanity and ambition; and Picus afterwards acknowledged with thankfulneſs, that divine providence, which often educes good out of evil, had rendered the malevolence of his enemies a moſt ſalutary check to the career of vain-glory, in which he had been led ſo far aſtray.

"A ſceptic of the laſt century (La Mothe de Vayer)" ſays M. Tenhove, "has ſpoken of Picus with contempt, becauſe he affected to diſpute "de omni ſcibili;" but does it follow, aſks that author, from his being when a child ready to anſwer queſtions on any ſubject, that he afterwards wanted underſtanding?" Perhaps the ſarcaſm of De Vayer merits little notice. That Picus, however, could not with propriety be termed a child, appears both from thoſe notes of time indirectly furniſhed by his biographer, and his own expreſs teſtimony. His nephew, moreover, ſpeaking of that oration which he had compoſed and intended to recite at Rome, if the projected diſputations had taken place, and which is ſtill extant, pronounces it a ſurpriſing proof of the genius and erudition of a perſon who was then only in his twenty-fourth year.

"But Picus had not yet ſeen an end of all the diſagreeable conſequences of this affair. His enemies, fruſtrated in their primary aims, began to cavil againſt the "Apologia" itſelf. They affirmed, that by the very act of diſcuſſing the obnoxious queſtions, which he had undertaken to explain ſo conformably to the ſenſe of the church, he had contravened the ſolemn engagement into which he had formerly entered, not to anticipate the deciſions of the holy ſee.

"He had now ſet out upon a tour into France, as well with a view of gratifying his taſte by viſiting the different academies of that kingdom, as with the hope that during his abſence, the ſtorm which had been raiſed againſt him would be permitted to ſubſide. So earneſtly, however, were theſe new repreſentations preſſed againſt him at the court of Rome, that Innocent was perſuaded to iſſue a new mandate, citing him to appear in that city within a given time, to meet theſe new allegations. This mandate Picus received with implicit ſubmiſſion and obedience. Having, on his way to Rome, paid a viſit to Florence, perhaps from a deſire to confer with his friend Lorenzo de' Medici on the ſubject of his new difficulties, he appears to have received a new * and moſt unequivocal proof of the affectionate regard of the latter. The ſway which Lorenzo poſſeſſed at this juncture in the court of Rome, and the influence which he exerciſed over the mind of the ſupreme pontiff, are clear from the hiſtories of theſe times.

* The word *new* occurs much too often in this paragraph. *Rev.*

But

But whatever might be the occasion of so favourable a change in this affair of Picus, certain it is, that he received an express indulgence from Innocent, countermanding his journey to Rome, and permitting him to take up his residence in the vicinity of Florence. His final acquittal however, from this complicated charge of heresy and perjury, and from all the inquisitorial prosecutions, pains, and penalties annexed to these crimes, was reserved for a bull of Alexander VI. which bears date *die* 18. *Junii*: 1493." P. 240.

The Letters of Picus occupy a considerable part of these Memoirs; and some specimens of his other compositions are given. Picus died Nov. 17, 1494, at the early age of 33. The high estimation in which he was held in his own age is sufficiently proved by his famous epitaph, attributed to Hercules Sfiozza.

Johannes jacet hic Mirandula, cætera norunt
Et Tagus, et Ganges: forsan et Antipodes.

A copy of his verses, which had the honour of being translated by Sir Thomas More, is inserted in p. 363, with the translation subjoined. They begin with great dignity:

Alme Deus! summâ qui majestate verendus,
Verè unùm in triplici numere numen habes.

We do not hesitate again to recommend this work, in an age when biography, and learned biography in particular, is sure to meet with attention.

ART. XI. *Sermons preached to a Country Congregation; to which are added, a few Hints for Sermons; intended chiefly for the Use of the younger Clergy. By William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre, in New Forest.* Vols. III. and IV. 8vo. 456 and 423 pp. 16s. Cadell and Davies. 1804 and 1805.

THE latter of these volumes is posthumous, and is printed by the trustees for the benefit of a Charity School, founded by the author at Boldre. The correction of them was among his very last efforts, and the 22d and 23d of the hints were dictated only two or three days before his death. Of the former two volumes we gave some account, with deserved commendations, in our 17th vol. p. 21, and in vol. 18, p. 529.

The subjects of the Sermons in Vol. III. are these:—

"1. Glory to God in the highest, &c. 2. Let every one that nameth the name of Christ, &c. 3. What is a man profited, if he shall gain the whole world, &c. 4. The children of this world, &c. 5. Receiving the kingdom of heaven as little children.

children. 6. Except your righteouſneſs ſhall exceed that of the Scribes and Phariſees, &c. 7. In the night I commune with my own heart. 8. The widow's mite. 9. The poor in ſpirit. 10. The ſalt of the earth. 11. On the late ſcarcity. 12. Faith, Hope, and Charity. 13—24. Twelve ſermons on the Chriſtian religion. 25. Never man ſpake like this man."

In the fourth volume, the following topics are handled:—

"1. Comparing ſpiritual things with ſpiritual. 2. On the ſimplicity of the Goſpel. 3. Then was Jeſus led up of the ſpirit into the wilderneſs, &c. 4. Leaving us an example, &c. 5. Take no thought for the morrow, &c. 6. Though I ſpeak with the tongue of men and of angels, &c. 7. And Nathan ſaid unto David, thou art the man. 8. The Lord is King, the earth may be glad thereof, &c. 9. But I ſay unto you, ſwear not at all. 10. The prodigal ſon. 11. And ſo when even was come, the Lord of the vineyard, &c. 12. Whatſoever a man ſoweth, &c. 13. Redeeming the time, &c. 14. Brethren, I count not myſelf to have apprehended, &c. 15. Hereafter ye ſhall ſee heaven opened. 16—24. Nine Sermons on St. Matthew's Goſpel; 25. Whither ſhall we go, thou haſt, &c."

Two Viſitation Sermons, which appear as the two firſt in the fourth volume, have been printed before. The hints in Vol. III. are 58; in Vol. IV. 23. To which are added, an Analyſis of St. Paul's Epiſtle to the Romans, and an Account of the Illuſtrations uſed in St. Paul's Writings.

When we conſider the variety of ſubjects handled in theſe volumes of Sermons and Hints, we cannot but admire the fertility of the author's mind. There is often alſo an originality in his thoughts, which makes the matter intereſting, though the ſtyle is ſtudiouſly plain. To circulate a few ſpecimens, will be to do good wherever they may reach. We ſelect from Vol. III. the following account of the nature of miracles:—

"Every thing we ſee is, in one ſenſe, a miracle; it is beyond our comprehenſion. We put a twig into the ground; and find, in a few years it becomes a tree: but how it draws its nouriſhment from the earth, and how it increaſes, we know not.

"We look around us and ſee the foreſt ſometimes ſhaken by ſtorms; at other times juſt yielding to the breeze; in one part of the year, in full leaf, in another, naked and deſolate. We all know the ſeaſons have an effect on theſe things; and philoſophers will conjecture at a few immediate cauſes: but in what manner theſe cauſes act, and how they put nature in motion, the wiſeſt of them know not. When the ſtorm is up, why does it not continue to rage? When the air is calm, why rouſes the ſtorm?

ſtorm?—We know not—but muſt, after our deepeſt reſearches into firſt cauſes, reſt ſatisfied with reſolving all into the power of God.

"Yet, notwithſtanding we cannot comprehend the moſt common of theſe appearances, they make no impreſſion on us, becauſe they are common—becauſe they happen according to a ſtated courſe, and are ſeen every day. If they were out of the common courſe of nature, though in themſelves not more difficult to comprehend, they would ſtill appear more wonderful to us—and more immediately the work of God. Thus, when we ſee a child grow into a man, and when the breath has left the body, turn to corruption—we are not in the leaſt ſurpriſed, becauſe we ſee it every day. But were we to ſee a man reſtored from ſickneſs to health by a word—or raiſed to life from the dead, by a mere command—though theſe things are not really more unaccountable, yet we call the uncommon event a miracle, merely becauſe it is uncommon. We acknowledge, however, that both are produced by God, becauſe it is evident, that no other power can prodnce them.

"This is then, in few words, the nature of that evidence which ariſes from miracles. The ordinary courſe of nature proves the being and providence of God: theſe extraordinary acts of power prove the divine commiſſion of that perſon who performs them. Thus Elijah, in his controverſy with the prieſts of Baal, reſts the matter on a fair iſſue: "The God that anſwereth by fire, let him be God:"—of courſe, you muſt conſider me as acting under his authority.

"Now it was to theſe uncommon events, or what we uſually call miracles, to which Chriſt appealed. "The works," ſays he, "which I do, bear witneſs of me, that the Father hath ſent me." As if he had ſaid, theſe works you ſee, are not according to the order of nature: they are ſuch as could only be performed by that power, which can command nature. As you ſee me therefore perform them, it is plain, I act under that power. And thus Nicodemus, in his conference with Jeſus, properly ſtates the caſe. "Rabbi, we know, that thou art a teacher come from God, for no man can do theſe miracles that thou doeſt, except God be with him."—And thus many of the Jews allowed, that if "this man were not of God, he could do nothing."

"Now that Jeſus did perform theſe works, which are recorded in the New Teſtament, depends on what we have already proved—the truth of the New Teſtament. The only remaining difficulty is, that ſome deceit might have impoſed on the ſenſes of ſpectators.—With regard to the miracles of Moſes, it appeared, this could not poſſibly have been the caſe. And it was juſt as impoſſible with regard to the miracles of Chriſt. All people who wiſh to impoſe on others, act as privately as they can. But the miracles of our Saviour ſeem to have been performed with a

ſtudied

ſtudied view to lay them open to inquiry.—And indeed every inquiry was made, which always ended in the conviction of the inquirers.

"Only conſider how you yourſelf would have acted, if you had lived at that time.—Suppoſe, for inſtance, you had heard of the miracle of giving ſight to the man who had been born blind—you would not have given credit to ſo ſurprizing a relation, till you had inquired who the man was, on whom this miracle was ſaid to have been wrought? Whether, in fact, he had been born blind? Whether he actually was blind at the time when our Saviour met him? and, whether it afterwards appeared, that he was really cured?—All theſe inquiries, you would certainly have made yourſelf, or have been well informed they had been made by credible people, before you would have believed the miracle.—And if you would have made theſe inquiries, can you reaſonably ſuppoſe they were not made by thoſe who lived at that time? or that they would have admitted that wonderful fact on eaſier evidence than you ſhould have done?

"By the Scribes and Phariſees indeed we know theſe inquiries were made, and ended in a full proof. But the Scribes and Phariſees were not to be convinced by a full proof. Facts, which they could not deny, through hardened malice they aſcribed to the devil.

"With regard to the greateſt of all miracles, our Saviour's reſurrection from the dead, you would certainly have acted in the ſame way, and never have been ſatisfied, till you had gotten ſufficient evidence of the truth. The apoſtles did act in this cautious manner. At firſt we know they paid no credit to what they had heard. But their making it the continued ſubject of their preaching afterwards, was in itſelf a ſufficient evidence of its truth. They would certainly have been ſilent on the ſubject, if they had not been aſſured the fact was well known in the country.

"In fine, if a man be determined, like the Scribes and Phariſees, not to believe in miracles, we preſs him no farther. It would be folly. But if he have a mind candid and open, one ſhould think he might, on this point, find evidence enough to convince him." Vol. iii. p. 176.

In the fourth volume are nine ſermons on St. Matthew's Goſpel (p. 205, &c.). They were intended by the author to exemplify a mode of explaining the ſcriptures in ſermons, which he thought, and ſurely with reaſon, might be extenſively uſeful. It may be of advantage alſo to compare theſe ſermons with the valuable lectures of the preſent Biſhop of London, on the ſame Evangeliſt. They are ſhorter, and leſs finiſhed, but certainly have merit. The firſt of them inculcates the neceſſity and the mode of ſtudying the ſcriptures; and here this paſſage may be noticed.

"In

"In the first place, when you open your Testament, consider, *it is God that speaks*—consider that he gave you this holy book with an intention to make you happy, both in this world, and the next. If a person in high authority were to speak to you, you would receive what he said with great respect: how much more should you stand attentive, when God speaks! With the utmost reverence and submission, therefore, you should receive every thing you read in the scripture. The truth of this book is more fully proved, than that of any other book in the world: every thing, therefore, you read in it, should be received with the deepest humility, faith, and submission. When we read the history of our Saviour's life and death, we should receive it as truly as if it were acting before our eyes. And when we read the precepts which the scriptures contain, we should strictly consider them as the commands of God. We may indeed find the precept hard, perhaps, and against the bent of nature; and may wish to make it a little more commodious for common use: but when we endeavour to force scripture to side with our inclinations, we are, in fact, guilty of a wicked attempt to deceive God. When we read scripture, therefore, we have only to say, God hath ordered us to do this; or, forbidden us to do that. And, where the precept and the inclination differ, it is evident which is to give way. Resisting our own bad inclinations, is indeed the only proof we can give, that we are ready to submit *our* will to the will of God. Again, when we read the promises and threatenings of God in scripture, the rewards laid up for the righteous, and the terrors in store for the wicked, we ought to consider them as objects, in a manner, realized before our eyes. They may be at some distance; but as it is the great God of heaven himself who threatens, and promises, they should appear to us as immediately before us: we are well assured they will speedily be so. The "word doth not profit," as the apostle speaks, "unless it be thus attended with faith in them that hear it."

"The second rule I shall give you, is, that when you read the holy scriptures, you should not only consider that *God speaks*, but that *he speaks immediately to you*. We should apply every thing we read to ourselves, or our reading will answer little end. Most men are excellent judges of the cases of others; and can easily see where the scripture touches the sins of a neighbour; while their own sins, which are all they are really concerned with, lie in some other page: they are neglected and forgotten. This is exactly the case, which St. James represents, of a man "beholding his natural face in a glass: he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was: while he (the apostle adds) who looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. You read the scriptures, therefore, to little purpose, unless you constantly consider them as speaking to your own case." P. 207.

Among

Among the Hints for ſermons in this final volume, the 15th is ſtriking.

"*The kingdom of heaven is like a net which was caſt into the ſea, and gathered of every kind.*—Matt. xiii. 47.—Juſt ſuch a gathering will there be at the laſt great day: the net will be ſpread abroad, and a final ſeparation made. The name of Chriſtian will then be a name of great conſequence; and many will endeavour to ſhield themſelves under it.—Let us examine their ſeveral pretenſions:—The firſt is the *nominal* chriſtian. He has nothing to ſay, but that he was born in a chriſtian country, and was baptized in the name of Chriſt. Of the faith of a Chriſtian, he knows little; and of the practice, ſtill leſs.

"The moral man comes next. He profeſſes the Teſtament to be a moſt excellent ſyſtem of morals; but he expunges from it the divinity of Chriſt—his atonement for ſin—the aſſiſtance of the Holy Spirit; and, in ſhort, all the comfortable doctrines of chriſtianity. Why he acknowledges his Teſtament to be good authority in one caſe, and not in another, is a queſtion which may probably give him ſome difficulty in anſwering hereafter. It may, however, rather be doubted, whether his contempt for the doctrines of chriſtianity may not ſomewhat interfere with his exactneſs in the practice of it.

"Let us next take a view of the ſelf-righteous man. He acknowledges all the doctrines of Chriſtianity; but he thinks he has not much occaſion for them. Chriſt died, he allows, for ſinners; but he does not conceive himſelf in that claſs. The little errors of his life are loſt in the multitude of his virtues; and he has no fear of appearing in the preſence of God, clothed merely in his own righteouſneſs. It is well for him, if he do not find his miſtake hereafter.—How far God's mercy may extend to ſuch preſumption, is not for us to ſay; but we have no goſpel-ground to hope for God's mercy, unleſs we believe and truſt in the merits of that Redeemer, through whom alone it is promiſed.

"The innocent man is queſtioned next. He has no objection to chriſtianity: indeed, he hardly ever thought about it. In a general view, however, he conceives the goſpel to be a law againſt wickedneſs; and as ſuch, chiefly, he receives it. He has the guilt of no great ſin upon his conſcience. He troubles not himſelf with motives, and what he calls, the refinements of religion; but hopes, a life free from great wickedneſs will carry him to heaven.

"The real Chriſtian is the reverſe of all theſe. Through faith in Chriſt, and a firm belief of all the doctrines of chriſtianity, he converts his moral virtues into Chriſtian doctrines; and though he may hope, that in ſome of his works he may pleaſe God, yet he *preſumes* not on any of them, acknowledging with contrition that he has no hopes of ſalvation through his own righteouſneſs,

righteouſneſs, but merely through the merits of his Redeemer. Of courſe, therefore, he thinks an innocent life is not all that is required; but endeavours to recommend himſelf to God, by devotion and prayer—by heavenly affections, and works of charity.

"If a ſet diſcourſe ſhould be taken from this hint, it might conclude with an exhortation to a congregation, to examine themſelves by the ſeveral characters ſet before them; from which they might be inſtructed, on proper motives, to imitate the beſt." (P. 377.)

Other Chriſtians might have been enumerated with effect, but all that is here ſaid is uſeful. When the career of ſo uſeful a man as Mr. Gilpin is terminated, it is impoſſible not to feel ſome regret; but his courſe was honourable, and his works ſurvive to bear admirable teſtimony for him.

ART. XII. *Miſcellanies. In Two Volumes. By Richard Twiſs.* 8vo. 347 and 391 pp. 1l. 1s. Egerton, &c. 1805.

VARIETY and amuſement may be found in theſe volumes, but very little that is original. The firſt volume conſiſts principally of Eſſays, the chief part of which, is tranſlated, with ſome freedom of omiſſion, from "*the Dutch Spectators*, of Juſtus Van Effen." Why Mr. Twiſs calls them Dutch Spectators we know not. We have a *Nouveau Spectateur François* publiſhed by this author; our edition is dated 1742. Mr. Van Effen writes a very eloquent eulogium on the original Engliſh Spectator, and ſtrongly cenſures the *Spectateur François*. There is alſo an eſſay on Matrimony, taken from one written in Italian, by Dr. Antonio Cocchi; a dreadful account of ſome proceedings of the inquiſition at Granada, taken from a French work: (p. 119.) An account of the *Ruſſian Horn Muſic*, extremely curious, and more in detail than we have ſeen before, from a German book on the ſubject, printed at Peterſburgh in 1796, (p. 221.) This curious ſtyle of muſic, of which we have ſeen a repreſentation in a book of Ruſſian coſtumi, conſiſts of a number of muſicians, each of whom plays only a ſingle note, but who are ſo trained as to execute difficult pieces, with great ſpirit and correctneſs. It appears that it was invented by John Antony Mareſch, about 1752. There are alſo, in this volume, maxims

maxims and aphorisms, which Mr. T. says were collected from many books in various languages: the maxims, however, are of no great value or profundity.

In the second volume Mr. T. continues his collections on Chess, as supplemental to the volumes he before published on that subject. The mode of printing extracts from a variety of books, without order or method, is not very interesting; and accordingly, the remarks on Chess have never been great favourites with the public. Similar accounts of Draughts are here added. The account of Phillidor's death is only given from a newspaper, with a few additional remarks. It happened August 24, 1795. The latter part of this volume is occupied by "entertaining chemical experiments," communicated by Mr. F. Accum: an essay, entitled "Natural Courtship," from the same Dutch Spectator, and some miscellaneous poetry, in which Mr. Twiss claims no share, except in pointing out the subjects to the authors. Many of them are translated from the Spanish, and the originals are printed with them. Three German fables of Gellert are given also in Dutch translations, by which the two languages may be conveniently compared, and in English imitations. The following by Mrs. Opie, is perhaps as well worth notice as any among them, though some, which indeed are easily distinguished, are ascribed to the person who chooses to call himself Peter Pindar.

"THE HAPPY MARRIAGE.

By Mrs. Opie.

Thanks Hymen, God of nuptial ties!
At length I've found, with glad surprize,
A pair in thy strict bands united,
Who, with each other still delighted,
Declar'd with conscious joy elate,
True blessings crown'd the marriage state.
One will, two souls to action mov'd;
Still each, the other's choice approv'd;
What she disdain'd, he too rejected,
What he approv'd, she too respected;
Those ills which others robb'd of rest,
O'er them no evil power possest,
Their hearts, grief's entrance could not fear,
For love, true love, was sentry there.
Lovers we know, when they unite,
Bound by the sacred marriage rite,
Their faults from those they love conceal,
For love will lie, as well as steal,
But they, tho' fast by Hymen bound,
No change in each other found,

No secret error came to light,
Which love or art had veil'd from sight;
And when life's ebbing sand was spent,
Uninjur'd still was their content,
And the last kiss they gave and took,
Joy, like their first caresses spoke,
"Blest pair! they died then, did they?" "yes."
"And when, I pray you?" "can't you guess?"
Another world death bade them seek
When they'd been married just a *week*.
Else I must own 'tis my conviction
All I have said have been mere fiction.

(Vol. ii. p. 342.)

As this book appears to have been formed chiefly for the purpose of inducing a few friends to become subscribers, we shall not offer any more critical strictures upon it.

ART. XIII. *A Classical Dictionary, containing a copious Account of all the proper Names mentioned in ancient Authors, with the Value of Coins, Weights, and Measures used among the Greeks and Romans, and a Chronological Table. By J. Lempriere, D. D. A new Edition.* 4to. Price 1l. 11s. 6d. Cadell and Davies.

ANY praise bestowed upon a work which has already passed through four large editions may seem extremely superfluous, but we are anxious to demonstrate our esteem of this performance, and our respect for the author, by bringing his elaborate and useful exertions more conspicuously to view, by announcing his Classical Dictionary in this improved and enlarged form. Dr. Lempriere has employed the period, which has elapsed since the appearance of his first edition, with commendable diligence, in collecting whatever might throw interest on the characters which he has exhibited of antiquity, elucidate historical facts, and give greater precision and correctness to geographical descriptions.

We subjoin a short specimen of articles either entirely new, or greatly extended and improved in this edition.

"LITYERSAS, an illegitimate son of Midas king of Phrygia. He made strangers prepare his harvest, and afterwards put them to death. He is represented as of such a gluttonous habit, that he daily devoured as much meat as might have been a sufficient load for a beast of burden. He was at last killed by Hercules. *Theoc. Id.—Sosith. apud Athen.* 10. The sons of reapers were called

called Lityerses, either in honor of Ceres who presided over corn, or in remembrance of the son of Midas. Pollux considers the Lityerses as songs expressive of sorrow and mourning, and used to console Midas for the loss of his son. The name was afterwards borrowed by the Greeks, and without allusion to the history of the Phrygian Prince, applied to the songs which reapers sing during the time of harvest. *Athen.* 14.—*Pollux.* 1. c. 3.—*Servius in Ecl. Virg.* 8, v. 68.—*Schol. Theocr. Idyll.* 10.

"Lūcāria or Lūcēria, festivals at Rome, celebrated in a large grove between the Via Salaria and the Tiber, where the Romans hid themselves when besieged by the Gauls. It was observed on the 1st of February, or in July according to others, and on that day the comedians received their salary, which was always paid by the government. *Tacit. Ann.* 1. c. 77.—Festus de V. Sig.—*Varro de L. L.* 5, c. 3.—*Ovid. Fast.* 2.—*Gyrald. Calend. R. & Gr.*—*Plut. in Quæst. R.* 88.

"L. Lucceius, a celebrated historian, author of an history of the Marsic war, and of the civil wars of Marius and Sylla. Cicero, who knew and admired his abilities, requested him to give to the world an history of his consulship. He favoured the cause of Pompey, but was afterwards pardoned by J. Cæsar. Nothing of his compositions remains besides a consolatory letter to Cicero on the death of his daughter. *Cæsar, B. C.* 3, c. 18.—*Cic. ad Fam.* 5, ep. 12, &c.——Albinus, a governor of Mauritania after Galba's death, &c. *Tacit. Hist.* 2. c. 58.

"Ostorius Scapŭla, a man made governor of Britain by Claudius, He defeated and took prisoner the famous Caractacus, and died A.D. 55. *Tacit. Ann.* 12. c. 31, &c.—Another, who put himself to death when accused before Nero, &c. *Id.* 14, c. 48.——Sabinus, a man who accused Soranus, in Nero's reign. *Id.* 16, c. 33.

"Scaptius, a merchant appointed by the influence of Brutus, prefect at Cyprus. In his office, Scaptius vexed the Cyprians, and especially the people of Salamis, that he might recover some money which his patron Brutus had lent to the people of the island, at an extravagant interest. The settling of this affair proved troublesome to Cicero in his pro-consulship in Asia. *Cic. ad Att.* 5. *ult.* 6, 1, 2.——Marcus the brother of the preceding, was raised to the office of prefect by Cicero. *Cic. ad Att.* 6, ep. 1.——Publius, a plebeian, by whose testimony the Romans unlawfully seized as their own, some land for the settlement of which they were appointed umpires by the people of Aricia and Ardea. Liv. 3, c. 71, 72.

"Scinis, a cruel robber who tied men to the boughs of trees, which he had forcibly brought together, and which he afterwards unloosened, so that that their limbs were torn in an instant from their body. He was son of Polypemon, or, according to others, of Neptune, and he fixed his residence on the isthmus of Corinth, where Theseus, going from Trœzene to Athens, met him, and

inflicted on him the punishment which he cruelly practised on innocent travellers. His daughter was spared by the conqueror, by whom she had a son, after which she married Deioneus son of Eurytus, king of Æchalia. *Apollod.* 3.—*Diod.* 4.—*Hygin.* fab. 38.—*Plut. in Thes.*—*Propert.* 3, el. 21. v. 37.—Ovid. Met. 7, v. 440."

In his preface, the author announces his intention of publishing, at some future period, a Biographical Dictionary, in which he proposes, with the candour of intricate investigation and impartial discernment, to connect the events, the characters, and the history of modern times with the revolution, and the venerable records of antiquity.

This is certainly a bold and arduous undertaking, yet there seems little reason to apprehend but that the path which the learned author has long and so indefatigably pursued, the general scope of his reading, and the wide circle of his studies, will lead to the successful accomplishment of his purpose. He may at least be assured of our hearty good wishes; we think, with him, that such a work is a desideratum in literature, and happy shall we be to receive it from his hands.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Modern Paris; a free Imitation of the Third Satire of Juvenal.* 12mo. p. 2s. Hatchard. 1805.

Amidst some feeble and some imperfect versification, there are many lines to be found in this Imitation of Juvenal which deserve praise for their vigour and successful application. As for example:—

"Who are these miscreants that the world molest;
Restless themselves, that let not others rest?
At home what were they, if they had a home,
Some pimps, some crimps, some waiters, markers some,
Troopers and trumpeters, that rove abroad;
That every town and country overload.
Bullies of bagnios, servants of the stews,
Fiddlers at private feasts and public shews;
These are our arbiters of life and death,
Our fates and fortunes hang upon their breath;
By these is justice, or injustice done,
Our Judges, Juries, Hangmen—all in one;

Instead

Inſtead of ſervants, maſters of the fete
They now preſide where they perform'd of late.
They give the vote in concert, who before
Play'd in the band, or waited at the door.
Their gueſts too, like themſelves, in greatneſs grow,
Their fellow-ſervants late, confederates now.
Prepoſterous metamorphoſe of mankind,
They ride in coaches, late who ſtood behind;
Strut in the ſhoes they made; the very meat
As cooks they dreſs'd—as epicures they eat;
The clothes as tailors work'd—as coxcombs wear;
Like Lazarus late, they now like Dives fare."—&c.

ART 15. *A Poetical Epiſtle to James Barry, Eſq. containing Strictures upon ſome of the Works of that celebrated Artiſt. With an Appendix. By Francis Burroughs, Eſq.* 8vo. 132 pp. 3s. 6d. Carpenter. 1805.

"Among the very few," ſays this Poet, "by whom I am known, and to whom I had communicated my intention of publiſhing the following Epiſtle, it was pretty generally ſuggeſted, that, if my object was pecuniary, I ſhould rather direct my mind to the compoſition of a modern romance, or allay the pruriency of my fancy on topics and in ſtrains like thoſe of Mr. Little; that poetry was out of faſhion, and verſes could not be endured, unleſs they were looſe or licentious; that the *ſubject* was too vaſt for modern ears, and too comprehenſive for modern ideas, and that chagrin and diſappointment muſt ſucceed to the attempt."

The author's friends were egregiouſly miſtaken. If they had ſaid that verſes could not be endured, unleſs they were *good*, and that his were not ſufficiently poliſhed to ſtand the teſt of modern ears, they would have been much nearer the truth. As to writing ſtrains like Mr. Little, we muſt ſay, that, with all their faults, his are the ſtrains of a Poet, which probably would be beyond the reach of Mr. B. Another hint, which the author's friends might have given, is this; that if he would make his poem popular here, he ſhould not have groſsly inſulted this country for the ſake of indulging an undue and extravagant partiality for his native Ireland. Had this caution been given we ſhould not have read theſe lines:—

How have thy wrongs, O Erin, wrung my breaſt,
Thy people goaded, beggar'd, and oppreſs'd;
How have I proved each pang, and felt each ſmart,
And bore thy ſorrows in my aching heart.
May Heav'n, propitious, hear my ardent pray'r,
And make, O make thee, its peculiar care;
'Mongſt nations give thee *thy imperial place*,
Reſtore thy learning, and revive thy grace.

To

To explain this *imperial place* we have a note, (p. 78) which tells us, from O'Halloran, that Ireland does, and England does not, rank as *a free nation* in Europe: beecauſe, forſooth, England was conquered by the Romans and Saxons. But, if ſo, is it not a ſtill greater diſability to have been conquered by the conquered? But our wiſh is cordial and everlaſting Union, to the utter abolition of all ſuch abſurd diſtinctions. This indifferent poem is followed by rather more intereſting biographical notes.

ART. 16. *Ballads, by William Hayley, Eſq. founded on Anecdotes relating to Animals, with Prints, deſigned and engraved by William Blake.* 12mo. 211 pp. 6s. Phillips. 1805.

When Mr. Hayley lately publiſhed his "Triumph of Muſic *," we ſtudiouſly forbore to give any opinion of the poetry. Unwilling to wound the feelings of a veteran writer, by ſaying what juſtice actually demanded, we left the general character of his poetry to ſpeak for itſelf, and made neither application nor diſtinction in the inſtance before us. But forbearance itſelf may be worn out; and if Mr. H. or any other author, will go on publiſhing one thing worſe than another, he muſt at length be told the truth. We cannot ſay better of theſe ballads, than that they are mere dotage.

The higheſt place that ſhould be aſſigned them, is the latter end of Mr. Phillips's catalogue, which records "inſtructive and amuſing books for young perſons of both ſexes," and in this they muſt rank much lower than "The Book of Trades," and very much lower than "The Wonders of the Teleſcope" and "The Wonders of the Microſcope." The author ſays indeed, "Virginibus puerisque Canto," but Virgines and pueri uſually mean young perſons nearly or quite marriageable, whereas his ballads are fit only, (if fit for any thing) for the nurſery. Hear reader the namby-pamby ſtrain.

"Of all the ſpeechleſs friends of man
The faithful dog I deem,
Deſerving from *the human clan!!*
The tendereſt eſteem.

This feeling creature form'd to love,
To watch, and to defend,
Was given to man, by pow'rs above,
A guardian and a friend!

I ſing of all e'er known to live
The *trueſt friend canine*;
And, glory, if my verſe may give,
Brave Fido! it is thine.

* Brit. Crit. xxv. 482.

A dog of many a ſportive trick,
Tho' rough and large of limb;
Fido would chaſe the floating ſtick
When Lucy cried, "Go ſwim." P. 1.

So begins this curious collection, and ſo it proceeds. The verſification throughout is flat and feeble, the ſentiments affected or overſtrained, the incidents often impoſſible. A worſe work, we believe, was never produced by a man of any literary fame. We ſay this with regret, but it muſt be ſaid. The engravings are worthy of the verſes.

ART. 17. *Poems. By Robertus.* 12mo. 128 pp. 7s. Ebers. 1805.

In a modeſt preface we are told that theſe Poems "are the "productions of a young man, who will be gratified if the literary cenſors will allow them that merit which ſome few friends "have given them." We are not among thoſe literary cenſors who would churliſhly repreſs the flights of young poets, or require from their pens the correctneſs of experienced writers. Romantic love, and a gaiety not always ſufficiently moral, will prevail in their compoſitions, let ſevere critics ſnarl or ſcold as they may. But, without ſeverity, we may venture to hint, that ſubjects may be purſued too far, and that even a youthful poet ſhould not, like ſome ingenious writers of the preſent day, openly profeſs himſelf the votary of ſenſuality. We do not however deem the writer before us peculiarly blameable in this reſpect; nor would we cenſure him in other reſpects more ſeverely than he cenſures himſelf, when he admits that "he has taken ſome liberties "in the tranſlations, and in the original pieces has ſometimes been "too careleſs and haſty." Yet the former often have ſpirit, and the latter a conſiderable ſhare of tenderneſs. In one reſpect *Robertus* has been happier than moſt poetical lovers. He has, it ſeems, obtained the beloved object of his wiſhes and the ſubject of the greater part of his amatory poetry.

Many of the tranſlations are from Anacreon; and it conveys no cenſure on this writer, to ſay, they are conſiderably inferior to thoſe of Mr. Moore. Of his original Poems we ſelect the following as a ſpecimen. It is not, perhaps, quite the beſt, but its brevity allows us to give it entire.

To Charlotte and Auguſta, on her Birth-Day.

"Twelve rapid months again have roll'd away,
And uſher'd in Auguſta's natal day;
The ſullen winter's blaſt that keenly blows,
Has droop'd the bluſhing head of many a roſe;
And evening tears have ſpoilt the modeſt hue
Of many a ſcented flower that ſweetly grew,

And

And rudely ſcatter'd all its bloom away,
Ere it was waken'd by the breath of day!
Yet thy ſoft face is as divinely fair,
No ſullen winter's blaſt has wander'd there,
Nor *have* the chilling tears of evening *fell*
Where Peace, where Friendſhip, and where Virtue dwell!
Yes, yes, dear girl! thy beauty's full as bright,
And oh! thy charms afford the ſame delight;
Did Winter's frowns pervade the circling year,
Graces, like thine! muſt always bright appear!
Then never ſadden as the days expire,
For every day I feel a *warmer fire!*" P. 107.

Upon the whole, we would by no means diſcourage this youthful writer, ſhould he continue his purſuit of poetical diſtinction; but, when he publiſhes again, we would recommend more care in the ſelection of his pieces, and more attention to their moral tendency.

ART. 18. *Poems to Theſpia. By Hugh Downman.* 8vo. 106 pp. 4s. Cadell and Davies. 1805.

When a poet ſo well known, and of ſuch eſtabliſhed reputation, as Dr. Downman, preſents a work to the public, the moſt adviſeable mode, perhaps, for a critic to purſue, is, to give a full and fair ſpecimen of the author, without ſubjoining many remarks of his own.

The volume before us conſiſts entirely of poems of the amatory kind, addreſſed (as the title page informs us) to a lady, under the name of Theſpia, and, for the moſt part, written in elegiac metre. They appear to have been compoſed at an early period of life, and a few of them were publiſhed in the firſt and ſecond editions of the author's poems. The reſt (if we rightly underſtand him) though printed, have not, till now, been publiſhed, but only preſented to his private friends. "The warmth with which they have been received, and the praiſes which they have obtained, induced him (as he further informs us) to diſpenſe with a reſolution once formed, of not ſuffering them to be publiſhed during his life." Without enquiring whether the laudable partiality of friendſhip might not, in a certain degree, have influenced the opinions here alluded to, we will ſubjoin the third Elegy (one of the few poems not in elegiac metre) as a ſpecimen of the work.

"Ah! whence my Theſpia, can that anguiſh flow?
That ſilent anguiſh of expreſſive woe?
That ſigh which from thy ſtruggling boſom ſtole?
That glance which pierces to my inmoſt ſoul?
Ah! ſay my Theſpia, I conjure thee ſay,
To me the hidden cauſe unblamed diſplay.

Half

Half of thyſelf, I claim my lawful ſhare;
Yet, would to heaven, that I the whole might bear!
Unveil thy thoughts in confidence to me;
And truſt a boſom fraught with ſympathy.
From thee would I my labouring heart confine?
And are not all its deareſt ſecrets thine?

"Wretch that I am! who thee to ſhield from pain,
Would pour out life at every guſhing vein;
Am I the cauſe? and did'ſt thou ever ſpy
A look of cold indifference from my eye?
To thee a cold blank look? Oh, too refined,
And ſubtile error of thy feeling mind!
Too gently-meek, with doubts, or fears to ſtrive,
To each nice touch too tenderly alive!
Though I eſteem it as a bleſſing ſent,
As the more poliſh'd mind's chief ornament,
A ſacred ſpark kindled by heaven's own ray,
Yet, let not ſenſibility betray.

"Thou weep'ſt; where did my tongue profanely rove?
How could I blame thee for exceſs of love!—
While ſtill the timid paleneſs ſhades thy face,
Oh! let me circle thee with ſtrict embrace,
Hear with delight thy half-form'd accents riſe,
Catch the tranſparent dew-drops of thine eyes!
In each ſoft breath thy melting ſpirit ſteal,
Gaze on thee till the nerves of viſion fail;
And overpower'd by rapture's ardent ſway,
My ſoul, in languid trance, diſſolves away." P. 12.

The above ſpecimen will, we conceive, excite, in the lovers of poetry, a deſire to peruſe the whole; and they will find it well worthy the reputation of its author. In a few of the Elegies there is, perhaps, rather too much of the common-place language of paſtoral. Dr. Johnſon probably would have laughed at hearing the following lines from a *phyſician* in a great city:—

"No merit could I boaſt, but how with ſkill
To pen my flock, and drive it to the field,
My fallow lands in ſtated courſe to till,
And when the hoe, or pruning-hook, to wield.

"Uncultivated was my mind, and mean," &c. &c.

Blemiſhes of this kind are not, however, very frequent; and they are more than compenſated by many beauties, by much tenderneſs in the thoughts and expreſſions of this author, by the general elegance of his language, and the melody of his verſification.

ART.

ART. 19. *A Poetical Epiſtle to the Right Honourable William Pitt.* 4to. 23 pp. 2s. 6d.

A moſt furious poetical philippic againſt the miniſter; in which all the common-place topics of abuſe, ſo often reſorted to, and ſo often refuted, are again brought forward and enforced in lines undoubtedly not void of ſpirit or energy. The author ſeems to be one of the *old* oppoſition; for he goes back to the commencement of Mr. Pitt's adminiſtration, and reproaches him vehemently for meaſures, of which Mr. Fox's preſent friends were the chief ſupporters. He alſo renews the abſurd and exploded ſophiſtry of thoſe who pretended that the enormities of the French Revolution, and its progreſs from anarchy and miſrule to military deſpotiſm, were owing to the oppoſition it experienced from England. Not the blindeſt dupe of French artifice in France now believes this, which never had, in truth, a ſhadow of probability. When this author again boaſts of the predictions of Lord Lanſdown and Mr. Fox, let him call to mind thoſe of Mr. Burke; who, on very different but far more juſt grounds, foretold, that the ferocious anarchy then prevailing in France would, in time, produce the deſpotiſm of ſome *ſucceſsful general*. But we will not argue with a writer who, profeſſing *patriotiſm*, yet reproaches Mr. Pitt for not having employed *miniſterial influence* to carry the abolition of the ſlave trade; a queſtion above all others that called for the unbiaſſed opinion of every Britiſh ſenator; a queſtion which the miniſter argued not only with a fervency of zeal, but with a cogency of argument, which muſt have convinced every *unprejudiced* hearer of his ſincerity. A ſimilar charge of inſincerity on the ſubject of parliamentary reform (as it is called) is brought againſt the miniſter. We are among thoſe who heartily rejoice that he has laid aſide that viſionary and dangerous ſpeculation.

Though the ſubject of this epiſtle, and the notes ſubjoined to it, have led us to conſider it as a political pamphlet rather than a poem, we readily admit the lines to be vigorous, though by no means unexceptionable; and we ſhould be glad to ſee the author's talents employed to better purpoſes than that of enforcing dangerous and exploded paradoxes, and attacking (as he has done in ſeveral inſtances) reſpectable individuals with coarſe, illiberal, and unmerited ſarcaſms.

DRAMATIC.

ART. 20. *Sacred Dramas: Intended chiefly for Young Perſons. To which is added, an Elegy, in Four Parts. By John Collett, Maſter of the Academy, Eveſham, Worceſterſhire.* 8vo. 224. pp. 6s. Longman. 1805.

The peruſal of Mrs. More's admirable volume of Sacred Dramas inſpired, as he tells us, this author with an earneſt de-

ſire,

fire of producing one of the same kind, and gave rise to the work before us. He certainly does not follow her *passibus æquis*; but when the intention is so good, we can pardon many defects in the execution. The three stories here dramatized are those of Ehud (from the 3d chapter of Judges); Naboth (21st Kings); and the well known story of Queen Esther. Of these three dramas, the last is comparatively the best, and indeed the story is most capable of dramatic ornament and effect. The speech in which Esther avows herself a Jew, and requests a reversal of the cruel decree against her nation, has spirit and eloquence. In general, however, the author is not very forcible in his language, or happy in his versification. He seems indeed, by many of his lines, not to have a correct idea of the structure or rhythm of blank verse. The four parts of the Elegy are respectively dedicated to the memory of a beloved brother and three sisters, whom the author was so unfortunate as to lose at early periods of their lives, and whom he laments tenderly, piously, and not unpoetically, as the following stanzas, addressed to one of his sisters, will evince:

> " O say, who taught thee to despise the joys
> By mortals coveted with eager mind?
> Who taught thee to reject life's glitt'ring toys?
> And seek for bliss immortal and refin'd?
>
> 'Twas He, who seated on the temple's height,
> Rejected all the tempter's proffer'd store;
> 'Twas he display'd his riches to thy sight;
> Ensur'd them thine, and thou desir'dst no more.
>
> Hail then! Triumphant o'er the joys of earth!
> And hail! Triumphant o'er death's fatal sting!
> Since death's dark hour is thy celestial birth,
> That gives thee to thy Saviour, and thy King." P. 223.

ART. 21. *The Will for the Deed. A Comedy, in Three Acts: as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin, Author of Guilty, or Not Guilty—The Cabinet—English Fleet—Family Quarrels—Thirty Thousand—Jew and Doctor—School for Prejudice—Il Bondocani—Birth day—St. David's Day—Mouth of the Nile—Five Thousand a Year—Valentine and Orson—Naval Pillar—Horse and the Widow, &c. &c. &c.* 8vo. 64 pp. 2s. Longman and Co. 1805.

The merits of our modern dramatic performances are generally in an inverse ratio to their length; and an afterpiece of three acts has this advantage over a comedy of five, that were it possible to croud as many absurdities into a narrower space, we are better prepared for, and consequently far less disgusted with them. The piece before us has indeed, at least in the first act, more humour and far less extravagance than the farces (nick-named comedies)

comedies) to which we allude. We have not seen it represented, but think we should have joined heartily in the laugh, which two or three circumstances in the first act are calculated to produce. In the second and third acts the incidents are rather confused, the absurdities too glaring, and the stage tricks too pantomimical. Yet we consider it (as an afterpiece) not discreditable to the author, nor undeserving of the success which, we believe, it met with on the stage.

We must (for our convenience) in future abridge the title-pages of this indefatigable writer, and instead of enumerating his successful dramas (not one of which, that we had read, give any title to permanent literary fame) treat him with a proportionable number of et cæteras. Almost any one of our modern dramas, of the comic or farcical kind, is a proper representative of all the rest.

ART. 22. *Family Quarrels. A Comic Opera, in Three Acts: as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin, Author of Guilty, or Not Guilty, &c. &c. &c. &c.* 8vo. 74 pp. 2s. 6d. Longman and Co. 1804.

From an Opera, which depends, for its success, chiefly on the music, we have not been accustomed to expect so much regularity of plot, consistency of character, or vivacity of dialogue, as in a professed comedy. But the comedies of our modern writers, like the arms of Cæsar, "*have levell'd all distinction.*" A comic opera of the present day is (with the addition of songs) just as good a drama as the generality of those farcical exhibitions, in five acts, which, under the name of comedies, disgrace our stage; which are applauded during one winter, and forgotten the next. The performance now before us is entertaining on the stage, and by no means disgusting in the closet. The quarrels of two neighbouring families (arising from an extreme pride of ancestry in the one, and the self-importance of newly-acquired wealth in the other) occasion the separation of two lovers, and many distresses and difficulties to them. They are at last united, and their parents reconciled. The outline of this plot is filled up by several laughable, though rather farcical, characters and incidents, and by dialogues, well calculated to introduce the songs, and sometimes sprightly enough to render songs unnecessary.

MILITARY.

ART. 23. *Considerations upon the best Means of ensuring the internal Defence of Great Britain. By Captain Barber, commanding the Duke of Cumberland's Corps of Sharp Shooters.* 8vo. 63 pp. 1s. 6d. 1805.

Though all apprehensions of an immediate attempt at invasion have subsided, yet every suggestion that may promote our permanent

manent ſecurity ſtill deſerves the moſt attentive conſideration. The author of the tract before us is, we believe, one of the moſt active and intelligent of the volunteer officers, and appears laudably zealous to give to that branch of military ſervice which he has adopted, a more powerful and extenſive effect. After ſtating (perhaps rather too ſtrongly) the difficulties and inconveniencies that oppoſe the formation of a regular force ſufficient for the compleat ſecurity of the country, and producing (both from ancient and modern hiſtory) ſeveral ſtriking inſtances of the utility of light irregular troops, when compoſed of ſkilful markſmen, and judiciouſly applied in defenſive warfare, the author proceeds to ſtate a plan for our home defence, which provides generally for the regular training to arms, in their reſpective pariſhes, of all perſons not exempted by age, or bodily infirmity, or diſqualified by poverty or notorious immorality; and more particularly for eſtabliſhing, throughout the kingdom, a numerous body of Riflemen, compoſed of perſons liable to the duty for killing game, and formed into companies in their reſpective pariſhes, hundreds, or other diviſions. This plan is brought forward merely as an outline, and (we are inclined to think) might, with ſome changes and improvements, be made the foundation of a very efficient and ſalutary defenſive ſyſtem.

DIVINITY.

ART. 24. *Remarks on the Duties of the Clerical Profeſſion, with reſpect to the Cultivation of Learning: in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Viſitation holden June* 10, *A. D.* 1805. *By Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Publiſhed at the Requeſt of the Clergy preſent.* 4to. 32 pp. 2s. Rivingtons. 1805.

Archdeacon Pott, who now for many years has honourably filled that ſituation in the dioceſe of Lincoln, has ever ſhown a laudable anxiety to benefit the Church, by the remarks periodically offered to the Clergy under his juriſdiction. We have often noticed his Charges, and have always found them replete with ſound and uſeful matter. On the preſent occaſion he confines himſelf principally to the neceſſity incumbent on the Clergy to cultivate learning, and particularly, for the ſake of exerciſing it, when occaſion ſhall unhappily demand the exertion, in controverſial writings. He himſelf adverts to the opinions of Profeſſor Michaelis, who would exclude from the gift of inſpiration, that is, virtually from the canon of Scripture, all works not written by Apoſtles. This paſſage is well worthy to be copied:—

"Again, it will be well conſidered, I truſt, ere we ſhall be perſuaded to caſt out from the Canon of the ſacred Scriptures every work not written by the pen of an Apoſtle, though compoſed

posed during their lives, by their neareſt and moſt confidential followers. Of ſuch perſons, it is believed on good grounds, that they were diſciples choſen by our Lord himſelf during his abode on earth, and therefore not without ocular experience of the power of the Redeemer's miniſtry; and it is indubitably certain, that they were men eminently qualified by ſpiritual gifts to bear teſtimony *. They were aſſociated with the chief Apoſtles of Chriſt Jeſus in their labours. They wrote in a manner by their ſides. If the the promiſe of our Lord to his Apoſtles went to limit the word of Scripture to the grace of the Apoſtleſhip, is it probable that two Evangeliſts, both the boſom-friends and comrades of Apoſtles, would venture to invade that Province? Can it be believed, that the ſame Apoſtles being yet alive, and having knowledge of the fact, would not aſſert their own excluſive privilege againſt ſuch intruſions? Can we doubt their approbation, if they were but ſilent in the matter; and if the churches which they planted openly received the written document, as we know they did." P. 19.

We ſhall place by the ſide of this paſſage the excellent note ſubjoined in the Charge:—

"I have advanced nothing in theſe remarks concerning two of the Evangeliſts which the learned Profeſſor Michaelis, whoſe work is alluded to, does not admit. He propoſes nothing new with reference to their connection with the Apoſtles, ſo univerſally atteſted; or with relation to the dates and reception of their writings. He reſts all upon the ſingle point that they were not Apoſtles; upon which ground, in oppoſition to the judgment of the Chriſtian Church, he excludes their writings from the Canon of the Scriptures. For the ſame reaſon he ſuggeſts his doubts concerning the Epiſtle to the Hebrews, and the Revelations.—"After all, ſaith he, "concerning the Epiſtle to the Hebrews, "we do not know whether St. Paul wrote this Epiſtle or not. "An abſolute deciſion on this ſubject is indeed to be wiſhed, "but in my opinion, not to be obtained †." And he adds afterwards, "according to the principle which I laid down in "the chapter on inſpiration, a canonical book of the New Teſ"tament is a book written by an Apoſtle. If then, the Epiſtle "to the Hebrews was written by an Apoſtle, it is canonical; "but if it was not written by an Apoſtle, it is not canoni"cal ‡." P. 20.

A longer, and very important note, is added to the end of the Charge, taking further notice of Michaelis, and explaining from the beſt authors the canonical authority of the Four Goſpels.—To have cited and referred to theſe paſſages is to have made the Charge ſpeak its own commendation.

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* Vide Dr. Whitby's Preface to St. Luke's Goſpel.
† Michaelis's Introduction, vol. iv. ch. 24. Sect. 16, p. 257.
‡ Ch. 24. Sect. 18. p. 264.

ART.

ART. 25. *The Origin of Sovereign Power, and the Lawfulneſs of Defenſive War; a Sermon preached in the Church of All Saints, Wainfleet, in the County of Lincoln, on Tueſday, June the 4th, 1805, to the Wainfleet Corps of Volunteer Infantry. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe, Chaplain to the Right Hon. Lord Muncaſter, and to the Wainfleet Corps of Volunteer Infantry.* 8vo. 29 pp. Rivingtons. 1805.

A prefixed addreſs to the Wainfleet Volunteers, reflects great credit on the corps, and well deſerves to be noticed by us. It appears, "that in no place whatever have the duties of loyalty and patriotiſm been more eminently fulfilled, than in this remote and unfrequented part of the united kingdom, where the population is comparatively ſmall, and the influence of a reſident gentry is wanting;" and alſo, that their original number has not, ſince the date of their enrolment in 1803, undergone any, even the ſmalleſt diminution. "In this corps is compriſed nearly an eighth of the whole population of the pariſhes of Wainfleet, Friſhney, Thorpe, and Croft. And if this proportion were maintained throughout the *county* (the population of which in the year 1801, is repreſented to amount to 208,557 perſons) the Volunteer force for *Lincolnſhire* would conſiſt of not leſs than *twenty-ſix thouſand* men. Had it, in like manner, obtained throughout Great Britain (the population of which has been *eſtimated* at *ten millions*) the number of its Voluntary Defenders would then have been *one million two hundred and fifty thouſand.*" We ſhall gratify the author by obſerving, that the number would have been ſtill larger; it appearing from *Obſervations on the Reſults of the Population, Act* 41, *Geo. III.* p. 3, that the total number of perſons in Great Britain was then *nearly ten millions and a half*, not including army, militia, navy, marines, ſeamen in regiſtered ſhipping, and convicts.

The principal topic of this ſound and vigorous diſcourſe on Ezekiel xxxiii. 2, 3, 4, 5, is the inconſiſtency and error of *Quakers*, in regard to defenſive war; in order to prevent "an undue impreſſion on the minds of the neighbouring inhabitants, by the propagation of opinions which, if generally eſpouſed, would, in the preſent ſtate of ſociety, be productive of the moſt diſaſtrous conſequences." This topic is diſcuſſed with becoming ſerioufneſs, and not in that ludicrous way which we noticed from a preacher bearing nearly the ſame *name*, in our 24th vol. p. 566.

ART. 26. *The Churchman's Vade Mecum; deſigned to promote a more enlivened Spirit of Devotion in the Uſe of the Liturgy. By a Preſbyter of the Church of England.* Price 6d. Williams and Smith. 1805.

By ſome paſſages at the cloſe of this tract, and the advertiſement of "Plain Truths," at the end, we conceive that this tract is intended as an aid to the calviniſtical party. We ſee, however,

however, nothing in it to which every true ſon of the Church of England will not give full aſſent; however free he may be from all taint of what we eſteem calviniſtical errors. At leaſt we have detected no ſuch paſſages. We object, in p. 36, to the introduction of the unauthorized expreſſion "the Triune of God," inſtead of the ſolemn invocation of the three perſons of the Trinity, which belongs to the paſſage.

ART. 27. *Parochial Diſcourſes, for the Information of the Common People, upon the Advent of Chriſt, and other Events relative to his Miſſion and Character; to which are added, Two Aſſize Sermons, preached at the Lent and Summer Aſſizes holden at Chelmsford, 1796. By W. H. Reynal, M. A. Miniſter of Horn Church, Eſſex, and Author of the Manual to the Pſalms.* 8vo. 6s. Cadell and Davies. 1805.

Of the meritorious exertions of this author in his profeſſion, we have before had occaſion to ſpeak in terms of deſerved commendation. His two Aſſize Sermons, which are here reprinted, are excellent ſpecimens in their kind of pulpit argument and eloquence. The object of the preſent publication is to enlighten the multitude with reſpect to the fundamentals of the religion they profeſs, by common-place arguments taken from ſcriptural hiſtory, as it is read in our Engliſh tranſlation of the Bible. The writer diſclaims any pretence to novelty, fine writing, or learning. This undertaking is executed in eleven ſermons, and we may truly ſay, that it is executed well. The Diſcourſes are well adapted to the capacity of the inferior and uneducated claſſes, who, if they ſeriouſly attend to the arguments here inculcated, will be enabled to give an anſwer to every man that aſketh them of the hope that is in them.

ART. 28. *An Attempt to adapt Sacred Hiſtory to the Capacities of Children. By A. Burgh, M. A. late of Univerſity College, Oxford.* 12mo. 43 pp. Price 1s. Rivingtons and Hatchard. 1805.

The author tells us that this ſketch was drawn out for the improvement of his daughter, and that it completely anſwered the purpoſe of his inſtruction. It was written, he ſays, "in the way of copies, and learnt by heart by his young pupil every Sunday, till at length the whole was repeated with little or no difficulty."

The Attempt has merit, but it certainly has alſo material defects. Of the ſacred hiſtory, not a word is given from the delivery of the law to Iſrael on Mount Sinai, to the coming of our Saviour. No intimation what became of the Iſraelites after receiving the law, no mention of their judges, kings, captivities, or prophets. Except that king David is once lightly mentioned in p. 11. This may be called adapting ſacred hiſtory, but for all this vaſt period it is adapting nothing. The ſubſequent hiſtory, from

from the birth of our Saviour to the death of St. Paul, is not only disproportionately but very unneceſſarily long: and might with advantage have been ſhortened, to make room for the parts ſo improperly omitted. Nor is the author always ſufficiently careful in what he writes. In page 3, the child is taught that Adam and Eve were turned out of *paradiſe*, though not a word had been ſaid of their being in it: and when Noah is ſaid to be ſaved alone, with his family, out of the general deluge, it is neither explained who Noah was, nor why he was ſaved. Mr. B. ſhould have taken a little more conſideration before he publiſhed this "Attempt," which cannot now be made any thing like what it ought to be, but by means of a ſecond edition. The narrative that is given is clear, and the reflections are generally good.

ART. 29. *An Attempt to prove that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to ſin hath no real Foundation in Scripture, being a Supplement to a Pamphlet, publiſhed about the Year* 1770, *entituled An Enquiry into the Scripture Meaning of the Word Satan. By William Aſhdowne.* 8vo. 63 pp. 1s. 6d. Johnſon. 1804.

Though this tract is ſaid to have paſſed through two prior editions, it is, in fact, a lamentable performance. It exhibits the obſtinacy of a mind determined not to admit, what it chooſes to reject, though unable to make any rational reſiſtance to it. The paſſages of ſcripture cited by Mr. Aſhdowne, to prove his point, abundantly refute it: and indeed the hardihood of a man who conſiders our Saviour's temptation in the wilderneſs as no proof of a tempter, muſt rather excite ſurpriſe than admiration. We cannot conceive that ſuch a writer can make any converts, and therefore is little worth refutation.

ART. 30. *A Sermon preached before the Alderman and Corporation of Grantham, on Sunday, the 21ſt Day of October,* 1804, *by the Rev. Robert-Laſcelles Carr, Chaplain to Earl Clanwilliam and to Lord Mendip.* 4to. 19 pp. 1s. 6d. White. 1805.

This ſermon, addreſſed to magiſtrates, is rather ſingular, than otherwiſe valuable. The text is Pſalm lxxxii. ver. 6 and 7. "I have ſaid ye are Gods, but ye ſhall die like men." From the former part of the text Mr. Carr inculcates the dignity of magiſtrates, and their obligation to act uprightly. In the ſecond part, ſpeaking of their mortality, he introduces the following calculation and reflections.

"It is generally ſuppoſed that this earth is inhabited by one thouſand millions of men, or thereabouts, and that thirty-three years make a generation, and therefore that in thirty-three years there

there die one thousand millions. Thus the number of those who die on earth, amounts to

Each year, thirty millions.
Each day, eighty-two thousand.
Each hour, three thousand, four hundred.
Each minute, sixty.
Each second, one.

"This calculation must necessarily strike us: if the mortality be so great every year and every hour, is it not probable that he who reflects on it, may himself be one of those soon to swell the list of the dead? It is at least certain, that it ought to lead us to think seriously and often on this subject. Now, at this very moment, one of our fellow-creatures is going out of the world, and before another hour be past, more than three thousand souls will have entered into an eternal state." P. 17.

The magistrates of Grantham desired the sermon to be printed.

MISCELLANIES.

ART. 31. *The Case of John Horsley, Esq. late a Captain in the Royal Regiment of Horse Guards Blue.* 8vo. Stewart. 1s. 6d. 1805.

According to this statement, a Mr. Edward Goulbourn, was obliged to quit the Regiment of the Blues. Captain Horsley afterwards met and insulted him, on which Mr. Goulbourn challenges Captain Horsley. Captain Horsley conceiving that Mr. Goulbourn's character did not entitle him to be met as a Gentleman, refused his challenge. Mr. Goulbourn proceeded to post Captain Horsley, and Captain Horsley, though he appears to have had the sanction of many of his brother officers for not meeting Mr. Goulbourn, was nevertheless obliged to leave his regiment. Such is the narrative, and such, in the eyes of common sense, are the strange inconsistencies of military etiquette. The pamphlet is remarkably well written, and with every appearance of candour, and there can be no doubt, from Mr. Horsley's assertion, that several of his brother officers commended him for not meeting Mr. Goulbourn. How they can reconcile this to their subsequent signing of a paper, which obliged the complainant to quit his regiment, is beyond our sagacity or comprehension to explain.

ART. 32. *A Description of the Island of St. Helena; containing Observations on its singular Structure and Formation; and an Account of its Climate, Natural History, and Inhabitants.* 12mo. Price 6s. Philips. 1805.

As there is no separate account of this extraordinary Island, so important and so interesting to navigators to and from the East,

East, this will to many be a very acceptable manual. It appears to be drawn up with care and accuracy, and is well calculated to answer the purpose for which it was doubtless intended, to supersede the necessity of large and more extensive publications. A view of the town and harbour is prefixed, which, though of no great merit, will serve to give a good general idea of the situation of the place, than which nothing more picturesque can easily be imagined.

ART. 33. *Mental Recreations: by the Author of a Tour in Zealand; with an Historical Sketch of the Battle of Copenhagen.* 12mo. Price 3s. 6d. Dutton. 1805.

Mental Recreations consist of Four Tales, written with great veracity and interest; the last more particularly so, which records the famous battle of Copenhagen. He who fought and conquered in that battle, is alas no more! but his memory shall live for ever in the hearts of his countrymen, and delighted are we to take this first opportunity of testifying our admiration of our gallant Hero; and our deep and heartfelt sorrow for his loss, our reverence for his fame, and our determination to avail ourselves of all the means in our power to pay our tributes of love, gratitude, and attachment to his memory.

ART. 34. *Obsolete Ideas; in Six Letters; addressed to Maria. By a Friend.* 12mo. Price 3s. Seeley. 1805.

This is a very meritorious and excellent little work, the object and execution of which are equally entitled to our warm approbation. The subject of these letters are,—1. The Reciprocal Duties of Parents and Children.—2. To Charles; an Expostulation with a Young Man, on his Indiscretions, Follies, and Intemperance.—3. An excellent Essay on the Reverence due to Age.—4. On Chaste Women, and Women of Character, and the vast difference between them.—5. On Treatment of the Poor, particularly of Beggars.—6. On Single Ladies, vulgarly called Old Maids, recommending such to be treated with respect, and not with ridicule. The conclusion consists of general maxims for the regulation of female conduct, consisting of the Observance of the Sabbath, Frugality, Charity, and Simplicity. We recommend this little volume to the serious attention of young persons of both sexes, and think the author deserves the encouragement and the gratitude of all parents and guardians of youth. The style is simple yet impressive; the arguments familiar, but not trite; and the subjects successfully discussed and happily chosen.

ART.

ART. 35. *The Wonders of the Microscope; or, an Explanation of the Wisdom of Creator; in Objects comparatively minute, adapted to the Understanding of Young Persons. Illustrated with five large Copper Plates.* 12mo. 132 pp. 2s. 6d. Tabart and Co. 1805.

Never have we seen so cheap a book as this, nor ever any one more calculated to answer some of the very best purposes of education; namely, to excite a curiosity for the wonders of nature, and a taste for the examination of them; with a due reference to the power and wisdom of him by whom they are so marvellously contrived. The plates are not only nominally large, but really so. The figure of a louse, as seen in the solar microscope, is here nearly twenty inches long, that of the flea more than fifteen; and the other plates, though not required to be so large, are of sufficient size to show their objects with distinctness, and are executed with spirit and correctness. The figures of the cheese-mites are as well given as any thing of the kind we have ever seen. The only inferior plate is that representing the microscope itself, which is in fact almost superfluous; and, slight as it is, may serve its purpose. The objects described are well chosen, selected from the best authors who have treated on the subject, and explained in language sufficiently clear and very correct.

We cannot give a better view of the book than by copying the titles of the chapters:—Chap. 1, treats of the structure of different kinds of microscopes: 2 and 3, on the discoveries made by the assistance of the microscope: 4, of the point of a small needle; of the forms of falling snow; of mites found in cheese; and of the full point: 5, of a flea, as seen through a microscope: 6, of the louse: ditto: 7, of the fly, and its several parts: 8, of animalcules in fluids; how to make pepper-water, and other infusions; and of the animalcules found in them; of animalcules in vinegar and paste: 9, of animalcules found in stagnant water; of gnats, and from what they proceed; their transformations; the wheel-insect, &c.; 10, of polypes, with directions for finding, feeding, and preserving them: 11, of the blood; of what composed, how to be examined; the circulation of the blood; in what objects best seen: 12, of the scales of the human skin, how examined; of the pores of the human body, how examined; of animalcules, found between the teeth; of the itch; of the stings of insects; of the hair of animals; of the farina of flowers, how to be examined; of the seeds of plants, and of the leaves: 14, the works of art and nature compared together and considered.

Whoever is conversant in such subjects will at once perceive that the most curious and instructive objects are here selected for observation. We really think that no young person, whose education is intended to be liberal and wise should be suffered to be without this excellent introduction to profounder researches. A similar work, called "The Wonders of the Telescope," was noticed by us in September, p. 334. ART.

ART. 36. *The Student's Guide through Lincoln's Inn; containing an Account of that Honourable Society, the Forms of Admission, Keeping Terms, Performing Exercises, Call to the Bar, and other useful Information. By Thomas Lane Steward. The Second Edition. Dedicated (by Permission) to the Treasurer and Masters of the Bench of the Honourable Society.* 12mo. 232 pp. 7s. Steward's Office, Lincoln's Inn. 1805.

Though this little work is principally intended for local use, it includes some matters of general curiosity; such, for example, as a sketch of the history of the Inn; descriptions of the chapel and hall, with a list of the arms preserved in each; and some account of the most remarkable persons whose bearings they represent. There are also other biographical sketches of eminent persons, who have been members of the inn. Two curious plates of fac similes, present the signatures of Robert Sherborne and Richard Simpson, bishops of Chichester, of Edward Suliarde, of John Thurloe, Secretary of State to Oliver Cromwell, of William Prynne, and of Francis Earl of Shrewsbury. Also of Charles II. and his suite, when they dined in the Hall at Lincoln's Inn, in 1671, and became members of the Society. Among these is the Turkish Ambassador, whose signature is thus translated: "Praise to the one God. The signature of the humble Alhajh Allah Mohammed, the son of Mohammed-Sahy Allah, son of Abukeraï. God be merciful to him." These are taken from the books of the Society. Nothing can exceed the modesty with which the compiler offers this work to the public, which yet will be found by those who examine it, not only a useful, but, in some respects, an elegant publication. It is handsomely patronized by the Society.

ART. 37. *Fables Ancient and Modern, adapted for the Use of Children from Three to Eight Years of Age. By Edward Baldwin, Esq. Adorned with Twenty-six Copper-plates.* 2 vols. 12mo. 8s. Hodgkins. 1805.

These are fables generally known, and indeed principally those of Æsop; but they are better calculated to excite the attention of children, to amuse and to instruct them, than any we have ever perused. They are also distinguished by one feature of novelty, which we greatly approve; they all terminate happily, or in a manner which excites the more benevolent emotions of the mind. We recommend them without reserve, and introduce one as a specimen, taken without any regard to selection.

"THE HART AND THE VINE.

"There is scarcely any animal that we read of more in stories and histories than the deer. He deserves to be talked of for his beauty; and he has the misfortune to be talked of because his flesh,

flesh, which is called venison, is one of the greatest delicacies that a king can put on his table.

"There are many varieties of this creature, and as many names to call them by. In a former fable we read of the stag and the hind, that is, the red deer; there is also the hart and the roe, that is, the fallow or tawny deer: the most ordinary names are buck and doe; those names are common to every kind.

"A hart was once singled out by some archers for their prey. I believe these archers had no dogs with them, for dogs, as I told you before, follow the deer by the scent; and that does not seem to be the case in the story I am going to tell you. If a game-keeper shoots a deer in his lord's park, because the lord chooses to have venison for his Sunday's dinner, he does not want dogs to help him in that. The famous Robin Hood, of whom we have heard so much, and the other outlaw bowmen, who lived in forests which our kings then kept for hunting, and who fed upon the king's deer, had, I believe, no dogs. I do not remember that dogs are once mentioned in all the stories there are about them.

"But do not let us forget the poor hart that we left the archers just going to shoot at. He discovered the danger in time, and scampered away as fast as his legs could carry him. He ran a mile or two, till he came to a place where there was a *treillage*, or *espalier*, covered with vines. The vines were extremely fine and flourishing, and their leaves were so numerous and thick, that not Argus himself, that I have somewhere read of, who had a hundred eyes, (I wonder whether they all grew in his face) could have seen through their shade. The archers quite lost sight of the hart; they looked on this side, and on that, and could discover him no where. It was the best hide and seek you ever knew, and I assure you the poor hart thought so. He was not hiding, poor fellow, for sport, but his life.

"The hart lay as still as a mouse, and the hunters walked by pensive and disappointed. The hart began to be convinced that he was safe, and alas! security made him wanton. The leaves of the vines were green, and fresh, and tender: they just touched his nose. He opened his pretty mouth, and cropped one of them; it was very good. Finding one so palatable, he pulled another, and another: he quite forgot why he had come there.

"The archers, who were very near, heard a rustling of the leaves; they turned their eyes that way; they saw a motion and a shaking; they guessed what was the matter; they shot at a venture, and the poor hart was killed.

"Before he died, he could not help thinking within himself, with bitterness, I have deserved what has happened. The vine generously protected me with its shade, and I, ungrateful beast that I was, could not refrain from acting injuriously to my benefactor."

ART. 38. *Elements of Mythology; or an easy and concise History of the Pagan Deities; intended to enable the young Reader to understand the ancient Writers of Greece and Rome.* 12mo. pp. 124. Smart and Co. Reading; Pridden and Co. London. 1805.

The plan of this little work is excellent, and is well expressed in the following passage of the preface:

"The following history of those fabulous deities is written in a plain and easy style, calculated to inform the youngest mind. Every indelicate expression, which stains the pages of almost all other books on the subject, is anxiously avoided. This history is intended to display the ignorance and folly, which prevailed in the world, and to show the necessity, which existed at that time, of a more rational object of worship, and a purer system of morality. It is intended to prove the goodness and the mercy of God, in sending a Saviour into the world, to destroy those superstitious rites and idolatrous practices; to bring life and immortality to light; and to teach that heavenly doctrine, which alone can point the way to everlasting salvation." (Preface, p. iv.)

We cannot but think the assertion in a preceding paragraph erroneous, though common; that the Greek poets were the "original *authors*" of the popular mythology. But this is a subject not to be discussed in a short article.

The mythological history is here related in a fluent and perspicuous style; and it must have cost some thought and study to digest it into the easy form in which it appears. It is not, however, sufficiently free from errors of the press or other lapses, which may sometimes puzzle the young reader. Thus in p. 8, we are told, that the excesses of Jupiter filled the world with *impunity*, instead of *impurity*; and in p. 14, it is said, that Apollo "*burned* the satyr Marsyas, for having rashly boasted that he could sing in a style superior to the God." Now the famous statue in the forum at Rome, and other documents innumerable, prove that Marsyas suffered a more cruel death, even than burning, the death of St. Bartholomew.

This little book is divided into two parts, 1st. the history of the principal Pagan Deities: 2dly, the history of the Heroes and Demigods, which commences at p. 43. There is added also a compendious and useful history of the Trojan war, and its consequences, which commences at p. 84. We were surprised, in such a work as this, to meet with a rather petulant attack upon Critics in general, who are compared to Momus, and said to be actuated by vanity and littleness of mind. As we do not feel conscious of the qualities so generally ascribed, we shall neither undertake to defend our fraternity, nor to make any counter-attack. Being printed at Reading, the book is understood to have been superintended at least by an eminent teacher there, who has many greater cares to employ his mind.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Lectures on some Passages of the Acts of the Apostles. By the Rev. John Dick. Glasgow. 7s.

Discourses on various Topics relating to Doctrine and Practice. By the late Rev. T. Kenrick. 2 vols. 8vo. 16s.

Αιρεσεων Αναστασις; or, a new Way of deciding old Controversies. 4s.

Memoir of the Expediency of an Ecclesiastical Establishment for British India. By the Rev. Claudius Buchannan, M.A. 4to.

A Letter to the Society for Promoting Christian Knowledge; occasioned by two recent Publications respecting the British and Foreign Bible Society. 1s.

An Essay on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World; to which the University of Glasgow adjudged Dr. Buchannan's Prize. By John Mitchell, A. M. Minister of the Gospel, Anderston. 4to. 15s.

Parochial Discourses upon the Advent of Christ, &c. To which are added two Assize Sermons. By W. H. Reynell, M.A. 5s.

BIOGRAPHY.

The Life of Erasmus, with an Account of his Writings; reduced from the larger Work of Dr. John Jortin. By A. Laycey, Esq. 8s. 6d.

Biographia Scotica; or, a Scottish Biographical Dictionary. By J. Stark. 5s.

Memoirs of the Life and Achievements of the Right Hon. Horatio Lord Viscount Nelson. By a Captain of the British Navy. 8vo. 2s. 6d.

History of the Professional Life of the Right Hon. Lord Viscount Nelson. By Joshua White, Esq. 6s. 6d.

POLITICAL.

POLITICAL.

The State of the Nation, in a Series of Letters to his Grace the Duke of Bedford. By John Cartwright, Esq. 4s.

Observations upon some late Proceedings in Parliament, touching certain rumoured Delinquents in the Office of Treasurer of his Majesty's Navy. 1s.

The Mysteries of Neutralization; or, the Enemy's Cheap Defence of Ships, Colonies and Commerce. 1s.

MEDICAL.

The Modern Practice of Physic. By Robert Thomas, M. D. 2 vols. 8vo. 17s.

AGRICULTURE.

A Compendium of Modern Husbandry. By James Malcolm. 3 vols. 8vo. 1l. 16s.

The Farmer's Daily Journal, and Complete Accountant. By a Practical Farmer. 4to. 7s.

TRAVELS.

Travels in Trinidad, during the Months of February, March, and April, 1803. In a Series of Letters. By Pierre F. M'Callum, Esq. 10s. 6d.

Familiar Letters from Italy, to a Friend in England. By Peter Beckford, Esq. 2 vols. 8vo. 18s.

POETRY.

The Nature of Things, a Didactic Poem. Translated from the Latin of Titus Lucretius Carus, accompanied with the original Text, and illustrated with Notes philological and explanatory. By John Mason Good. 2 vols. 4to. 4l. 4s.

London Cries: or Pictures of Tumult and Distress. A Poem: To which is added, The Hall of Pedantry, with Notes. 4s.

The Alexandriad: Being an Attempt to enumerate in Verse, some of those Acts of Benevolence and enlightened Policy which distinguish the Reign of the Emperor Alexander. With Notes historical and explanatory.

The Pleasures of Love; being Amatory Poems, original and translated. By G. W. Fitzwilliam, Esq. 6s.

The Pleasures of Love. By John Stewart, Esq. 6s.

Fatal

Fatal Curioſity: the Viſion of Sylveſter. In three Books. By Joſeph Bounden. 4s. 6d.

The Ruſtic. In four Cantos. By Evan Clark. 3s. 6d.

A Monody on Admiral Lord Viſcount Nelſon. By George Richards, A.M. F.A.S. 1s.

Some of Oſſian's Leſſer Poems, rendered into Verſe: with a preliminary Diſcourſe in Anſwer to Mr. Laing's critical and hiſtorical Diſſertation on the Antiquity of Oſſian's Poems. By Archibald M'Donald. 8vo. 7s.

DRAMA.

Rugantino; or the Bravo of Venice. A grand romantic Melo-Drama. In Two Acts. 2s.

The Delinquent; or Seeing Company. A Comedy. By Frederick Reynolds.

A Prior Claim. A Comedy. By H. J. Pye, Eſq. and S. J. Arnold, Eſq. 2s. 6d.

NOVELS.

Monteith: Founded on Scottiſh Hiſtory. By Mrs. Rice. 2 vols. 8s.

Memoirs of Bryan Perdue. By Thomas Holcroft. 3 vols. 15s.

The Morlands: Tales illuſtrative of the Simple and Surpriſing. By R. C. Dallas, Eſq. 4 vols. 1l. 1s.

The Pilgrim of the Croſs. By Eliz. Helme. 4 vols.

The Young Father. By Wm. Frederick Williams. 3 vols. 12s.

MISCELLANIES.

The Synonymous, Etymological, and Pronouncing Engliſh Dictionary. By William Perry. 16s.

The College of Fort William, in Bengal, containing the official Papers and the Literary Proceedings of the College during its firſt four years. 4to. 12s.

The Caſe of John Horſley, Eſq. late a Captain in the Royal Regiment of Horſeguards. 1s.

LITERARY

LITERARY INTELLIGENCE.

Mr. *George Chalmers* has made conſiderable progreſs in a new edition of the *works of David Lindſay*. It will extend to three volumes, 8vo.

The ſame author is alſo diligently proceeding in his *Caledonia*, which is an hiſtorical and topographical account of Scotland in the manner of Camden's Britannia.

Profeſſor *Vince* has almoſt completed the third volume of his *Aſtronomy*.

A new edition of *Pinkerton's Geography* is at the preſs, with the aſſiſtance of profeſſor *Vince*.

The indefatigable Mr. *Malcolm* is alſo employed in a new work, which is to be called a *Picturesque Tour*, and will be embelliſhed with various Plates, executed by himſelf.

Dr. *Young's Lectures* to Royal Inſtitutes, are printing in two volumes 4to.

Mr. *Hayley* is earneſtly employed in writing a *Life of Romney the Painter*, which is to be accompanied with a variety of engravings from ſome of his moſt celebrated pictures.

Dr. *Symons* has made great progreſs in a new *Life of Milton*.

A complete edition of *Dryden's Works*, with a Life and Critical Notes, is preparing by *Walter Scott*, Eſq. Several volumes are printed.

The Engliſh edition of *Giraldus Cambrenſis, by Sir Richard Colt Hoare*, Bart. is in great forwardneſs and will be publiſhed early in the ſpring, in two volumes, 4to. It will be a ſplendid work, containing many picturesque and monumental engravings. A ſmall edition of the *original Latin* is alſo printing.

A *Life of the unfortunate Iriſh Poet, Thomas Dermody*, in two volumes, will be publiſhed in January.

Mr. *Edmund Turnor's Hiſtory of the town and Sake of Grantham*, will alſo appear early in January. It will be printed in large 4to.

The third volume of the new edition of *Bloomfield's Norfolk Hiſtory*, containing the firſt part of *Norwich*, will be ready by the 1ſt of January.

A Diſſertation by Mr. *Faber* on the Prophecies relative to the great Period of 1260 Years; the Papal and Mahommedan Apoſtaſies; the tyrannical Reign of Antichriſt, or the Infidel Power, and the Reſtoration of the Jews, will be publiſhed in the courſe of this month, in two volumes, 8vo.

THE

BRITISH CRITIC,

For DECEMBER, 1805.

Τὰς ἀγαθὰς ἐλπίδας ἐκ παρὰ τῶν βιβλιοκαπήλων δεῖ ζητεῖν, ἀλλὰ παρ' αὐτῦ, καὶ τῦ καθ' ἡμέραν βίυ λαμβάνειν. LUCIAN.

Let no one hope for ſucceſs to his books from the arts of the trade, but from his own merit and good conduct.

ART. I. *The Hiſtory and Antiquities of the Deanery of Craven, in the County of York. By Thomas Dunham Whitaker, LL.D. F.S.A.* 4to. Price 3l. 3s. Payne. 1805.

IT is no eaſy matter to give a ſatisfactory account of a work like the preſent in the compaſs of a few pages. We ſhall however, immediately, and without heſitation, give our opinion that the publication before us is one of the moſt comprehenſive, moſt elaborate, and at the ſame time one of the moſt elegant and cheap of all the modern topographical productions which have come before us. It is remarkably well printed, the plates are very numerous, ſome of them very beautiful, and all of the neateſt execution; the arrangement alſo of the matter is as perſpicuous as poſſible. The Deanery of Craven comprehends a large portion of the Weſt Riding of Yorkſhire. It conſiſts of twenty-five pariſhes, very numerous townſhips, and its population extends to 44,643 ſouls. It compriſes altogether a beautiful diſtrict, equally intereſting, as the author obſerves, to the botaniſt, the mineralogiſt, the antiquary, and the

lover of landſcape. It does not appear, that greater juſtice can be rendered to Dr. Whitaker, than by permitting him to introduce himſelf to the reader in his own words:—

"The diſtrict which I have now undertaken to deſcribe is almoſt equally intereſting to the botaniſt, the mineralogiſt, the antiquary, and the lover of landſcape. With the provinces of the two former I preſume not to interfere.

"Contiguous to the pariſh of Whalley on the South, this country aſſumes, from the very boundary, a new character and complexion, of which the environs of Clitheroe alone partake in the former diſtrict. The Deanery of Craven extends about thirty miles ſouthward from the ſources of the Ribble and Wharf, and the interval between thoſe rivers includes the firſt twenty miles in the courſe of the Are.

"The baſis of the country may be conſidered as one vaſt aggregate of calcareous matter, which, however generated, or wherever collected on the ſurface of the earth, ſeldom fails to produce a ſet of features in the face of nature, at once ſingular and beautiful.

"No mineral ſubſtance perhaps is ever found in unmingled maſſes of the ſame extent with limeſtone, and none is ſo well adapted to take pictureſque and magnificent forms from great natural convulſions. Mixed or ſofter minerals are ſhattered by the earthquake and the volcano, while ſtubborn and uniform ſtrata of limeſtone are ſometimes broken into vaſt diſruptions on the ſurface, and ſometimes ſcooped into ſpacious caverns beneath—forms which, after they have once acquired, they retain for ever.

"But from ſuch tremendous operations of nature little more could be expected in forming the ſcenery of a country than ruggedneſs and horror: to ſoften down therefore the general landſcape from deformity to grandeur, and from grandeur to beauty; or, what is of more importance, to reduce the earth to a tractable and productive ſhape; another operation ſeems to have been carried on in this country, not ſo eaſily explained; for by what proceſs of natural chemiſtry a ſubſtance ſo hard and ſtubborn as limeſtone-rock ſhould have been ſmoothed into ſhapely knolls, or moulded into ſoft and regular alternations of hill and valley; how upon a ſurface which muſt at firſt have conſiſted of angles and right lines only, nothing but graceful curves ſhould now appear, as if ſome plaſtic hand had formed the original ſurface over again for uſe and beauty at once; theſe are among the many queſtions relating to the theory of the earth, which the reſtleſs curioſity of man will ever be aſking without the hope or poſſibilty of a ſolution.

"It is enough for us however, that we know the reſult of theſe hidden operations, and profit by it: that we find in Craven a country fertile in paſturage, and rich in landſcape, of which the complexion is equally pleaſing with the features: for the vegetable

vegetable and mineral ſyſtems are ever nearly connected; and experience, for the laſt century or more, has co-operated with nature in producing the ſame effect. Tillage is almoſt univerſally exploded, and it would now be difficult to point out in Great Britain a tract of equal extent and of equal verdure.

"But a great extent of country clad in unvarying green, or waving in an unceaſing ſucceſſion of hill and valley, however delightful when properly contraſted, would ſingly have been monotonous and tireſome. And here again nature has interpoſed with the happieſt effect. The ſtrata of limeſtone, which are no where found upon very high levels, are here ſurmounted by black and rugged fells of grit and ſand-ſtone, often of the boldeſt forms; ſo that the whole landſcape may be compared to a bed of native emeralds encruſted with ferrugineous matter.

"I have already aſſigned a reaſon why calcareous rocks are generally obſerved to abound in caverns: accordingly many of theſe ſubterraneous excavations are found in Craven, ſeveral of which appear to have been the haunts of antient banditti, or perhaps the retreats of the firſt inhabitants. In ſome of theſe human bones ſtill remain; in the reſt thoſe of deer and other animals *.

"It might have been expected that a tract of country where the ſtreams ſometimes wind along ſedgy bottoms, and ſometimes ſtruggle for their paſſage through bars of native rock, ſhould have abounded with pools, which, though they could no where have been of great extent, would have greatly embelliſhed the valleys; but the Are has long ſince worn away every impediment to its lazy progreſs, and the lively and impetuous Wharf ſeems to have been aſſiſted by earthquakes in rending aſunder the great ramparts which once oppoſed its paſſage, and in producing every where a narrow and interrupted but a certain channel for its waters.

"Whatever may have been the cauſe, three native pools † alone are found in the whole compaſs of Craven; one only of which is of any conſiderable extent.

"The climate is cold and rainy, though greatly improved ſince the twelfth and thirteenth century, when common grain, if we believe the complaints of the monks, ſeldom arrived at maturity ‡.

"Throughout the whole diſtrict there is ſome deficiency of native wood; but the aſh, which from its general and ſpontaneous growth, and the various uſes to which it is here applied, has

* In a cave near Malham were diſcovered, not many years ago, the ſkeletons of a herd of red deer, which had probably taken refuge there in ſevere weather, and periſhed from the obſtruction of the entrance by ſnow.

† Malham, Eſhton, Giggleſwick.

‡ Vide infra, under Sallay Abbey.

often been called the Craven oak, by its pale and elegant foliage forms a charming accompaniment to the light verdure of the paſtures; while the deep green of the indigenous yew, and the hoary leaves of the whitebeam *, diverſify the ſurfaces of the moſt inacceſſible rocks.

"So far as the hand of man unwarily contributes to improve the ſcenery of a country, little is here to be deſired: the population of the diſtrict is almoſt entirely collected into pleaſant villages, which are generally diſtributed at convenient diſtances, and often placed in the moſt advantageous points of view, emboſomed in aged trees, and ſurmounted by the towers of their little churches.

"Where the baſis of limeſtone ceaſes the appropriate character of the country is inſtantly loſt: and perhaps it may be needleſs to point out one or two unintereſting pariſhes of this deſcription which I could willingly have omitted had my plan allowed me; for I ſhall probably be detected by the attentive reader in moving over that ground with more ſpeed and leſs pleaſure than uſual.

"There are, on the other hand, ſome ſcenes ſo beautiful to the eye, or intereſting to the imagination, or both, that I muſt take a conſequence, which I am not unprepared for, if I linger over them with a fondneſs which cold tempers are incapable of feeling, and faſtidious critics of enduring.—Of theſe there are two in Ribblefdale, one in Aredale, and two in Wharfdale; the environs of Salley and Giggleſwick in the firſt, thoſe of Malham in the ſecond, of Bolton and Kilnſay in the laſt.—Had theſe been wanting, the Hiſtory of Craven would not have been written.

"With reſpect to the villages of this country in general, they are in the higheſt degree neat, healthful, and pleaſant.—The great diſperſion of property, which will be accounted for in the enſuing work, has given riſe to an uniform ſtile of building in ſtone ſuited to the condition of yeomanry; and of the old thatched cabbins, which two centuries ago were univerſal, few remain, except on the eſtates of the great lords †, who are ſlow in building for their tenants, while they treat them with a liberality which, as it well enables, ought to encourage them to rebuild for themſelves.

"But independently on the general improvement which has taken place in building, the ancient appearance of the villages, and their environs, muſt have been very different from the preſent. It appears from the deciſive evidence of charters, that for two or three centuries after the Conqueſt there were no encloſures, excepting that the "tofts," or inſulated meſſuages, had each a "croft" annexed to them; even the meadow-grounds lay in common: next to theſe was the cornfield of the townſhip, occupied in the growth of wheat, barley, oats, flax and hemp:

* The Cratægus.

† Particularly in Barden.

at

at a greater diſtance, and separated by a wall, was the common paſture for cattle; and beyond, a wide waſte of moor and fell, grazed by ſheep.—This arrangement undoubtedly took place on the general diſtribution of property after the Saxon Conqueſt, and, with the exception of encloſed meadows, it ſubſiſted in ſome parts of Wharfdale within the laſt thirty years.

"But encloſures, however convenient for occupation, or conducive to improvement, have ſpoiled the face of the country as an object; the cornfields, which, by the variegated hues * of tillage, relieved the uniformity of verdure about them, are now no more, and the fine ſwelling outlines of the paſtures, formerly as extenſive as large parks, and wanting little but the accompaniment of deer, to render them as beautiful, are now ſtrapped over with ugly bandages of ſtone, and preſent nothing to the eye but right lined and angular deformity.—Theſe remarks apply particularly to the upper parts of Wharfdale. The broad interval between the Ribble and the Are conſiſting principally of large properties, though encloſed, would, by the help of plantations judiciouſly diſpoſed, aſſume a very park-like appearance; but the round clumps which crown knoll after knoll, employed perhaps from the vanity of diſplaying the extent of eſtates, reſemble tufts of hair upon ſhaven crowns, and had much better be removed. But by a well-managed concealment of boundaries, by the removal of unneceſſary fences, and the retaining of a ſufficient number of hedge-row trees, and aged hawthorns, this part of the country is capable of great embelliſhment at a ſmall expence. Artificial plantations do not abound in Craven: the oldeſt and moſt valuable are at Giſburne-park and Broughton: the moſt extenſive and beſt diſpoſed modern ones at Gledſtone-houſe. In all theſe the king of foreſts †, the oak, excepting in ſome particular ſpots, grows ſlowly, and with reluctance; the beech much better; but I am ſorry to ſee no more attention paid to the broad-leaved wych-elm, the companion of the oak, as a foreſt-tree, in our old laws, of which the huge decaying trunks in hedge-rows would teach the proprietor, not only that it is indigenous, but capable of ſurpaſſing in ſuch ſituations all its brethren of the wood. Till of late years the coldneſs and damps of the climate operated beyond what was neceſſary as a diſcouragement to culinary gardening; for hardy fruits would always ripen, though ſomewhat out of ſeaſon; and green crops never expect maturity: but the introduction of glaſs, one of the moſt elegant, and not the moſt expenſive of modern luxuries, has more than removed

* "This is not inconſiſtent with my obſervation in the laſt page, line 12. Pictureſque effect, ſo far as man is concerned in producing it, evidently lies in the interval between too much tillage and none at all."

† "The builder oak, ſole king of foreſts all." SPENCER.

the first objection; and a little experience has shewn that the latter was without foundation."—P. 1.

The author proceeds to take the parishes in their order, beginning with Milton, which is divided into six townships. The same process is preserved in all; the subject is investigated and traced to the remotest antiquity, and every thing of importance to the antiquarian student introduced and explained. But this is not done in the dry and tedious narrative of the mere antiquary; the whole is enlivened by anecdote, and written throughout with great spirit and vivacity. To justify our assertion we shall subjoin the following extract:

"The antient parish of Bernoldswick comprehended Bracewell, Marton, and perhaps Thornton also. The manor and township are thus surveyed in Domesday

ꝏ In Bernulfesuuic. Gamel XII car ad gld. Berng de

todeni tenuit. sꝫ m̊ · ē in castulatu. Rog pictauensis.

"By which, I suppose, is meant, that Gamel had been the Saxon possessor at the time of Edward the Confessor's Survey, that Berenger de Todeni was the first Norman Grantee, and that he had transferred it to Roger of Poitou. But what is the Castellate of Roger, and why is Bernoldswick said to be included within it? There can be no doubt that this is the Castellate of Clitheroe, to which Bernoldswick was understood to belong more than half a century afterwards. It will necessarily follow, that Clitheroe Castle was already in existence, and that while I corrected the general error, in assigning it to so late a period as 1179, I had myself committed a second in ascribing it to the first possessor of the family of Lacy *. But it may be urged, that Roger of Pictou was at this time Lord of Lancaster, and that the word Castellate may refer to the fee depending upon "that" Castle. To which I reply, that there was, at this time, no castle and no fee of Lancaster; for it may be proved, on the decisive authority of Domesday, that Loncastre and Cherchlongcastre, far from being at the head of any dependent manors, were nothing more than Berewicks, holding under the manor of Halton.

"I suppose, therefore, it will no longer be doubted that the Castellate of Roger was that of the Castle of Clitheroe.

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* Vide Hist. Whalley in Clitheroe. See also Mitton in this volume.

"But

"But the eccleſiaſtical hiſtory of this pariſh is much more intereſting.

"Notwithſtanding the ſilence of Domeſday, which really proves little or nothing, there is the ſtrongeſt preſumptive evidence that here was a church at leaſt as early as that ſurvey; for Serlo, the monk, who wrote an account of the foundation of the monaſtery in this place, and was himſelf one of the ten who were tranſlated from Fountains to Bernoldſwick, expreſsly declares, "quod fuit eccleſia de Bernolfwick * antiqua nimis et ab "olim fundata, habens villas parochiales quatuor, viz. Marto-"nam et aliam Martonam, Bracewellam, et Stokam, excepta "villa de Bernolfwick et duabus Villulis appendentibus, El-"wynſtrop et Brocadene, quas amotis habitatoribus jam dicti "monachi poſſidebant." The church of Bracewell, however, muſt have been already founded; for in the Charter of Feoffment, in which that benefice was conveyed to Kirkſtall by Richard ſon of Roger Tempeſt, all the right is conveyed, quod ego et anteceſſores mei habuimus in advocatione. Now it is certain that Roger Tempeſt lived in the reign of Henry I. and the very beginning of Stephen's reign.

"From another circumſtance it ſeems equally certain, that the church of Marton was erected, and the pariſh ſevered from Bernoldſwick, *after* the foundation of the monaſtery here, and by conſent of the Monks; for, when the rectory of that place was given to the priory of Bolton, a penſion out of the profits was regularly paid by the canons of that houſe, to the Abbot and Monks of Kirkſtall †.

"But to return: Henry de Lacy, "vir magnarum rerum et "inter proceres regni notiſſimus," as ſaith the Monk, in performance of a vow made during a dangerous ſickneſs, founded a monaſtery at this place, began the building, finiſhed the offices and neceſſary lodgings, and, in the year 1147, tranſlated hither twelve Monks and ten Converſi, under Alexander prior of Fountains, who named the place *Montem S'c'æ Mariæ.*—For the ſupport of his new foundation, he aſſigned the whole town of Bernoldſwick, and probably the church too; as we are expreſsly aſſured, that Henry Murdoc, Archbiſhop of York, of whom there is no reaſon to ſuppoſe that he was the patron, by his pontifical authority, confirmed it to the Monks "liberam et ſo-"lutam ab omni calumnia." But nothing is more blind or miſchievous than liberality when it loſes ſight of juſtice. For here was a Rector in poſſeſſion of his benefice, and a pariſh with

* Leland, who found the name of Bernoldſwic in the Chronicle of Fountains, miſtook it for Berwick in Elmet—Bernolfwic, al. Berwick in Helmet. 21 mil. p. ab. Abberforth. Col. V. 4. p. 105.

† Coucher Book of Bolton, from 1291 to 1325.

legal claims upon their own church, neither of whom, it ſeems, were diſpoſed to make a compliment of their rights to theſe intruders. The prieſt, and his clerks, continued to perform divine offices in the choir; and the people aſſembled as uſual; but the Monks bore this inoffenſive and even laudable conduct with ſuch extreme impatience, that the Abbot, in a rage, levelled the church with the ground. Even our hiſtorian Serlo acknowledges, that this was done "minus conſultè." The diſpute was now brought before the Metropolitan, who was himſelf a Monk; but it ſeems probable that Alexander had ſome apprehenſion of an impartial ſentence, and therefore avocated the cauſe to Rome. This ſtep had the intended effect. The Rector and pariſhioners were put to ſilence, and their plea diſmiſſed with contempt; for it ſeemed a godly work, and deſerving of encouragement, that a church ſhould be deſtroyed to make room for a monaſtery; that a leſſer good ſhould give way to a greater; and *that* cauſe prevail which would ultimately be moſt beneficial to the intereſts of religion. I never think of this ſentence without aſtoniſhment. The pernicious doctrine, *that ends ſanctify means*, prevailed, it ſeems, thus early in the church, and a vile caſuiſtry had ſilenced alike the voice of natural conſcience and the precepts of Scripture. Such judges, though Eccleſiaſtics of the higheſt rank, never reflected, perhaps did not even know, that a "woe" had been denounced in the Old Teſtament againſt him that "buildeth his houſe by iniquity, and his chambers by wrong;" or, that it had been forbidden in the New to do evil that good may come.

"The work, however, thus inauſpiciouſly begun, did not proſper in the hands of the Monks; the Scots ravaged their lands; the climate (certainly worſe than at preſent) would not ſuffer their crops to ripen; and, after ſix years of labour and diſappointment, they abandoned Bernoldſwick in deſpair.

"Their erections had probably advanced very little beyond the humble offices conſtructed for their firſt reception by the founder; yet, after ſix centuries and an half, the ſituation of the monaſtery is ſtill remembered, and in ſome degree viſible. It ſtood on the margin of the brook immediately to the weſt of the village, where tiles, lead-pipes, &c. have been dug up within memory; and the channel for the mill-ſtream, on the north-eaſt, is ſtill very conſpicuous.

"It often happens that a man remains inſenſible to the inconveniences of his preſent ſituation till he has fallen in love with a new one: this might in part be the caſe with Abbot Alexander, who, journeying through Airdale, on the buſineſs of his houſe, diſcovered a delicious retreat, emboſomed by woods, and inhabited by a fraternity of poor and laborious hermits. The contraſt between this ſituation and his own bleak and barren abode inſtantly ſtruck him: the poſſibility of talking theſe ſimple men out of the excluſive poſſeſſion of the place probably occurred

curred to him at the ſame inſtant; and he began, with much addreſs, to enquire into their way of life, their native country, their rule, and laſtly, their title to the place.

"The religious of thoſe days practiſed a degree of bodily mortification, which always expoſes the mind to the fumes of fanaticiſm: nor have the enthuſiaſts of the laſt or preſent age been more given up to the direction of dreams, viſions, and ſecret impulſes, than the monks of the eleventh and twelfth centuries. Accordingly, Seleth, the principal of this brotherhood, informed Alexander, that he was a native of the South of England, but had been admoniſhed, by a voice in his ſleep, "Ariſe, "Seleth: go into the province of York; ſeek for the Valley "called Airedale, and the place which is called Kirkſtall *; "there ſhalt thou provide an habitation for me and my ſon." Enquiring from whom the voice proceeded, he was anſwered, "I "am Mary, and my Son is Jeſus of Nazareth." Seleth added, that, in obedience to this call, he left his houſe and friends, and, after many difficulties, arrived at this place, which, as he learned from the ſhepherds, was called Kirkſtall: that he remained here many days alone, feeding on herbs and roots, aſſiſted by the caſual bounty of good people: but that after ſome time he was joined by a few brethren, who put themſelves under his government; and that ever ſince they had ſubſiſted by the labour of their hands, having all things in common.

"During this reply, the Abbot ſent his eyes around to contemplate the ſite and advantages of the place, the beauty of the valley, the river winding through it, the quarries of fine free-ſtone, upon the ſpot, and the timber-trees in the adjoining woods. His mind was now made up on the ſubject of a tranſlation. He entered into the character of the men whom he had to deal with; talked of the danger of their ſouls, from the want of a ſtricter rule; the ſmall number of the brethren (too ſmall to conſtitute a religious ſociety), the neceſſity of a regular ſuperior; and, above all, of the addition of prieſts to a fraternity of laymen.—Leaving theſe inſinuations to work, as he knew they would do, on the minds of ſimple hermits, he proceeded to his patron, Henry de Lacy, explained to him the inconveniences of his preſent ſituation, enforced the neceſſity of a removal, and entreated his aſſiſtance in obtaining a grant of Kirkſtall from William of Poitou, the immediate Lord of the Fee. This affair being ſettled, the hermits were eaſily diſpoſed of, ſome conſenting to be incorporated with the new ſociety, and others to transfer their title, ſuch as it was, for a ſum of money.

* "The falſehood of this part of the ſtory betrays itſelf from the inconſiſtency of the Monk, who tells us, a little after, that Abbot Alexander named the place Kirkſtall after he obtained poſſeſſion. There was indeed no reaſon for the name before."

"On

"On the 14th kal. June, 1153, the convent finally abandoned Bernoldſwick: the ſtructure of a magnificent abbey was vigorouſly begun at Kirkſtall: their patron ſupplied them with grain, money, and other neceſſaries, laid the foundation of the church, which he finiſhed at his own expence, and aſſiſted in haſtening the buildings which were neceſſary for immediate uſe. The whole was a work of thirty years, begun and ended under the ſuperintendance of the ſame able and active ſuperior, Alexander, of whoſe ſkill and taſte* almoſt the whole of this noble fabric remains a monument to this day. To be the author or the inſtrument of progreſſive improvement is always delightful; and if any thing could have reconciled me to the life of a Monk, it would have been the conduct of a magnificent building, with the command of a patron's purſe. The laſt was the caſe at Kirkſtall; but the earlier monks often and generouſly ſubmitted to great privations while they carried on expenſive erections from their own reſources.

"This active and uſeful man having, in addition to his other merits, acquired the beſt eſtates belonging to his houſe, died; after a preſidency of thirty-five years, "vetus Abbas, et re et "nomine," as ſaith the Chronicle of Kirkſtall †.

"Alexander was ſucceeded by Ralph Hageth, originally a monk of Fountains, a juſt and holy man, and rigid obſerver of his rule. He ſet about the adminiſtration of affairs with better meaning than judgement, never reflecting, as his Chronicler ſagely obſerves, that a ſmall income is inadequate to great expences. The houſe, at his acceſſion, was neither wealthy, nor oppreſſed with debts; but his inattention ſoon involved it in great diſtreſs.

In his time alſo a great calamity befel them from without; for Henry II. by the evil counſel of Roger de Mowbray, diſſeiſed the houſe of their beſt eſtate, the Grange of Micklethwaite. This occaſioned great murmurs; and the Monks imputed to their Abbot, not only the loſs of their eſtate, but of ſome ſacred

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* "It is another proof both of his taſte and foreſight, that he ſpared the fine woods which ſurrounded the houſe, and brought the timber for the buildings from a diſtance." Mon. Ang. vol. I. p. 860.

† "The ſtile of one monk is ſo like that of another, that I am unable to diſtinguiſh where Serlo's narrative ends, and that of his continuer begins. I have hitherto been conſtrained to write from the printed narrative, Mon. Ang. vol. I. p. 855, &c.; but from this period Dugdale and Dodſworth began to abridge that account; I ſhall therefore confine myſelf, for the future, principally to particulars which they have omitted; after premiſing, that I write from a copy of the Chronicle of Kirkſtall, among the Townly MSS."

utenſils and ornaments which he had diſpoſed of; for, in order to conciliate the King's favour, he had preſented him with a gold chalice, and a MS of the Goſpels *.

"At length the convent was broken up for a time, and the brethren diſperſed in other houſes of their order; partly on account of real diſtreſs, but principally for the purpoſe of moving the King to compaſſion. But this expedient failed of its effect. Henry's heart was obdurate, and death at length cut off from the monks all hope of recovering their grange, and from the Monarch of redeeming his ſoul †.

"Theſe misfortunes at length taught the Abbot to be more attentive to his ſecular duties; and the laſt years of his adminiſtration were frugal, and not unproſperous. Had this been otherwiſe, he would not have been tranſlated to a much greater charge. After nine years he was removed to Fountains, where he died.

"To him ſucceeded Lambert, a ſimple and innocent man, who had been profeſſed forty-two years, and was one of the original convent, ſent from Fountains to Bernoldſwick. He never attended to temporal matters; but, confining himſelf to all the rigours of the cloiſter, 'choſe, according to his Hiſtorian, to ſit, with Mary, at the feet of his Lord, that he might hear his word. But when a man has undertaken a charge which demands attention and activity, indolent meditation and inceſſant ſtudy become breaches of duty. It had been well if Abbot Lambert had, like Martha, been careful, and troubled about many things which concerned him; for while he was dreaming in his cloiſter,

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* "This may be added to the inſtances adduced by Dr. Robertſon, (Hiſt. Charles V. vol. I. Note 10,) of the extreme ſcarcity of MSS. in the middle ages. A copy of the Goſpels here accompanied a golden chalice, as a propitiatory offering to a King. I am pleaſed with the diſſatisfaction of the monks on this account; I hope they really prized the Goſpels as gold. If it was their only copy, which is far from being improbable, their loſs was indeed to be deplored.—Compare this with the following account of a contemporary fact:

"Hugo Decanus Ebor. cum omnibus fortunis ſuis Fontes ſe "contulit. Dives erat in libris ſcripturarum ſanctarum, quos "multis ſibi ſumptibus comparaverat. Hic primus Armario- "lum de Fontibus ſuſcitavit."—A library in the twelfth century, collected at a great expence, ſufficed only to furniſh a little cloſet, or perhaps even a ſmall cheſt. I am willing to hope, that as books multiplied, and wealth increaſed, the library of Fountains expanded in proportion." Leland's Collect. vol. IV. p. 105.

† "This hard ſentence the Chronicler could endure to pronounce on one of the beſt and greateſt of our Engliſh Monarchs. But he wrote with the irritation of a ſufferer."

Enmity

Enmity and Self-Interest were awake without, and the Grange of Cliviger was lost. He died in the third year of his presidency.

"Next followed Turgesius, a true Ascetic, of whom his historian, a contemporary and companion, gives the following account: "He was a severe chastiser of his own body, and of the motions of the flesh: ever clad in hair-cloth, and frequently repeating to himself, 'They who are clad in soft raiment are in 'king's houses.' His cloathing was alike at all seasons, consisting of nothing more than a tunic and a cowl. His body was so habituated to this discipline, that he appeared equally insensible to the heat of the dog-days and the cold of January. In the severest weather he endured the night-watches without shoes, and when his well-clad brethren were almost stiff with frost, he gave himself up to the praises of God, and repelled the cold without by the heat of devotion within. Yet no one was more affable than Turgesius. His abstinence was extreme. He never tasted wine, excepting where no other beverage could be obtained*. To say that he never touched flesh-meat would be superfluous. Fish he permitted to be set before him, for the entertainment of his guests, but he himself beheld it only. His compunction knew no bounds. In common conversation he scarcely refrained from weeping. At the altar he never celebrated without such a profusion of tears that his eyes might be said rather to rain than to weep†, insomuch that scarcely any other person could use the sacerdotal vestments after him." —Having governed nine years Turgesius returned to Fountains." P. 55.

It would be a very grateful occupation to us to accompany the author further, for his volume is full of interest, information and amusement. But having enabled the reader to judge of the excellence of his performance thus far, we can only assure him, that he will no where be disappointed, for in no place, nor on any subject, do the writer's industry of investigation fail, or his vivacity of remark relax.

The embellishments, as we before observed, are many, and of superior execution; but we were particularly delighted with the views in Gisburne Park, and the spirited representation of the wild cattle. The views also of Bolton Abbey

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* "A difficulty which he would not often encounter, unless he travelled to Ravenna."

† "We may admire, as the Satyrist did concerning Heraclitus, "Unde ille oculis suffecerit humor;" but constitutional differences in the power and in the manner of expressing our religious feelings are very great. Turgesius had the wish of Jeremiah: "Oh that my head were waters, and mine eyes a fountain of "tears!" Jer. ix. 1.

are

are remarkably good, which indeed may be obſerved of almoſt the whole.

Dr. Whitaker has received powerful aſſiſtance in various forms, from many diſtinguiſhed individuals, which he circumſtantially details with ſuitable acknowledgements. An appendix communicates a catalogue of the rarer plants growing in the Deanery of Craven. His former publication of Whalley* would have obtained to any author a great and well-earned reputation, but the additional credit which he muſt neceſſarily receive from this performance, will, we hope, ſtimulate him to continue his labours, in a purſuit for which he is ſo admirably qualified.

ART. II. *Plain Truths: or the Preſbyter's Reply to all his Anti-Calviniſtic Opponents, &c. &c.*

[Concluded from our laſt, p. 546.]

WE ſhall not follow this author through his vain-glorious boaſting of his *own good converſation*, nor animadvert upon his half-ſmothered objections to the power intruſted to the biſhops, nor draw any other inference from his alluſion to the practice of phyſicians, than that he is probably intimately acquainted with the rector of All-Saints, Aldwinckle, who adds the letters M.D. to his name; but we are rather ſurpriſed that the man who compares a Dignitary of the Church to JUDAS ISCARIOT, ſhould complain of abuſe from the ſaid Dignitary, the Britiſh Critics, and the Anti-Jacobin Reviewers. We are likewiſe more than ſurpriſed at ſo zealous a chriſtian referring to the *Encyclopædia* of VOLTAIRE, DIDEROT and D'ALEMBERT for arguments in the controverſy between himſelf and his opponents! Does he indeed think *Atheiſm* preferable to the doctrine of ſuch of the Clergy as do not interpret the articles as he does?

Becauſe Cranmer occaſionally *correſponded* with Calvin, he infers that the Archbiſhop muſt have held the ſame opinions with that far-famed reformer; and adds, that "it would be juſt as ſuppoſeable that the Biſhop of Lincoln, or the Dean of Peterborough, ſhould have loved, honoured, conſulted, and correſponded with the Preſbyter, as Cranmer with Calvin, if the articles are eſſentially *Anti-Calviniſtic*."

But with his leave, we cannot think this inference fairly drawn. Calvin and Melancthon were the two moſt learned of the foreign reformers; and the Archbiſhop very judiciouſly correſponded with them both, though the former complained

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* See Brit. Crit. Vol. xxi, pp. 101, and 229.

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of the little deference that was paid to his judgment*. Is the Presbyter one of the most profoundly learned of the English Divines? Were the writer of this article engaged to exhibit a full view of the evidence afforded by the miracles of our Saviour and his Apostles for the Divine origin of the Christian religion, he would be glad of an opportunity to correspond on the subject with such a man as the late Mr. Hume; but he would hardly think of corresponding with *Dr. Haweis*, though he too has somewhere said, that no man was ever converted by a miracle!

Judging of the hearts of other men by his own—the only means that he or any uninspired person has of judging in such cases—this author supposes that Dr. Kipling would rather be in hell, than in heaven with such men as Leighton, Hall, and Davenant! "Where they are," he says, "Dr. Kipling certainly cannot desire to be. He must abhor the idea of such men for his companions in eternity, whom he brands with *mental derangement, a hoodwinked understanding*, or *deliberate wickedness*." (p. 24.) We confess that we have a very different opinion of Dr. Kipling's heart from that which this supposition implies, but, from the supposition thus made, we are not left at liberty to doubt, whether this Presbyter would not be in hell, rather than in heaven, with such men as Archbishop Laud, Bishop Bull, the Bishop of Lincoln, Dr. Kipling, or the British Critics! "Where they are or may be, the Presbyter certainly cannot desire to be. He must abhor the idea of such men for his companions in eternity, whom he brands with the *want of common sense, with teaching what they* KNOW *to be false*, and *with deliberate wickedness equal to that of Judas Iscariot!*"

This author begins his attack on the British Critics with affirming, that they have "descended from the middle of Arminius (he surely means Arminianism) to the natural *bathos* "of Vorstius and Socinus," (p. 25.) but he has not said what Socinianism is, nor furnished, of course, any proof that we are Socinians. As this is a point, which those, who favour our publication, undoubtedly deem of some importance, we shall endeavour to supply the omission.

The Socinians, as every one knows, deny the necessity of Divine Grace to enable mankind to perform the duties which are required of them by the gospel covenant. We are so far from having denied this, that we contend for the necessity of Divine Grace, not only to man in his present state, but also to Adam in his state of innocence; and in doing so we have

* See British Critic, Vol. xxiii, p. 601.

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the honour to agree with all the luminaries of the primitive church. This author may consider this opinion as a proof of our descent to the natural bathos of Socinus; but a much more learned man than he *, when it was first fairly stated by Bishop Bull, considered it as overthrowing *utterly* the heresy of Pelagius, which on the subject of grace differed not from that of Socinus. The Socinians deny that Christ's death was a sacrifice for sin; whereas we contend both against them and against the Calvinists, that it was "a perfect redemption, propitiation and satisfaction for *all* the sins of the *whole world*, both original and actual." The Socinians deny, that we are at all affected by the sin of Adam more than by the sin of any other intermediate ancestor; contending, some of them, that we die by the necessity of nature; and others, that death is the punishment of our own natural sins; whereas we contend, and think that we have proved, that the sin of Adam alone brought death, in the most absolute sense of the word, upon the whole human race, which, but for the mercy of God and the intervention of Christ, would have all died like the beasts that perish. Some of the Socinians contend that piety and moral virtues, such as man is able to practise, give a claim to eternal life as to a reward; and many Calvinists seem to think that *unsinning* obedience would give a *claim* to the same *reward*; but we have uniformly taught that the most perfect obedience could give no claim of *right* to eternal life, even to the highest angel in heaven, who as well as man, was created by God, and neither has nor can have any thing which he did not, or shall not freely receive. Doubtless the reader now perceives the truth of the charges brought by the candid presbyter against those arch-heretics and enemies of Grace, the British Critics!

But the critical interpreters, says our honest author, (not like Mohammed, who never uttered a falsehood †,) have expressed themselves on the extent of Christ's redemption, and the consequences of Adam's sin, in terms utterly irreconcileable with the articles of the church, as the christian reader will perceive "by a faithful comparison of those authentic standards with the following extracts." Now, we acknowledge it to be a *plain truth*, that the extracts which the presbyter has made from our pages, have a very strange appearance as they stand garbled and disjoined from the context, in his pamphlet; but

* Dr. George Hickes. See the Life of Bishop Bull by Nelson.

† Such is the character which every good Mussulman gives of the prophet of Arabia.

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we call upon the chriſtian reader to examine our pages themſelves, before he doom us either to Smithfield here, or to a worſe fire hereafter. The firſt extract made by this author, is the following;

"From the death incurred by Adam, whatever it was, all mankind—the righteous and the wicked, the elect and the reprobate, —are undoubtedly redeemed by Chriſt."

Now theſe are certainly our words, and taken by themſelves we have no heſitation to repeat, that they are expreſſive of a *plain truth*, if there was plain truth in St. Paul; but they ought not to have been quoted by themſelves, becauſe this honeſt man knows that they are part of a ſeries of proofs, that the penalty of the firſt tranſgreſſion was the forfeiture of *immortality*. Theſe proofs, which the preſbyter has very prudently not attempted to anſwer, and which conſiſt of a tolerably large collection of texts from Moſes and St. Paul, begin in page 592, and end p. 593, with the following words, which are attached, as part of the ſame ſentence, to the Preſbyter's extract; "but *we* know nothing from which *all mankind* are undoubtedly redeemed by Chriſt, except the everlaſting power of the grave."—Theſe words, though neceſſary to complete the argument, are omitted by the author; becauſe he chooſes (p. 42.) to ſay, that "from our principles, univerſal ſalvation appears a very legitimate conſequence!"

The next extract is more unfairly garbled, as the reader will inſtantly perceive when he compares our words with the preſbyter's quotation.

PRESBYTER.	BRITISH CRITIC, p. 593.
"An inveterate prejudice taken up by Calviniſts, has induced them to undervalue this redemption." He then triumphantly aſks, if Calviniſts undervalue Chriſt's redemption?	"An inveterate prejudice taken up by Calviniſts *and others, from the ſchools of Greek and Roman philoſophy*, has induced them to undervalue this redemption, *as unworthy of Chriſt, and to find more in the ſentence paſſed upon our firſt parents, than the words of that ſentence will bear.*"

We then proceed, through page 594, to ſhow what the prejudice is, which Chriſtians of *various denominations* have taken up from the Greek and Roman Philoſophers, and how that prejudice has operated to make ſo many of them miſtake the meaning of the ſentence which was paſſed on our firſt parents. Of all this our candid opponent takes no notice; but after quoting another paſſage cloſely connected with it, which, as

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it ſtands in our volume, we ſhall truſt with the reader, he triumphantly aſks—"Where in all our works will it be found that, when exalting the glory of Chriſt's redemption, we ever ſuggeſted, that it was NOT from the dominion of death, that the Son of God died to redeem mankind? Do not our adverſaries themſelves, almoſt in the ſame breath, ſay, that we affirm the object of Chriſt's death to be redemption from death *temporal*, as well as ſpiritual and eternal"? (pp. *32*, *33*.)

Whether this be a *plain truth*, or directly the contrary, the reader, whether Calviniſt or Anti-Calviniſt, will perceive by turning to page 594 of our 21ſt volume, where he will find us affirming, not *almoſt* but *altogether* in the ſame ſentence.—"Hence, without a ſhadow of proof have they inferred, that the ſin of Adam has brought ſuch *guilt* upon all his poſterity, as to make them ſubject to death, with *all miſeries, ſpiritual, temporal, and eternal*; and that it is from thoſe *miſeries*, and NOT *from death*, that the Son of God died to redeem mankind!" we ſhould indeed have ſaid to redeem the elect!

But where in all their works, have they ſuggeſted that it was *not* from the dominion of death that the Son of God died to redeem mankind? We are ſure, that in *all* their works on redemption this is *more* than ſuggeſted; becauſe there is not one conſiſtent Calviniſt who allows, that mankind were ever brought *under the dominion* of death in the original ſenſe of the word, as we have proved* that it was uſed by Moſes. Calvin, for inſtance, teaches in the ſtrongeſt terms, that the ſoul is eſſentially immortal, an attribute which we think can with truth be predicated only of the Supreme Being. But not to enter on this metaphyſical diſquiſition, we beg leave to aſk this author, whether he believes it to be in conſequence of Chriſt's ſacrifice on the croſs, that mankind are to be raiſed from the dead? That it is, we have not the ſmalleſt doubt, but we ſuſpect that the preſbyter thinks very differently; for if he do not, he muſt admit that Chriſt died for *all* men, ſince we are aſſured by numberleſs ſcriptures, that all men—the righteous and the wicked—the elect and the reprobate—are to be raiſed from the dead.

When the preſbyter has preferred an anſwer to this queſtion, he will not perhaps find much reaſon to exult in his witty remarks on our pretending to be privy to the reaſonings of Adam. We pretend to nothing but to believe that Moſes, when he recorded the tranſgreſſion of our firſt parents, and the puniſhment which was inflicted on it, meant to tell us the

* Britiſh Critic, Vol. xxi. pp. 592, &c.

truth, and the whole truth; and if ſo, that Adam could have no reaſon to believe it a falſehood.

But if our notions on this ſubject be agreeable to the Doctrine of the Church of England, "it is ſomewhat ſurpriſing that the preſbyter, who is an old man, never heard them ſuggeſted before, by any one of the multitudes, who have undertaken to diſplay her excellence, and vindicate her orthodoxy." (p. 33.)

Why this, if it be a fact, is indeed ſurpriſing. Did the preſbyter never read with attention Bull's diſcourſe, in the third volume of his Engliſh works on *the firſt covenant, and the ſtate of man before the fall;* his *Harmonia Apoſtolica,* with its ſeveral references; the ninth book of *Warburton's Divine Legation of Moſes;* the *Engliſh* tranſlation of Limborch's *ſyſtem of Divinity;* the excellent little work of Dr. Wells *on the Divine laws and covenants;* or the learned Dodwell's *Epiſtolary diſcourſe on the ſoul?* Let him not ſuppoſe that we approve of every thing that is to be found in any one of theſe works, though we have reaped great benefit from the peruſal of them all. He himſelf profeſſes not to approve of *every thing* that is to be found in the works of Calvin, though from that reformer he derives much of his own ſyſtem of Chriſtianity; and there is much in the diſcourſe of Dodwell, of which we highly diſapprove, though it has contributed greatly to confirm the opinions which the writer of this article had formed, long before he ſaw it, reſpecting the conſequences of the firſt tranſgreſſion.

We paſs over the preſbyter's very ſtrange queſtion reſpecting the "remains of good Adam," if he had not been redeemed from death; as well as his aſſertion that we reaſon by *the rule of reverſe;* but we cannot paſs over without animadverſion his affirming that the doctrine of the Weſtminſter confeſſion and catechiſm reſpecting *original ſin* is a tranſcript of our 9th Article! Whether this be a *plain truth,* or a *palpable falſehood,* the reader will diſcover by barely comparing the two doctrines, and weighing well the import of the language in which they are reſpectively expreſſed. But if the Weſtminſter confeſſion and catechiſm be ſo perfectly in union with our articles as this preſbyter contends, was not the Aſſembly guilty of egregious folly, and ſomething worſe than folly, when they ſubſtituted the one for the other, and thereby diſguſted many good Chriſtians?

He calls upon us to give a proof that the eating of the forbidden fruit, and the corruption thereby introduced into human nature, was *not* the ſource of moral evil, and of every actual tranſgreſſion. We have given *one* proof of this already,

already *, which upon the principles advanced in his former pamphlet, or upon any other principles, with which we are acquainted, ſeems not to admit of an anſwer. He attempts, however, to anſwer it in the following manner —" I ſee not how *actual* tranſgreſſion can be charged *before* the fruit was eaten," (p. 89.); and again, " It appears to a man of common underſtanding a little ſtrange to talk of *actual* tranſgreſſion before any *act* was committed." (p. 41.) True; but what was the *firſt*, or in ſtrictneſs of ſpeech the *only act* in the eating of the forbidden fruit? Was it the manducation of the fruit, the carrying of it to the mouth, or the *volition of the mind*, from which theſe *effects* proceeded as from their *efficient cauſe?* When one man murders another with a ſword, what is the *act* of murder? Is it the motion of the ſword which paſſes through the heart, the motion of the hand which puſhes the ſword, or the *volition of the mind* which prompts theſe motions? When theſe queſtions ſhall be removed, it will be ſeen whether our proof that the eating of the forbidden fruit was *not* the *ſource* of moral evil, nor the parent of *all* actual tranſgreſſions, has been anſwered.

We have already ſaid, (p. 605), and aſſigned our reaſons for what we ſaid, that it is " of no importance whatever, whether a man believe the corruption of human nature introduced by the fall, to be poſitive or negative;" to conſiſt only of the forfeiture of thoſe ſupernatural graces of the Holy Ghoſt, which were beſtowed on Adam to conduct him to heaven, or to imply alſo a poſitive depravity. On this queſtion, the writer of this critique has beſtowed as much time and ſtudy as any member of the *true church* can have done, but he has not been able to come to a poſitive deciſion; and though he is inclined to prefer the former to the latter opinion, his conviction is not ſuch as would authorize him to ſubſcribe any article in which the *latter* opinion ſhould be explicitly *condemned*. He is however perfectly ſatisfied that *guilt*, in the proper ſenſe of the word, cannot be tranſmitted from father to ſon; that God will never literally *impute* guilt to an innocent perſon; that new-born infants are, in the moſt literal ſenſe of the word, innocent, though neither they nor any other created beings have a *natural* right to eternal life; and that ſuch is the doctrine of Scripture and the church of England.

What, ſays the preſbyter, (p. 44), does not the Scripture expreſsly aſſert, that the " ungodly are froward from their

* Vol. 21, p. 596.

mother's womb; and that as ſoon as they are born they go aſtray, and ſpeak lies?" It certainly does; and by ſo doing, ſhows that the texts on which Calviniſts build their notions of original ſin are not to be literally interpreted; unleſs indeed it be a *plain truth*, that every infant, immediately after its birth, runs out of the houſe uttering falſhoods!

Our opponent (p. 51) quotes with tolerable fairneſs the paragraph beginning—"Man in his natural ſtate, &c." which the reader will find in p. 608 of our 21ſt volume; and aſks, "was Adam in paradiſe ſuch a ſavage?" Adam in paradiſe was under the immediate guidance of God's Holy Spirit; but Adam, if left to himſelf, would have been exactly *ſuch* a ſavage, unleſs our author can prove that between him and his deſcendants there was no reſemblance, and that not *reaſon* but *inſtinct* was the prerogative of the firſt man.

"But, ſays this preſbyter, if this curious ſimile were read to any man of common underſtanding, who had made the bible the rule of his ſtudy and practice, would he ever ſuppoſe this a plain ſolution of the ſubject in diſpute? Can any man imagine a ſavage or heathen would be enlightened by ſuch teaching, or one ſinner by it turned from the diſobedient to the wiſdom of the juſt?" (P. 52.)

Theſe queſtions ſeem to have been aſked for the purpoſe of diverting the reader's attention from the object of our ſimile, which was *not* to convert ſinners, or enlighten heathens and ſavages; but to illuſtrate our own notions of the operation of grace, as diſtinguiſhed from the notions of Calvin and the *true Churchman*. Now we muſt inform the preſbyter, that for this purpoſe it was actually read to a man of common underſtanding, who, though he "had made the bible the rule of his ſtudy and practice," had long halted between the church and the conventicle; and though we are ſorry to grieve his righteous ſpirit, we muſt add, that it convinced the ſaid man of common underſtanding, that the calviniſtical notions of grace are erroneous. The conſequence of which is, that the ſaid man has ever ſince attended the church regularly, inſtead of going, as he was wont to do, every afternoon, to the conventicle of the methodiſts; but we hope that this piece of information will not make the preſbyter deviate from that "determination neither to rail nor revile," to which he has ſo *religiouſly* adhered through this curious collection of *Plain Truths!*

With this author's attack on the *Chriſtian Obſerver*, we do not feel that we have any other concern than to declare, that

that from the view which he has given of their arguments in this controverſy, they appear to be in the right, as he appears to be very far in the wrong. Of the Anti-Jacobin Reviewers he has taken hardly any notice, except to claſs them with the Dean of Peterborough, the Britiſh Critics, and all his other opponents, whom he compares to *Judas Iſcariot!* We remember a compariſon ſtated ſomewhere by his dear friend Dr. Haweis, between *Biſhop Warburton* and *Julian the Apoſtate*, in which the apoſtate is repreſented as a much better man than the biſhop, and no worſe Chriſtian! but the reader will miſtake very much if he conſider this as railing or reviling. The preſbyter and Dr. Haweis, good men, cannot revile! They have *humbled hearts* under the abſolute dominion of irreſiſtible grace, and the former muſt not be ſuppoſed to exhibit any ſymptoms of phariſaical pride, when he ſays, that "if Dr. Kipling looks to the day of judgment with the reviving confidence which the preſbyter doth, and with the conſcious ſimplicity of heart in the ſubſcription he made, it will be well for him!" (p. 55.) In the ſame ſtrain of Chriſtian charity he exclaims—

"But are our tender mercies cruel? Is our charity for ſouls ready to periſh for lack of knowledge, ſo much colder than that of our adverſaries? Let our labours decide, who ſeek moſt zealouſly, and are moſt ſucceſsful in plucking the brands from the burning; whoſe tender mercies prompt them moſt zealouſly to extend the knowledge of the redemption which is in Chriſt Jeſus, at home and abroad? Will our principles indeed admit of a compariſon? Will *they* be excited to ſpend and be ſpent in the ſervice, who ſuppoſe God's wrath and damnation *merely* to denounce the body's return to duſt, and that from this all mankind are redeemed?"

After this what can be ſaid, but that the preſbyter and his friends are all elected; that the Biſhop of Lincoln, the Dean of Peterborough, and the Britiſh Critics are a ſet of reprobates; that the former are zealous and conſcientious miniſters of Chriſt; and that the latter are wicked and ſlothful wretches, who, with the unprofitable ſervant in the Goſpel, are to be caſt into outer darkneſs, where ſhall be weeping and gnaſhing of teeth. Of this there can be no doubt, for the preſbyter, who utters nothing but *plain truth*, hath ſaid it! Yet as even the *Devil* ought to have his due, we hope that the Chriſtian reader will have ſo much compaſſion for the poor reprobate Britiſh Critics, as to compare what is here ſaid of "our *ſuppoſing* God's wrath and damnation *merely* to denounce

denounce the body's return to duſt," with what, after the Biſhop of Lincoln, we have really *ſaid* on that ſubject at p. 601 of our 21ſt volume; and as a reward for his trouble, he will find a new proof of our preſbyter's *veracity!*

ART. III. *Naval and Military Memoirs of Great Britain, from* 1727 *to* 1783. *By Robert Beatſon, Eſq. LL.D.* 6 Vols. Price 3l. 3s. Longman, &c. 1804.

THIS is the ſecond edition of the firſt three volumes of this work; the fourth, fifth, and ſixth are now added.

The firſt volume begins with the ſickneſs and death of George I. in June, 1727, and ends with our naval and military tranſactions in 1756. The ſecond commences with the proceedings of adminiſtration in 1757, and ends with the naval and military operations of 1762, with ſome obſervations on the peace between Great Britain, France, and Spain, ſigned at Fontainbleau the 3d of November that year. The third volume is an appendix to the firſt and ſecond, containing authentic official papers and documents, deſcriptions of places, public letters, capitulations, naval and military returns, lines of battle, &c. &c. The fourth volume commences from the peace of Fontainbleau, and concludes with the naval and military tranſactions of this country in 1779. The fifth contains an account of our operations by ſea and land, during 1780, 1781, &c. down to the formation of the Portland Adminiſtration, the 2d of April, 1783. And the ſixth volume is ſuch an appendix to the fourth and fifth volumes as the third is to the firſt and ſecond. The author contents himſelf with calling this work *Naval and Military Memoirs*, and declines giving it the name of *hiſtory*, both from diffidence, as he modeſtly obſerves, in his own abilities, to give it the high poliſh and finiſhing which a well-written hiſtory requires, and becauſe it contains a more minute account of particular ſervices than general hiſtory admits, without compriſing that variety of different materials, of which hiſtory ought to be compoſed. His object is to furniſh the inhabitants of this country, with an authentic and circumſtantial detail of her naval tranſactions from 1727 to 1783 incluſive, during which period, as well as every other of our hiſtory, they have been intimately connected with her commercial and political intereſts. He could not however with propriety have called this work the *hiſtory, even* of the naval and military tranſactions of Great Britain during that

period, ſince the military operations deſcribed and recorded in theſe volumes are only ſuch as have ſome relation to maritime affairs, or to the naval ſervices, which form the primary and principal object of his narrative. But as many of our naval expeditions have been connected with land ſervice, he has conceived that great advantages might reſult from a faithful deſcription and accurate examination of ſuch combined operations, and has therefore been minute in detailing them.

Dr. Beatſon has deemed it eſſential to the plan of his performance to be full and complete in his deſcription of naval tranſactions, by giving a particular and circumſtantial account not only of the operations of fleets and ſquadrons, but alſo of the actions fought by ſingle ſhips, and of every inſtance of individual meritorious naval ſervice, conceiving that in deſcribing all theſe with minuteneſs, he would afford not only benefit but ſatisfaction to his country.

He has purpoſely, and we think very judiciouſly, avoided incumbering his narrative with deſcriptions of places, with public letters, capitulations, naval and military returns, lines of battle, &c. &c. and has thrown all theſe, carefully collected, and chronologically arranged for the information of his readers, into the third and ſixth volumes by themſelves.

Such in general is the plan and arrangement of his work; and he ſeems to have executed it not only with fidelity and a regard to truth, which ought to be the paramount conſideration in all narratives, but alſo with ability and judgment.

We will now lay before our readers a few ſpecimens of Dr. Beatſon's correct and unaffected manner of deſcribing naval engagements.

The firſt is that between Admiral Hawke and the French, on the 14th of October 1747.

"Information having been received, that the enemy were collecting a great number of merchant-ſhips in Baſque road, near Rochelle, for the Weſt Indies; and that a ſtrong ſquadron of ſhips of war had ſailed from Breſt to eſcort them to their different deſtinations, it was reſolved, if poſſible, to intercept them. For this purpoſe, Rear Admiral Hawke was diſpatched with fourteen ſail of the line, and ſome frigates. He ſailed from Plymouth on the 9th of Auguſt. The French fleet ſailed from the Iſle of Aix on the 6th of October. On the 14th, at ſeven in the morning, in latitude 47. 49 N. and longitude 1. 2 W. off Cape Finiſterre, they fell in with the Britiſh ſquadron, when the Edinburgh made the ſignal for ſeeing ſeven ſail in the ſouth-eaſt quarter; upon which Rear Admiral Hawke immediately made the ſignal for the whole fleet

fleet to chaſe. About eight, he ſaw a number of the enemy's ſhips, but ſo crowded together, that it was impoſſible to count them. A great number of them however, appearing to be large, at ten he made the ſignal for forming a line of battle a head. The French Commodore, when he got ſight of the Britiſh ſquadron in chaſe with all their ſails ſet, at firſt miſtook them for ſome of his convoy, who had ſeparated from him in the night; but no ſooner did he diſcover his error, than he made the ſignal for the merchant-ſhips to make the beſt of their way. He did not leave them wholly unprotected, as he ſent the Content of ſixty-four guns, belonging to the Eaſt India Company, and ſeveral large frigates, along with them. He next directed his attention to the line of battle ſhips, to whom he made the ſignal to form a line of battle ahead: the Intrepide, Trident, and Terrible compoſing the van; the Tonant and Monarch the centre; and the Severn, Fougueux, and Neptune the rear. M. de Letendeur ſaw that it was of the utmoſt importance that his fleet ſhould form the line immediately; but, regarding the ſafety of his convoy as his principal concern, he was under the neceſſity of leaving large ſpaces for the merchant ſhips to paſs through; ſo that a conſiderable time elapſed, before the ſhips of war could cloſe the line, agreeable to order.

In the mean time, Rear Admiral Hawke with his fleet approached the enemy very faſt; and finding that M. de Letendeur's deſign was to favour the eſcape of his convoy, he hauled down the ſignal for the line of battle, and made the ſignal for a general chaſe. In half an hour afterwards, judging the headmoſt ſhips had got within a proper diſtance of the enemy, he made the ſignal to engage, which was inſtantly complied with by the Lion and Princeſs Louiſa, the two headmoſt ſhips, who began the action about a quarter before twelve, paſſing through a terrible fire, from the rear to the van of the French fleet, who had the weather-gage, and were well prepared to receive the Britiſh ſhips. The Tilbury, Eagle, Windſor, Monmouth, Yarmouth, and Edinburgh, preſently ſeconded the two firſt ſhips with the greateſt bravery. Rear Admiral Hawke received ſeveral ſhot before he could get near enough to engage the Severn, which he ſoon ſilenced; leaving that veſſel to be picked up by the frigates aſtern. The Admiral at this time perceiving the Eagle and Edinburgh to be ſomewhat diſabled by the Tonant, kept as near the wind as poſſible, in order to aſſiſt them; but in this deſign he was fruſtrated, by the Eagle's falling twice on board of the Devonſhire, having had her wheel ſhot to pieces, all the men at it killed, and all her braces and bowlings gone. This unfortunately forced the Rear Admiral to leeward, and prevented his attacking either the Monarch or Tonant, within a proper diſtance to do any execution. He however attempted both, eſpecially the latter; but while he was engaged with her, the breechings of all the lower deck guns of the Devonſhire broke, and the guns flew fore and aft, which obliged her to ſhoot ahead, becauſe

becauſe her upper and quarter deck guns could not reach the Tonant. Captain Harland in the Tilbury, obſerving that the Tonant fired ſingle guns at the Devonſhire, with a view to diſmaſt her, tacked and ſtood in between her and the Devonſhire, pouring into the Tonant a very ſmart fire. By this time the new breechings were all ſeized on board the Devonſhire, and the Rear Admiral got again into action, by attacking the Trident very cloſely, whom he ſoon ſilenced. At this time, obſerving the Kent a little aſtern of the Tonant, who had loſt her main-top-maſt, he threw out a ſignal to Captain Fox to make ſail ahead, and engage her; but unluckily this ſignal was miſunderſtood; and the ſervice was not performed. The Admiral perceiving ſome of his ſquadron not ſo cloſely engaged as he could have wiſhed, made the ſignal for coming to a cloſe engagement; and ſoon after the Devonſhire got very near the Terrible, who was forced to ſurrender about ſeven o'clock in the evening; the Trident having ſtruck a little before. All the Captains who had the good fortune to bring their ſhips into the action, behaved with great intrepidity, particularly Captain Saunders in the Yarmouth, who lay two hours cloſe alongſide the Neptune, whom he forced to ſtrike about four o'clock, all her maſts being ſhot away, her Captain and one hundred men killed, and one hundred and forty wounded. About five o'clock the Monarch, the Fougueux, and Severn ſurrendered.

"The Count de Vaudreuil, commander of the Intrepide, behaved with great ſpirit and conduct in the heat of the battle. Perceiving how deſperately his Admiral in the Tonant was beſet, he tacked and went to his aſſiſtance, paſſing through the midſt of the Britiſh ſhips, and receiving a dreadful fire. Having got cloſe to the ſtern of the Tonant, he warmly engaged the ſhips that were attacking her. Finding that ſix of their ſhips had been obliged to ſubmit, and night coming on, their only chance of not ſharing the ſame fate, was to ſet all the ſail they could, and endeavour to eſcape. This was not unperceived by Captain Saunders of the Yarmouth; who, enraged at ſeeing the French Admiral, with the Intrepide, getting away, propoſed to Captain Saumarez of the Nottingham, and Captain Rodney of the Eagle, who were within hail, to follow him.

"Nothing could be more agreeable to theſe two gallant officers; and the meaſure was no ſooner propoſed, than immediately put in execution. They came up with the flying Frenchmen, and the three Britiſh ſhips engaged them near an hour: but Captain Saumarez being unfortunately killed by a ſhot from the Tonant, the Nottingham hauled her wind, which gave the enemy an opportunity of eſcaping. They altered their courſe in the night; and, the next day, the Intrepide was obliged to take the Tonant in tow. Afraid to ſteer towards Breſt, leſt they ſhould be purſued and overtaken, they took a N. W. courſe, until they got about one hundred leagues weſt off Uſhant, a track not much frequented

quented, where they lay-to and repaired their damages, which were very conſiderable, in the beſt manner they were able, and then proceeded to Breſt. M. de Letendeur was much wounded in the battle; and his Captain, M. du Chaffaut, (of whom we ſhall have occaſion to ſpeak again) was wounded in the face. Both ſhips were much damaged, and had a great many men killed and wounded." Page 365, Vol. I.

The ſecond which we ſhall ſelect is the action between Vice Admiral Pocock, in the Eaſt Indies, and Count D'Aché, on the 3d of Auguſt, 1758.

"At ten o'clock in the forenoon of the 1ſt of Auguſt, the Admiral once more obtained ſight of the French ſquadron, as they were getting under ſail off Tranquebar. They ſoon after formed a line of battle ahead, with their ſtarboard tacks on board, and ſeemed to edge down towards him: but when he made ſail and ſtood for them, they hauled upon a wind till one o'clock, when they formed a line of battle abreaſt, and bore down upon him with an eaſy ſail. At half paſt one, he made the ſignal for his ſquadron to form a line of battle ahead with the ſtarboard tacks on board; and ſtood to the eaſtward, under top-ſails, ſometimes the main-top-ſails ſquare, as the ſhips ſtations in the line required, waiting for the enemy. At five, the enemy's van was abreaſt of our centre, and at about two miles diſtance. They ſtood on till their van was abreaſt of the Britiſh van; and kept about the ſame diſtance, till half an hour paſt ſix, when they hoiſted their top-ſails, ſet their courſes, and ſtood to the ſouth-eaſt. Admiral Pocock then made the ſignal for his van to fill and ſtand on, and make ſail to the ſouthward, keeping in a line till twelve o'clock: when judging by the enemy's ſignal guns that they had tacked, he made the ſignal to near, and ſtood on to the weſtward after them; but at day-light they were not to be ſeen. In the evening of the 2d, he deſcried four ſhips in ſhore to the north-weſt; and, on the 3d, at five in the morning, got ſight of the enemy's fleet off Negapatnam, about a league to the windward, formed in a line of battle ahead, with their ſtarboard-tacks on board; on which he alſo formed a line of battle ahead with the ſtarboard-tacks on board, and ſtood towards them. Fearing that the enemy's ſhip which led their van*, would be an over-match for the Tyger, which led his van, he made the ſignal for the Elizabeth to change places with the Tyger. At eleven, the wind dying away, the Britiſh fleet were left quite becalmed; while the enemy were ſo fortunate as to be favoured with a light breeze from the land, with which they ſtood on, their line extending from eaſt to weſt, and paſſed ſo near the rear of the Britiſh line at right angles, that they might eaſily have cut off the Cumberland and Newcaſtle, the ſternmoſt ſhips, as they could not have received any aſſiſtance from the others, who lay becalmed with their ſterns towards the enemy. They did not

* The Comte de Provence, of 74 guns.

avail

avail themselves, however, of this advantage, but passed on without firing a shot."

"At noon, the sea-breeze sprung up, which gave the British the weather gage. Both fleets formed their lines anew to the wind; and at twenty minutes past twelve, Admiral Pocock made the signal to bear down on the enemy, and engage. The Elizabeth and Comte de Provence began the engagement; but soon after, the mizen of the latter taking fire, she was obliged to quit the line, and her crew were constrained to cut away the mast, in order to save the ship. The Duc de Burgogne then attacked the Elizabeth, but was so overpowered by her fire, that Comte d'Aché himself, at that time warmly engaged with the Yarmouth, endeavoured all he could to push up to her assistance; but his intention was thwarted, by the steering wheel of the Zodiaque being shattered by a shot from his antagonist; to repair which, she passed under the lee of the Duc d'Orleans; and no sooner had she returned into the line, than one of her lower deck guns in the gun-room burst, and beat through the deck above. This misfortune was soon followed by another, of a much more serious nature, and dreadfully alarming. The bulkhead of the powder-room was set on fire; and whilst they were busy in extinguishing it, the newly repaired wheel gave way, whereby the ship fell on board the Duc d'Orleans, her second ahead. Both, while trying to extricate themselves, were exposed to a most severe cannonade from the Yarmouth and Tyger, to which the enemy, for a considerable time, were unable to make any return. The Condé and Moras were by this time beat out of the line; and, at eight minutes after two, the Zodiaque having got disentangled, M. d'Aché bore away, and in fifteen minutes afterwards, the rest of his ships followed his example: on, which Admiral Pocock made the signal for a closer engagement. This signal was obeyed with alacrity by all the ships, and the enemy were severely raked by means of this well-timed manœuvre; but, as they crowded all the sail they could set, the Admiral soon after hauled down the signal for the line, and made the signal for a general chase. On this the enemy cut away all their boats, that their ships might have no impediment to retard their sailing, and stood to the N. N. W.

"A running fight now took place, which lasted till near three o'clock, by which time the enemy had got beyond reach of cannot-shot. The pursuit was continued till dark, when Admiral Pocock finding it impossible to get up with them, about eight o'clock came to anchor with his squadron off Carical, three miles from the shore. The enemy made for Pondicherry.

"During the action, the breeze being gentle, the water smooth, and both fleets close to each other, they fired with great certainty. The French, as usual, aimed at the rigging of the British ships, whilst they took a surer mark of their hulls, which suffered severely; and, notwithstanding the irregularity and short continuance of this action, the French sustained as great

great a loſs of men in it as they did in the former engagement*, although their numbers were leſs in this fight by one thouſand two hundred, than it was in the firſt. On board the Zodiaque thirty-three were killed, and one hundred and fifty dangerouſly wounded. The killed in the Britiſh ſquadron amounted only to thirty-one, and the wounded to one hundred and ſixty-ſix. Both M. d'Aché and Admiral Pocock were wounded by ſplinters; as alſo Captain Martin and M. d'Aché's Captain; and Admiral Stevens was wounded by a muſket-ball, which lodged in his ſhoulder, and was ſeen to be ſhot with aim by a French officer†. The Britiſh fleet were greatly damaged in their maſts and rigging, inſomuch that, had not the weather proved extremely eaſy, their maſts would moſtly have gone by the board. The behaviour of our officers and men in this action, met with Admiral Pocock's higheſt approbation."—Vol. II. P. 110.

Our laſt ſpecimen ſhall be the engagement between the Britiſh fleet under Sir George Rodney and the French fleet, on the 12th of April, 1782.

"The two fleets were now forming their lines upon oppoſite tacks, and the French van was but a little to windward of the Britiſh. Theſe motions of the two fleets were made between ſix and ſeven o'clock; and at a quarter paſt ſeven, Admiral Roduey called in the four ſhips which were in chaſe of the French line of battle ſhip in tow of the frigate. About a quarter before eight, the two fleets were nearly formed in order of battle, ſtanding upon different tacks, the French but a little diſtance to windward; and the leading ſhip of the Britiſh van then began the action with the centre of the enemy's fleet. About this time, the ſignal was made for battle, and at eight o'clock, Admiral Rodney made the ſignal for cloſe action. The ſhips of the French centre and rear, continued engaged with the van and centre of the Britiſh, till a little before ten, at which time Rear Admiral Drake's diviſion had paſſed the rear of the enemy. During this firſt part of the battle, the ſhips engaged had a freſh ſea-breeze, which was owing to their having the paſſage between Dominica and the Saints fully open, through which the wind came in a direct line. But with reſpect to thoſe parts of the two fleets which were under the land of Dominica, the caſe was different.

"About ten o'clock, the van of the French fleet, part of the centre, and the whole of the rear of the Britiſh had little wind from the ſouthward, which forced that part of the French fleet

* They acknowledged they had two hundred and fifty men killed, and ſix hundred and two wounded.

† Orme's Hiſtory of the Wars in Indoſtan, vol. ii. p. 331.

to

to alter its courſe: and which, by obliging the van to ſteer to the weſtward, whilſt the rear continued its courſe to the ſouthward, completely deranged the French line of battle, and formed the opening in which Admiral Rodney found his ſhip, and ſome part of his diviſion, when the firing ceaſed and the ſmoke cleared away. This happened about twelve o'clock; but it was between ten and eleven that the firſt derangement of the lines formed by both fleets took place. The van of the French had been obliged, by the ſoutherly breeze, to ſteer a weſterly courſe; and it was by theſe means forced into action with the Britiſh rear. The ſhips of the Britiſh centre, by changing their courſe with the alteration of the wind during the battle, ſteered to the eaſtward inſtead of to the northward, as the fleet had been originally ſteering. This occaſioned the Britiſh line, by the parts ſteering different courſes, to be alſo completely broken. The rear of the French fleet, conſiſting of about thirteen ſhips, was between the Britiſh van, which was compoſed of about ſeventeen ſhips, and Admiral Rodney with ſix of the centre diviſion: theſe ſix ſhips had alſo Admiral De Graſſe, with five ſhips on the other ſide of them; and he was completely divided from the reſt of his own ſhips, by Rear Admiral Hood's diviſion, then engaged with the van of the French fleet. Thus were the two fleets, by changes of the wind alone, and by no other cauſe, completely deranged: each of them divided into three different parts, which were entirely ſeparated, by ſome of the ſhips of the oppoſing fleet intervening. In mentioning theſe different parts, the words van, centre, and rear, have been uſed, although in this caſe, theſe terms are not to be underſtood to mean the eſtabliſhed diviſion of the fleets, but ſuch parts as were then connected by accidental circumſtances. It has been ſaid already, that about noon all firing ceaſed on both ſides, and the ſituation of the two fleets became apparent. Whether by ſignal from Admiral De Graſſe, or from the eſtabliſhed regulations of the French navy, we have not been able to learn; but it is certain, that all the parts of the French fleet endeavoured to re-unite, by ſailing before the wind. Upon a ſuppoſition, that Admiral Rodney had kept his wind, without endeavouring to prevent this junction, the meaſure might have been attended with the deſired ſucceſs. But the Britiſh Admiral, inſtead of waiting to arrange his own ſhips in any regular order, continued the attack, which was now formed into the mode of a purſuit: and the diſabled ſhips of the French fleet were immediately attacked, by thoſe Britiſh ſhips which could firſt approach them. They were conſequently very ſoon obliged to yield. In the courſe of the action, before the firing ceaſed at noon, many ſhips of the French fleet were much diſabled in their maſts and rigging; and the Prince George, Duke, Agamemnon, and Prothée, which ſuſtained material damage in their maſts or yards, were the only ſhips of the Britiſh fleet which were not in good condition to purſue the enemy.

About

About a quarter paſt twelve, the French frigate which towed the Glorieux, of ſeventy-four guns, which had been entirely diſmaſted, quitted her, and ſhe ſtruck to the Britiſh ſhips which approached. This firſt prize was taken poſſeſſion of by the Royal Oak, the Admiral having made a ſignal for that purpoſe. The Bedford and Centaur attacked the Cæſar, of ſeventy-four guns, which, after an obſtinate reſiſtance to a force ſo much ſuperior, yielded; and the Centaur took poſſeſſion of the prize. The Hector, of ſeventy-four guns, alſo ſubmitted to the Canada and Alcide; and the Admiral made the Alcide's ſignal to take poſſeſſion of her. The Canada in the mean time puſhed on, and was ſo fortunate as ſoon to come up with the Ville de Paris, on board of which was Admiral De Graſſe. She engaged cloſely till the Barfleur, Rear Admiral Hood came up, to whom the French Admiral very ſoon ſtruck, after having ſuſtained great damage both in the hull and in the rigging, and after having had a great number of men killed and wounded. About this time, the Ardent, of ſixty-four guns, (the ſame ſhip which had been taken in the Channel by the combined fleet), ſtruck to the Belliqueux, and this cloſed the battle. It was now ſun-ſet; and the Britiſh Admiral, conſidering the French fleet as completely defeated, and diſabled from purſuing the object they had in view, did not think proper to riſk a further purſuit." Vol. V. p. 466.

Our limits will not permit us to give any extracts from Dr. Beatſon's deſcriptions of land-operations, which are generally drawn up with much regard for truth and candour.

In theſe memoirs there are interſperſed many ſenſible and judicious obſervations on various ſubjects, which contribute to enhance their value, and ſtrengthen their claim to the favourable reception of the public.

ART. IV. *War in Diſguiſe, or, the Frauds of the Neutral Flags.* 8vo. 215 pp. 4s. 6d. Hatchard. 1805.

ON a * former occaſion we remarked, that in the diſputes of Great Britain with the Neutral Powers, her rights had not been more triumphantly maintained by arms than by the vigour of eloquence, and irreſiſtible power of truth. To the juſtice of this obſervation the work before us affords a ſtriking teſtimony; ſince it inveſtigates with equal ingenuity

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* See the Review of Dr. Croke's Anſwer to Schlegel, Brit. Crit. Vol. XVIII. p. 71.

and

and elegance the merits of a neutral claim, which hitherto had been imperfectly underſtood, and proves (we think to demonſtration) that the indulgence granted in that inſtance by Great Britain to neutrals, has been too liberal, and, what is uſually the conſequence of too much indulgence, has been groſsly abuſed.

The author begins by ſtating the propriety, at the preſent momentous period, of reviewing the conduct of the war, and of inquiring, "whether experience has not proved it to be, in ſome points, erroneous and defective."

In caſe of deciſive ſucceſs againſt our allies (ſays the author) the object of Bonaparte would then be to acquire the ſuperiority at ſea by poſſeſſing himſelf of all the maritime reſources of the Continent.

"Nor let us," he adds, "proudly diſdain to ſuppoſe the poſſibility of ſuch a reverſe. Let us reflect what the navies of France, Spain, and Holland once were; let us conſider that theſe countries form but a part of thoſe vaſt regions, the reſources of which are now at the command of the ſame energetic government."

In addition to which he propoſes to ſhew—

"In the encroachments and frauds of the neutral flags a nurſery and a refuge of the confederated navies, as well as the ſecret conduits of a large part of thoſe imperial reſources, the pernicious application of which to the reſtitution of his marine the Uſurper has lately boaſted."

With theſe and ſimilar important obſervations the main ſubject is introduced. The author propoſes to conſider,

"1ſt. The origin, nature, and extent of this inſidious neutrality. 2dly. The remedy, and the right of applying it. 3dly. The prudence of that reſort."

The nature of that neutral commerce, which has lately, in ſome meaſure, excited the public attention, but which appears to be little underſtood, is firſt accurately and clearly ſtated.

"The colonizing powers of Europe" (ſays the author) "have always monopolized the trade of their reſpective colonies, allowing no ſupplies to be brought to them under any foreign flag, or on account of any foreign importers, and prohibiting the exportation of their produce in foreign ſhips, or to any foreign country, till it has been previouſly brought into the ports of the parent ſtate." "Such" (he obſerves) "has been the ſyſtem in time of peace. But, in the war which commenced in 1756, France

France, preſſed by our maritime ſuperiority, reſorted to the expedient of relaxing her colonial monopoly; and admitted neutral veſſels, under certain reſtrictions, to carry the produce of thoſe iſlands to French or foreign ports in Europe."

Our Prize Courts, however, he adds, condemned ſuch veſſels as were captured while engaged in this trade, upon the principle "that a neutral has no right to deliver a belligerent from the preſſure of his enemy's hoſtilities by trading with his colonies in time of war, in a way that was prohibited in time of peace." The reaſons that ſupport this principle are cited, from a judgment in the High Court of Admiralty, in the words of the learned and excellent Judge who now preſides in that Court; "whoſe ideas," the author well obſerves, "it is always injurious to quote in any words but his own." For the ſame reaſon we alſo will cite them entire.

"The general rule is, that the neutral has a right to carry on, in time of war, his accuſtomed trade, to the utmoſt extent of which that accuſtomed trade is capable. Very different is the caſe of a trade which the neutral has never poſſeſſed, which he holds by no title of uſe and habit in times of peace; and which, in fact, can obtain in war, by no other title, than by the ſucceſs of the one belligerent againſt the other; and at the expence of that very belligerent under whoſe ſucceſs he ſets up his title; and ſuch I take to be the colonial trade, generally ſpeaking.

"What is the colonial trade, generally ſpeaking? It is a trade generally ſhut up to the excluſive uſe of the mother country, to which the colony belongs, and this to a double uſe—the one that of ſupplying a market for the conſumption of native commodities, and the other, of furniſhing to the mother country the peculiar commodities of the colonial regions: to theſe two purpoſes of the mother country, the general policy reſpecting colonies belonging to the ſtates of Europe, has reſtricted them.

"With reſpect to other countries, generally ſpeaking, the colony has no exiſtence. It is poſſible that indirectly, and remotely, ſuch colonies may affect the commerce of other countries. The manufactures of Germany, may find their way into Jamaica or Guadaloupe, and the ſugar of Jamaica or Guadaloupe, into the interior parts of Germany; but as to any direct communication or advantage reſulting therefrom, Guadaloupe and Jamaica are no more to Germany, than if they were ſettlements in the mountains of the moon. To commercial purpoſes they are not in the ſame planet. If they were annihilated, it would make no chaſm in the commercial map of Hamburgh. If Guadaloupe could be ſunk in the ſea, by the effect of hoſtility at the beginning of a war, it would be a mighty loſs to France, as Jamaica would be to England, if it could be made the ſubject of a ſimilar act of

violence; but such events would find their way into the chronicles of other countries, as events of disinterested curiosity, and nothing more.

"Upon the interruption of a war, what are the rights of belligerents and neutrals respectively, regarding such places? It is an indubitable right of the belligerent to possess himself of such places, as of any other possession of his enemy. This is his common right; but he has the certain means of carrying such a right into effect, if he has a decided superiority at sea. Such colonies are dependant for their existence, as colonies, on foreign supplies; if they cannot be supplied and defended, they must fall to the belligerent of course; and if the belligerent chooses to apply his means to such an object, what right has a third party, perfectly neutral, to step in and prevent the execution? No existing interest of his is affected by it; he can have no right to apply to his own use the beneficial consequences of the mere act of the belligerent, and to say, "True it is you have, by force of arms, forced such places out of the exclusive possession of the enemy, but I will share the benefit of the conquest, and by sharing its benefits, prevent its progress. You have in effect, and by lawful means, turned the enemy out of the possession which he had exclusively maintained against the whole world, and with whom we had never presumed to interfere; but we will interpose to prevent his absolute surrender, by the means of that very opening, which the prevalence of your arms alone has effected: supplies shall be sent and their products shall be exported: you have lawfully destroyed his monopoly, but you shall not be permitted to possess it yourself; we insist to share the fruits of your victories; and your blood and treasure have been expended, not for your own interest, but for the common benefit of others."

"Upon these grounds, it cannot be contended to be a right of neutrals, to intrude into a commerce which had been uniformly shut against them, and which is now forced open merely by the pressure of war: for when the enemy, under an entire inability to supply his colonies, and to export their products, affects to open them to neutrals, it is not his will, but his necessity, that changes the system: that change is the direct and unavoidable consequence of the compulsion of war; it is a measure not of French councils, but of British force *." P. 13.

The

"* Judgment of Sir William Scott, in the case of the Immanuel, at the Admiralty, Nov. 1799."

"I quote from the second volume of the Reports of Dr. Robinson; a work of transcendent value; and which will rise in the estimation of Europe and America, in proportion as the rights and

The author then explains the circumſtances which prevented the rule of the war 1756 being applied in its whole extent during the American war; but he inſiſts that the rule was "never avowedly departed from, much leſs expreſsly reverſed."

He next proceeds to ſtate, that in our late arduous conteſt with France, the Republic threw open to every pacific flag all the ports of her colonies; on which our government iſſued an order to the commanders of ſhips of war and privateers "to ſtop and detain for lawful adjudication all veſſels laden with goods the produce of any French colony, or carrying proviſions or other ſupplies for the uſe of any ſuch colony." How this royal inſtruction operated with regard to American veſſels, and the fraudulent pretences by which the merchants of that country endeavoured to protect French property, is next explained; and the author remarks, that in the arrangements which enſued between our government and the neutral powers, "nothing was expreſsly ſettled, by any convention, reſpecting the lawfulneſs of neutral commerce with the colonies of a belligerent ſtate; nor were any conceſſions made by which the country was precluded from aſſerting the rule of the year 1756 at any ſubſequent period to its utmoſt practical extent."

How far our right, as a belligerent, was afterwards remitted by the inſtructions of 1794 and 1798, is next explained; and it is well remarked, that as a ſovereign may, in ſuch caſe, wave a part of his rights, "the reſtitution of property ſo claimed, in purſuance of a permiſſive inſtruction, is no affirmation that, by the general principles of the law of nations, independently of the will of the ſovereign, the captured property ought to have been reſtored."

Keeping this remark in view, the writer applies it to the deciſions of the Admiralty Court, and Court of Appeal, upon theſe queſtions; coming to the following concluſion, in the words of the learned Judge above cited: That "the true rule of the Court is the text of the inſtructions: what is not found therein permitted is underſtood to be prohibited; upon this plain principle, that the Colony trade is generally pro-

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and duties of nations are better known and reſpected. It repays the attention of the Engliſh lawyer, ſtateſman, or ſcholar, not only by legal and political information of a highly important kind, and which is no where elſe to be ſo fully and correctly obtained; but by exhibiting ſome of the happieſt models of a chaſte judicial eloquence."

hibited,

hibited, and that whatever is not ſpecially relaxed, continues in a ſtate of interdiction."

He then explains and accounts for, upon juſt grounds, the reſtitutions of veſſels which had been captured and condemned prior to the inſtruction of 1794. From the hiſtorical ſtatement here given, it is inferred, that "we have receded very far in practice from the application of the rule of the war of 1756 in ſome points, while we have adhered to it in others; but that the principle of that important rule, in point of right, has never been at any time either theoretically or practically abandoned."

The uſe which has been made of this indulgence by the neutral merchants is then ſet forth.

"The chief danger" (it is remarked) "of our ſo far receding from the full extent of our belligerent rights as to allow the neutral ſtates to import directly the produce of the hoſtile Colonies was, that it might be re-exported, and ſent either to the mother country in Europe, or to neighbouring neutral ports, from which the produce itſelf, or its proceeds, might be eaſily remitted to the hoſtile country; in which caſe our enemies would ſcarcely feel any ſerious ill effect from the war in regard to their colonial trade." P. 38.

Such, the author ſhows, has been the event. "The neutral ſhips might either clear out for a neutral port, and under cover of that pretended deſtination, make a direct voyage from the colony to the parent ſtate, or they might really proceed to ſome neutral country, and from thence re-export the cargo, in the ſame or a different bottom, to whatever European market, whether neutral or hoſtile, they preferred." The former method (he ſtates) was chiefly adopted by the Dutch, the latter by the French and Spaniards, owing to a difference in the circumſtances and ſituation of the reſpective countries. The American flag could (the author explains) ſcarcely even be adapted to the former method of eluding our hoſtilities. It was therefore applied to the latter, by a double voyage, in which "America has been the halfway houſe, or central point of communication. The fabrics of France, Spain, and Holland have been brought under American colours, and to ports in the United States, and from thence re-exported, under the ſame flag, for the ſupply of the hoſtile Colonies. Again, the produce of thoſe Colonies has been brought in a like manner to the American ports, and from thence re-ſhipped to Europe." It is then ſhown, in a ſtriking manner, that

"By this practice the licence accorded by the Britiſh government

was groſsly abuſed." "What (ſays this able writer) was the principle of the relaxation? An indulgence expreſsly to the commerce of neutral countries. What was the object of the reſtriction? To prevent, as much as conſiſted with that indulgence, the intercourſe between the European enemy and his Colonies, in neutral ſhips. But the mere touching or ſtopping of a ſhip at any country does not make her voyage a branch of the trade of that country. Our Eaſt India trade is not the trade of St. Helena; neither was it any reſtraint on the intercourſe of the enemy and his Colonies, ſuch as could be ſuppoſed to be meant by the reſtriction, to oblige him to drop anchor at ſome neutral port in his way." P. 48.

The author proceeds to ſtate the artful methods by which this fraudulent practice was veiled, and how it was ſometimes accidentally diſcovered, particularly when an American veſſel, bound firſt from the Havannah to Charleſtown, and then from the latter place (nominally) to Hamburgh, met in both voyages with the ſame Britiſh cruizer, who, on the laſt occaſion, finding the ſhip and cargo to be the ſame which it had examined on the firſt voyage, detained her. In that caſe the Lords of Appeal held, that "the touching at a neutral port, merely for the purpoſe of colourably commencing a new voyage, could not legalize the tranſaction, but that it ought nevertheleſs to be conſidered as a direct and continuous voyage from the hoſtile Colony to Europe, and conſequently illegal."

Various other inſtances are given, in proof of the frauds of neutrals, and of the great lenity of our Admiralty Courts on ſuch occaſions. The rules eſtabliſhed in thoſe Courts for the diſcovery of truth, and the methods deviſed in order to elude them, are diſtinctly ſtated.

"But rules of practice," (the author obſerves) "which have been deviſed by any Court for the guidance and aſſiſtance of its own judgment on queſtions of fact, can evidently not be binding on the Court itſelf when diſcovered to be no longer conducive to that end, much leſs when they are found to be made ſubſervient to the purpoſes of impoſition and fraud." P. 60.

On this ground the juſtice of our prize tribunals is (in our opinion) moſt ſatisfactorily defended, and their conſiſtency clearly proved.

The writer then proceeds to notice the highly alarming effects of this indulgence to the neutral flag. "In former wars" (he obſerves) "the miſchief, to correct which the rule of the war 1756 was firſt applied, was of a partial and limited kind."

"But

"But during the laſt war, and in the preſent, a far more comprehenſive innovation has taken place. France and Holland have totally ceaſed to trade under their own flags, to or from the ports of any of their Colonies; and have apparently aſſigned the whole of theſe branches of their commerce, to the merchants of neutral ſtates.

"Spain, though with more heſitation, and by gradual advances, has nearly made as entire a transfer of all her trade with her Colonies on the Atlantic; and if any reſervation now remains, it is in reſpect of ſome part only of the ſpecie and bullion, for conveying which a ſhip of war or two may be occaſionally riſqued. Even theſe moſt valuable exports have been largely intruſted to the neutral flag, at Vera-Cruz, Carthagena, La Plata, and other ports; while the ſtill more important commerce of the Havannah, and Cuba in general, has known no other protection *.

"Of the French Colonies in the Antilles, of Cayenne, and Dutch Guiana, while that country was hoſtile to us, of the Iſles of France and Bourbon, of Batavia, Manilla, and of all other Aſiatic ſettlements which have remained under a flag hoſtile to this country, it may be truly affirmed that neutrals have been their only carriers. The mercantile colours of their reſpective countries, and of their confederates, have been abſolute ſtrangers in their ports. Even the gum trade of Senegal has been made over to neutrals, and its garriſon ſupplied by them in return †.

"But why (he adds) ſhould I enumerate the particulars of this unprecedented caſe, when it may be truly affirmed in few words, that 'not a ſingle merchant ſhip under a flag inimical to Great Britain, now croſſes the equator, or traverſes the Atlantic Ocean.'

"Though to the generality of my readers this propoſition may ſeem extraordinary, and perhaps too ſtrange to be believed, yet it forms only part of a ſtill more comprehenſive and ſingular truth—'With the exception only of a very ſmall portion of the coaſting trade of our enemies, *not a mercantile ſail of any deſcription, now enters or clears from their ports in any part of the globe, but under neutral colours.*" P. 67.

Many important facts are ſubjoined, which we are concerned that our limits will not permit us to detail, eſpecially as to the effect of this neutral carrying trade, in enabling our enemies to "ſupplant or rival the Britiſh planter and merchant through the continent of Europe," and in the en-

* "Caſes of the Flora, Arnold, Gladiator, Emelia, Vera Cruz, &c. &c. at the Cockpit."

† "Caſe of the Juliana, Carſten, at the Cockpit, 1805."

couragement given to manufactures which supplant those of Manchester, Birmingham, and Yorkshire: for (says the author, we fear too truly) "the looms and forges of Germany are put in action by the colonial produce of our enemies." A very elaborate comparison is then made between the expences of this trade and those of our own direct commerce, showing that the former (with all its risques) is, upon the whole, the least burthened; and

"*The produce of the West Indies*" (says the author) "*sells cheaper, clear of duties, in the ports of our enemies than in our own.*"

Our seamen are frequently seduced into foreign (particularly the American) service; the enemy is enabled both to concentrate his ships of war, and to employ more privateers; the exertions of our officers and seamen are discouraged, as they now meet only with neutral flags, and alleged neutral property. The carrying trade is also thrown into the hands of our rivals in commerce. But the author justly remarks,

"In the contemplation of those nearer and more fatal consequences the utter frustration of our hostilities against the commerce and revenue of France, and the danger of losing of our superiority at sea, all minor and distant evils lose their terrors." P. 136.

The remedy which he proposes for these evils, our right of applying it, and the consequences which may be expected from the exercise of that right, must be deferred till our next publication.

(*To be concluded in our next.*)

ART. V. *Cases of Pulmonary Consumption, &c. treated with Uva Ursi, to which are added, some Practical Observations, by Robert Bourne, M. D. Aldrichian Professor of the Practice of Physic, in the University of Oxford, &c.* 8vo. pp. 298. 7s. 6d. Rivingtons, London, 1805.

THE author of this book was induced, he says, to give the Uva Ursi to phthisical patients, from having seen its salutary effects, in an affection of the urinary bladder, attended with quick pulse, heat, wasting, and "all the characteristic appearances, as he expresses it, (p. 1.) of hectic fever;" this was in the year 1801. In the following year, when he began his experiments, only one opportunity for using the medicine appears to have occurred. The patient is said to have recovered; but as the medicine was given mixed with bark, opium, and vitriolic acid, and the disease does not appear to have been consumption, little stress can

be

be laid on this cure. In the year 1803, the Uva Urſi was given to ſix patients; two of theſe are reported to have died; the remainder, who were not ſo ſeriouſly ill, recovered, or were improved in their health. In the year 1804, the author gave the medicine to nine patients, ſuppoſed to be conſumptive, with various ſucceſs; ſuch of theſe as did not die, during the experiment, are ſaid to have recovered, or to have received much benefit from taking the medicine. But thoſe who are converſant with phthiſical caſes, and have obſerved how exceedingly apt that diſeaſe is to recur, and with increaſed violence, after a remiſſion of many months, will not think much reliance can be placed on cures, ſuppoſed to have been effected towards the latter end of the laſt year. It ſhould alſo be conſidered, that thouſands of perſons, affected with coughs, with fever, and waſting, in ſhort, with all the ſymptoms deſcribed, as affecting the patients whoſe caſes are here given, recover without taking Uva Urſi, the Iceland moſs, digitalis, bark, ſteel, myrrh, or any of the almoſt innumerable tribe of ſpecifics, which have lately been ſo ſtrongly recommended in this complaint.

We have been induced to take this view of the ſubject, to ſhow how little reaſon the preſent author has for reproaching himſelf for withholding his obſervations from the public ſo long, which he excuſes, as having been occaſioned by ill health, and avocations, filling up the whole of his time.

"Still however, he adds, (preface, p. 8,) the conſiderations alledged, do not excuſe me for having kept back my caſes and obſervations, half a year and upwards ſince I gave notice that they would ſpeedily be publiſhed. I am really concerned, that in point of time, it has not been in my power to fulfil an engagement, which I voluntarily impoſed upon myſelf."

To us, however, it ſeems, that the author would have done ſtill better, if he had deferred publiſhing his opinion a few years longer; further experience would have given more weight to his recommendation, if the medicine had been found poſſeſſed of the power he attributes to it, or in caſe of its failing, would have ſaved him the mortification of acknowledging his error. Indeed we are far from thinking it would diſcredit either the practitioners, or the practice of phyſic, if all new modes of treating diſeaſes were withheld from the public, until time had enabled the diſcoverers to appreciate their real value. We ſhould not, if ſuch precautions were adopted, be deluged with caſes, and obſervations, intended to ſupport the pretenſions of ſome favourite

vourite medicine; but which, in reality, often only ſhow the too great credulity, and want of correctneſs in the writers.

Within a very few years, we have had accounts of diſcoveries of medicines, ſaid to be of ſovereign efficacy againſt cancer, gout, dropſy, conſumption, &c. all of them ſupported by numerous caſes, drawn up with ſuch minuteneſs, that the moſt rigid ſceptic was forced to afford them ſome degree of credit; and yet in the hands of other practitioners, the medicines have diſplayed none of the powers that had been attributed to them, and thoſe complaints continue to be as intractable, and as deſtructive, as heretofore. That none of the remedies againſt conſumption, in particular, have anſwered the high characters given of them, we have the preſent author's authority for aſſerting.

"In the ſtudy, he ſays, (pref. p. 12,) as well as in the ſick room, this diſeaſe, on account of its frequency, and its fatality, has occupied much of the attention of phyſicians; and many of the moſt eminent, have communicated the reſult of their experience, and of their reflections to the public; but we have to lament, that on no ſubject have medical ſkill, ingenuity, and learning, been employed with effects more diſproportionate. Conſumption, he adds, commits its ravages ſtill; and, I believe, to the ſame degree as heretofore."

That Dr. B. had little reaſon to confide in the few experiments he had made with the Uva Urſi, may be gathered from the following paſſage.

"As I made no ſecret, he ſays, (pref. p. 8,) of my mode of employing the Uva Urſi, many gentlemen belonging to the profeſſion underſtood what it was. From one of theſe gentlemen, a phyſician of eminence, I received an obliging letter, informing me, that in ſome trials he had given to this medicine, in caſes of conſumption, which appeared fair ones for its exhibition, it did not ſeem to him to be at all efficacious."

What then, it may be aſked, has induced the author to publiſh theſe obſervations? They ſeem intended as an entry, or announcement of his claim to the diſcovery, if any merit ſhould hereafter be found to be attached to it.

"I regret, he ſays, (p. 10,) that the ſentiments of a phyſician of talents, of one who may be leſs prejudiced, becauſe he is leſs intereſted, are different. I do not pretend to abſolute infallibility on this head; and I am aware, how liable a perſon is to overrate thoſe powers of a remedy, of which he has been the firſt to form an idea; and which, if they are hereafter found to exiſt in reality, are likely to add ſomething to his profeſſional credit, and character."

This

This is ſpeaking very fairly; but ſurely the intention of the author would have been as well anſwered, by giving a general account of his manner of uſing the Uva Urſi, in conſumptive complaints, and the reſults, as by detailing the caſes individually.

It is uſual with phyſicians, to keep journals of the caſes of the patients they attend; in theſe the prominent features of the diſeaſes are deſcribed, the medicines employed minuted, and the alterations in the complaint noted. Theſe obſervations doubtleſs have their uſe, particularly in enabling them to form a judgment of what may be likely to be beneficial, or hurtful, or to form prognoſtics of the probable termination in ſimilar caſes. Some caſes alſo might be found among them, ſufficiently important to merit being publiſhed; but to pour theſe journals out into volumes, to deluge the public with caſes and obſervations on particular diſeaſes, detailed with diſguſting tediouſneſs, the caſes only differing from each other in the greater or leſs intenſeneſs of the ſymptoms, as is now the faſhion, can neither tend to the credit nor advancement of medicine.

From theſe ſtrictures it will be ſeen, that we place no great confidence in the anti-phthiſical virtues of the Uva Urſi; but as it may be employed with ſafety, and in ſome conſtitutions perhaps with advantage, there can be no impropriety in giving it further trials; and we hope, but with no ſanguine expectation, that the reſult may prove beneficial to the inventor, and to the public.

In the firſt part of the volume, the author has given a journal of the caſes, ſixteen in number, in which the medicine was given; then follow reflections, or obſervations on the caſes, with the view, as it ſeems, of fixing the attention of the reader more cloſely to the ſubject; and laſtly, pharmaceutical, and practical obſervations on the drug. Among theſe we ſhall notice what he ſays of the ſtate in which the Uva Urſi is uſually found here, and the caution he recommends in ſelecting and preparing it for the patients. The leaves only, he ſays, are uſed; when freſh they are of a light green, or purpliſh green colour; they are to be picked from the ſtalks, and the yellow, or decayed leaves, muſt be carefully taken out. The decayed leaves and ſtalks were about one fourth of the weight of ſuch parcels as he had ſeen: he has only been accuſtomed to give the leaves in powder, and has found it convenient to begin with ſmall doſes, eight or ten grains, which he increaſes gradually to twenty grains. The Germans, he obſerves, give it in much larger doſes; but even in ſmall doſes, the author has found

found it ſometimes diſagree with the ſtomach. In ſuch caſes, he adds a quarter, or an eighth part of a grain of opium, to each doſe of the powders. To perſons whoſe ſtomachs are very delicate, he thinks an infuſion of the leaves in water, or in ſpirits of wine, might be given with advantage. He thinks the Uva Urſi has conſiderable power over the nervous ſyſtem; ſome of his patients complained, while taking it, "of lowneſs, head-ach, or of ſlight vertiginous ſenſations." It not only reduces the quickneſs of the pulſe, and leſſens the diameter of the artery, but it "ſometimes, the author ſays, (p. 223,) produces the remarkable effect, of occaſioning the pulſe to intermit." However, none of theſe effects were conſtant, and "we cannot, he ſays, (p. 25,) with any degree of certainty, reduce the rata of the pulſe by Uva Urſi, give what doſes of it we pleaſe." Here again we ſee the effects of the author's precipitancy, in publiſhing, before he had ſufficient facts to draw concluſions from. It is very probable, that the medicine has no influence whatever on the pulſe; neither Linnæus, Murray, Woodville, nor any writer we know, attribute to it any ſuch power; its effects on the urine are leſs equivocal. The Uva Urſi was introduced, or the uſe of it revived, about fifty years ago, as a remedy againſt certain affections in the kidneys and bladder, in which it was ſuppoſed to have an almoſt ſpecific power, but its virtues, as uſually happens, were greatly over-rated. It is ſtill, however, occaſionally employed, and its effects on the urine are ſufficiently remarkable. "In one patient, Dr. Heberden ſays, Commentaries, (p. 417,) it was frequently tried, and it always changed the urine to a green colour." Dr. Bourne found it produce ſimilar effects.

"We know, he ſays, (p. 226,) that when hectic ſymptoms have taken place in phthiſis, the urine is commonly made in ſmall quantities, is high coloured at firſt, becomes turbid as it grows cool, and depoſits a copious, thick ſediment. Unleſs my experience has miſled me, theſe appearances in caſes not far advanced, generally change much for the better, after Uva Urſi has been taken for a while; the urine is made in the natural quantity, it is of the natural colour, and it depoſits no more ſediment than urine in the natural ſtate ought to do."

We have reaſon however to believe, that the author has been miſled; Uva Urſi has not been found to increaſe the ſecretion of urine, when given in doſes, treble the quantity adminiſtered by him. In an appendix, with which this volume cloſes, the caſes of ſix more patients are related, in which the Uva Urſi is ſaid to have been adminiſtered with advantage.

ART.

ART. VI. *Memoirs of the Life of Gilbert Wakefield, B. A. formerly Fellow of Jesus College, Cambridge. In Two Volumes. Vol. I. written by himself, a new Edition, with his latest Corrections, and Notes by the Editors, to which is subjoined, an Appendix of Original Letters.* 560 and 531 pp. Price 1l. 1s. Johnson. 1804.

GILBERT Wakefield was a diligent, and, we believe, a sincere enquirer after truth; but he was unhappily so framed in temper and habits of mind, as to be nearly certain of missing it, in almost every topic of enquiry. Knowing his own assiduity, and giving himself ample credit for sagacity, he thought that he was equal to the decision of every possible question. Conscious also of integrity, he never suspected that he could be biassed by any prejudices, and therefore had no doubt that his conclusions were always right. But unfortunately he had prejudices of the most seductive kinds. He was prejudiced, in the first instance, against every established opinion, merely because it was established: and, very sparingly allowing to others the qualities for which he thought himself distinguished, he was always perfectly ready to believe, that all enquirers, who formed different conclusions, were either weak or dishonest. In this strange error he was invincibly confirmed by the very sacrifices he had made, early in life, to his own opinions. He must be honest, he thought, because he had sacrificed his interest to his judgment: others must be dishonest because their interest happened to coincide with their opinions. He loved a notion the more for having made himself a martyr to it; and would probably have given it up, if ever it had become the opinion of the majority. He never seems to have suspected that his mind might be biassed to maintain those notions, for which he had once pledged his sagacity, or sacrificed his advantages; and thus he became bigotted to almost every paradox which had once possessed his very eccentric understanding. This was not only the case in religious questions, but equally so in critical doctrines. He was as violent against Greek accents, as he was against the Trinity; and anathematized the final ν, as strongly as episcopacy; though in these questions he stood in opposition to Professor Porson, and all the best Greek scholars of modern as well as ancient times; no less than in his faith, or rather lack of faith, he contradicted the majority of the profoundest theologians and wisest men.

That he was strictly and enthusiastically honest, ought, we think, to be allowed, in the fullest sense of the terms; and his

his mind, naturally ardent, ſoon became ſo enamoured with this conſciouſneſs, (which is undoubtedly, to a mind capable of reliſhing it, abundantly delightful) that he ſeems to have acquired even a paſſion for privations; as witneſſing to himſelf an integrity which could cheerfully ſacrifice inclination to conviction. Theſe feelings, added to his pride of independent thinking, led him, we doubt not, to abſtain from wine; to have relinquiſhed in part, and to be tending entirely to give up, the uſe of animal food; with various other inſtances of peculiarity. Not even the Creator*, who ordained that animals ſhould afford ſuſtenance to each other, could obtain credit with him, againſt his private opinions: nor would he ſee even the obvious truth, that if the uſe of animal food were abandoned, a ſmall number would be produced, to die by miſerable decay, while whole claſſes and genera would gradually become extinct. In all things it was the ſame, with G. W. Whatever coincided not with his ideas of rectitude, juſtice, elegance, or whatever elſe it might be, was to give way at once, and be rescinded at his pleaſure, on pain of the moſt violent reprehenſion to all opponents: whether it were an article of faith, a principle of policy, a doctrine of morality, or a reading in an ancient author, ſtill it was equally cut and flaſh, away it muſt go, κυνεσσιν, οιωνοισι τε πασι—to the dogs and vultures. Theſe exterminating ſentences were alſo given with ſuch precipitancy, as not to allow even a minute for conſideration. To the paper, to the preſs, to the world, all was given at once, frequently to the incurring of moſt palpable abſurdity. Thus the ſimple elegance of "O beate Sexti" in Horace, was propoſed, *in an edition of that author*, to be changed to "O bea Te, Sexti," though the alteration, beſides being moſt bald and taſteleſs, produced a blunder in quantity ſo groſs, that no boy in even the middle part of a public ſchool could have been thought pardonable in committing it. It may eaſily be judged, whether a man of ſuch precipitance, and ſo blind a ſelf-confidence, was likely to be ſucceſsful as an inveſtigator of truth. So very far was he from it, that though no man of common ſenſe perhaps ever literally exemplified the latter part of Dryden's famous line on Zimri—

"Stiff in opinion, *always* in the wrong."

yet few, we conceive, have ever approached more completely to both parts, than the ſubject of theſe memoirs.

* Not to mention the words of Revelation.

But

But why, it may be aſked, ſhould we thus mark the character of a man, who can no longer offend, and of whom therefore, as a trite maxim of candour pretends, nothing but good ſhould be ſaid. The folly of the maxim has been recognized by many men of ſenſe; becauſe if ever a man's character can with propriety be ſcrutinized, it is when any expoſure of his faults can no longer injure his intereſts, or wound his feelings. In the preſent inſtance, it becomes neceſſary, becauſe, in the volumes now before us, an attempt is made to hold him up to an admiration, which might be hoped to give currency to ſome of his moſt pernicious opinions. The admirers of him and of his notions are complimented as the only lovers of truth and freedom *, and he is endeavoured to be repreſented as a martyr, of which character, if he had much of the conſtancy, he had proportionably little of the other eſtimable qualities. Inſtead of exhibiting him as a model, we ſhould rather lament him as a ſtrong example of human imperfection; in which ſome great qualities of ſoul and underſtanding were rendered pernicious to himſelf and others, by faults original or habitual, which perverted them in almoſt every exertion. Thus his ſincerity became offenſive, his honeſty haughty and uncharitable, his intrepidity factious, his acuteneſs deluſive, and his memory, aſſiſted by much diligence, a vaſt weapon which his judgment was totally unable to wield. In ſuch a picture, nowithſtanding ſome fine features, there is more to humble than to flatter the pride of man; and to hold it up to almoſt indiſcriminate admiration is neither prudent nor uſeful.

Having premiſed theſe things which the neceſſity of the caſe ſeemed to demand, we ſhall proceed to characterize the work before us. Of the firſt volume the chief part, namely, the "Memoirs of the author by himſelf," has been long before the public, having been publiſhed in 1792. It is boaſted by one of the eulogiſts of Wakefield, that "the firſt edition of theſe Memoirs was finiſhed in the incredibly ſhort ſpace of twelve days †." A ſtronger inſtance of that precipitation and extravagant confidence, which we have before noticed as characteriſtic of him, cannot well be imagined. The public were to take his Memoirs as they flowed; happy enough to have them, (we preſume) whatever crudities they might contain. The public, we well remember, cared very little about them; though in time, when the author became more talked of, the impreſſion was ſold off. That they are an extraordinary performance, under thoſe circum-

* Vol. II. p. 327.

† Vol. II. p. 462.

ſtances,

ſtances, may be true, yet they might certainly have been amended by more care. In p. 48, ſpeaking of his maſter, Mr. Wooddeſon, he ſays, "The bent of his genius inclined him to the *Ode* and *Epigram*, compoſitions ſuited to a mind not much enlarged." This may be true of the latter, but the *Ode*, which is allowed to be one of the ſublimeſt kinds of compoſition, cannot ſurely deſerve to be thus deſcribed.

Theſe original memoirs, however, in ſpite of occaſional eruptions of ſpleen, are for the moſt part amuſing and inſtructive. They contain anecdotes of various perſons, beſides the author; ſome of whom are little recorded elſewhere. Many curious particulars, which Mr. W. relates of himſelf, will throw more light upon his character than is afforded by his other biographers. The following is remarkable.

"During the two firſt years of my reſidence at college, I purſued my *mathematical* and *philoſophical* ſtudies with a ſtated mixture of *claſſical* reading, except when a ſtrange faſtidiouſneſs, for which I could never account, occaſionally took a bewildering poſſeſſion of my faculties. This impediment commonly recurred in the ſpring of the year, when I was ſo enamoured of rambling in the open air, through ſolitary fields, or by a river's ſide—of the amuſements of cricket and fiſhing, that no ſelf-expoſtulations, no proſpect of future vexation, nor even emulation itſelf, could chain me to my books." Vol. I. p. 86.

This want of mental regularity and ſelf-command, in one inſtance, may account perhaps, in the moſt ſatisfactory and the faireſt way, for many of the author's eccentricities. In one paſſage*, he heartily thanks God, that his father refuſed a ſtudentſhip of Ch. Ch. Oxford, which was offered, and determined to ſend him to his own college at Cambridge. In our opinion, the contrary determination would have been much happier for him; could any thing have regulated ſuch a mind. How far he was *influenced* at Cambridge by examples different from what he would have ſeen at Oxford, our readers may judge from his own words. After an exaggerated praiſe of Dr. John Jebb, mentioned in connection with Mr. Tyrwhitt, of the ſame College, he ſays:

"I will take this opportunity on the mention of Dr. Jebb and Mr. Tyrwhitt to correct a miſtake, which I know has been prevalent among my acquaintance; that I was ſeduced from the paths of *Orthodoxy* by the voice of theſe *charmers*. They are ſuppoſed, like the *Phariſees* of our *Saviour's* time, to have

* Vol. I. p. 59.

"compaſſed

"compaſſed ſea and land to make one *proſelyte*;" or, to adopt a compariſon that will better harmonize with the ideas of theſe cenſorious ſurmizers, to have "gone about, like roaring lions, ſeeking whom they might devour *."

"It is not improbable (but of this I have no particular recollection) that the *example* of ſuch reſpectable characters, occupied in the ſearch and profeſſion of religious truth, might apply ſpurs to the *willing courſer*.

"In connexion with the publications then current, their example certainly excited among the *Undergraduates* a variety of converſation and debate upon the controverted points in *theology*; but their influence over my mind went no further. I ſoon found the truth to lie upon the ſurface; and was perſuaded that a *ſingle eye* of any acuteneſs, purged from thoſe films of habitual acquieſcence, which are ſuperinduced by the operations of *timidity*, or the ſuggeſtions of *prudence*, could never be a very long time in making the diſcovery. My conſtitutional frankneſs and intrepidity would then inſtantly impel me to the *practical profeſſion* of it †." Vol. I. p. 113.

The inſolence of this, "ſoon finding *that the truth lay on the ſurface*," when that which he fancied to be truth contradicted the majority of ſagacious men in all ages of Chriſtianity, is truly characteriſtic of the writer. One of his reaſons for publiſhing, early in life, his particular opinions on theology is thus expreſſed. Vol. I. p. 237.

"I had reſolutely determined in that ingenuous ſeaſon of life, when my conviction was freſh and ſtrong upon my mind, yet uncorrupted by "the world and the things of the world ‡," to write an indelible teſtimony againſt myſelf §—to leave no palliation for apoſtacy, no refuge from the reproach and infamy of mankind—ſhould I ever make an offering of my *integrity* at the

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* 1 Peter v. 8.

† "Haud cuivis promptum eſt murmurque humileſque ſuſurros
Tollere de templis, et aperto vivere voto."
PERSIUS, Sat. 2. v. 6.

‡ 1 John ii. 15.

§ Joſhua xxiv. 22.

"Patiar non moleſtè, judices, eam vitam quæ mihi ſuâ ſponte antea jucunda fuerit nunc jam meâ lege, et conditione, neceſſariam quoque futuram." CICERO in Verr. III. 2.
W.

"I willingly conſent that the plan of life, which was before, on its own account, the moſt delightful to me, ſhall henceforth alſo be rendered neceſſary, by the law and obligation which I fix upon myſelf."

ſhrine of *Mammon*, or, to gratify a patron, bow down in *Rimmon's temple.*" Vol. I. p. 237.

But was it impoſſible for juvenile concluſions to be erroneous? Who does not ſee, that by this method he precluded himſelf from correcting his notions, however falſe they might be; and enſlaved himſelf to theſe idols of his own mind, beyond all poſſibility of return? With reſpect to thoſe who adhered to the eſtabliſhed doctrines of religion, though he does once profeſs to allow and be perſuaded, "that many dignified clergymen are perfectly honeſt in profeſſing the doctrines of the church*;" yet he adds, "but it is an inſult to the common ſenſe of mankind in every age, to call them unprejudiced and proper witneſſes:" becauſe, he means, of the ſuppoſed bias of their intereſt. But he is not often ſo candid even as this. His favourite phraſe for the eſtabliſhed church is, "the great Goddeſs Diana, whom all Aſia worſhippeth†;" meaning to imply that the attachment of its members to the church is as mercenary, as that of the ſilverſmiths of Epheſus, who made ſhrines for Diana.

Theſe memoirs, with many ſuch violences interſperſed, and many attacks upon private perſons, are continued to the author's thirty-ſixth year; but, ſince their firſt publication, they have been enlarged by ſeveral inſertions and many notes. The remainder of the firſt volume is occupied by Letters, chiefly to Mr. (ſince Doctor) Gregory, in which we do not ſee much that deſerves remark.

The ſecond volume, which continues the account of Mr. Wakefield's Life to its termination, we owe to the care of two particular friends, Mr. John Towill Rutt, and Mr. Arnold Wainewright. That it is partial, coming from ſuch a quarter, cannot be deemed any great reproach; and the authors may be praiſed, in general, for abſtaining from all harſhneſs of language. But though, *ſuaviter in modo*, their remarks are certainly meant to be *fortiter in re*; and no opportunities are loſt of inſinuating cenſure on Mr. Pitt's adminiſtration, and on many other things, which the majority of this not very fooliſh nation admires; but theſe *excluſive friends to truth and freedom* hold in abhorrence. Mr. Wakefield died September 9, 1801, in the 46th year of his age, from the conſequences, not immediately of his impriſonment, but

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* Vol. I. p. 280.

† Vol. I. p. 290. So alſo, "their tutelary Goddeſs DIANA of the EPHESIANS." Vol. II. p. 238.

apparently

apparently of his own imprudence, in rushing into a violent course of exercise after so long inactivity, in very hot weather, contrary to his own previous conviction of what would be proper and safe in such circumstances.

The highest honours which his memory receives in this publication, are derived from the eloquent encomiums of Dr. Parr; whose judgment however appears to have been biassed in some degree by his benevolence. His testimony is given, first in a letter to one of the editors, immediately after the death of Mr. W.* and again in two letters, expressly on his literary character, subjoined in the appendix †. In the first of these letters is the following paragraph.

"In diligence, doubtless, he surpassed any scholar with whom it is my lot to have been personally acquainted, and, though his writings now and then carry with them some marks of extreme irritability, he was adorned, or, I should rather say, he was *distinguished*, by *one* excellence, which every wise man will admire and every good man will wish at least to emulate. *That* excellence was, in truth, a very rare one; for it consisted in the complete exemption of his soul from all the secret throbs, all the perfidious machinations, and all the mischievous meannesses of envy." Vol. II. p. 324.

Though we believe him to have been, in general, too self-sufficient to be envious, we are inclined to think that the following passage in his "memoirs" rather contradicts the too unqualified statement. Speaking of a club to which he belonged, he says,

"The rest of our associates, except poor *Mounsey*, who is mouldering into dust, in the "land where all things are forgotten," and where even mitred heads themselves will soon be bowed down, undistinguished from their fellows; ‡ the rest of our associ-

* Vol. II. p. 321. † Vol. II. p. 437-451.

‡ A short copy of verses applicable to this sentiment, has been floating in my memory ever since my childhood. Whether they are trite or no, and who is their author, I cannot recollect; but, they are beautiful, comfortable, and admonishing; and shall be quoted here:

"I dreamt, that buried in my fellow clay;
Close by a common beggar's side I lay:
And as so mean an object shock't my pride,
Thus, like a corpse of consequence, I cried:
'Scoundrel! be gone; and henceforth touch me not;
More manners learn and at a distance rot.'
'How, scoundrel!' with a haughtier tone cried he;
'Proud lump of earth, I scorn thy words, and thee.
Here all are equal; here thy lot is mine:
This is my rotting place, and that is thine." W.

Whose lines these are we have known, but do not now recall to mind, they are in most editions of Joe Miller.—*Rev.*

ates, I say, are comfortably raised on the sunny hill of dignity and wealth, and look down, from their warm stations, on the vulgar crowd below them, labouring up the steep; and, among the tribe of miscellaneous adventurers, on *me* also, once their equal in dignity and rank, though now shewing to their distant view not "*grosser than a beetle.*" Vol. I. p. 137.

It is true that this is followed by a recollection of himself, in which such thoughts are suppressed; but surely the ferment of envy was at work, when the former sentence was written. The extravagance of Mr. W.'s vanity is amply proved by his hasty, and in many points ridiculous *Diatribe*, against such a man as Professor Porson; the eminence of whose talents and acquirements he knew and acknowledged. Yet such a man he dared to attack, in an extemporaneous effusion of a few hours; avowedly for no better reason than his not having noticed, in his edition of the Hecuba, any of the observations on Euripides, which W. had hazarded in some of his publications. At the end of the same production he alludes to a similar omission of another scholar; whose friendship he had in fact renounced, in the most insulting terms, merely because he had not acknowledged an obligation, where really none had been conferred.

Nor can we think that Mr. Wakefield, with all his disinterestedness, was exempt from a secret hope, (though perhaps not fully detected by himself) that, if our present constitution in Church and State could be overthrown, he might rise to eminence and emolument by the change. Certain it is that in 1796 and 1797, when he first began to figure as a *political writer*, his mind was fully possessed with the persuasion that the whole present fabric of Church and State was going to wreck and destruction; since in the close of the very letter above alluded to, he concluded with thanking God "that these things were coming to a speedy conclusion in this country." This perhaps may be excused, as arising from the unavoidable infirmities of human nature. Be it so, but let him not be supposed to be exempt from them, when in fact he was not.

Dr. Parr's first Letter on his Literary Character is chiefly calculated to apologize for some of his most glaring faults; as, 1. His asperity of language, 2. His imperfection of latinity. 3. His erroneous and rash (critical) opinions. 4. For his deficiency in regular and systematical study. These apologies are made, as might be expected, with much acuteness of remark, and great general utility, from being full of learned illustration; and the conclusion is as candid, and as favourable

as

as possible. The second Letter contains only an additional illustration of the propriety of good manners among scholars, from the Silvæ Philologicæ of Le Clerc. In justice both to Dr. Parr, and the subject of his remarks, we will insert the conclusion now mentioned.

"In thus endeavouring to account for the imperfections of Mr. Wakefield's writings, I would not be understood to depreciate their *real*, *great*, and *solid* merit. Many who, like myself, discern those imperfections, are far below Mr. Wakefield, not only in industry, but in acuteness; not only in extent, but, perhaps, in accuracy of knowledge; not only in the contributions which they have made or endeavoured to make, to our general stock of knowledge; but in their capacity to make them so largely or so successfully.

"While, therefore, we state what Mr. Wakefield has *not* done, let us bear in mind what he *actually* did; and when we enumerate the causes, which might have enabled him to *do better*, let us remember the *obstacles* with which he had to contend, when he *did so well*." Vol. II. p. 449.

Though we think that some degree of partiality dictated the words *real*, *great*, and *solid*, we will not attempt to contend with so consummate a judge; but will only remark, that if Mr. W. had the imperfections which even so good a friend is obliged to allow, and labours to palliate, he ought not to be proposed quite so much for a subject of admiration, as he is by his partial biographers. The most favourable conclusion we can form, by adding what these volumes contain*, to what we know by other means, is, that if he had been regularly educated, and if his mind could ever have been disciplined to sobriety of judgment, G. W. had materials within him to have made a great man.

ART. VII. *A Dictionary of Painters, from the Revival of the Art to the present Period: by the Rev. M. Pilkington, A. M. A New Edition, with considerable Alterations, Additions, an Appendix, and an Index. By Henry Fuseli, R. A.* 4to. pp. 711. 2l. 2s. Johnson, Faulder, &c. &c. 1805.

THE first edition of this dictionary was published in 1770, and its reception was not very favourable. Although

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* Some things in the Appendix might as well have been omitted; particularly a most virulent and ill-written Satire, in imitation of the first Satire of Juvenal.

much was due to the compiler, on the score of indefatigable reading, and in general, of judicious selection, it could not fail to be objected by artists and connoisseurs, that it was after all, a compilation from books only, being in scarcely any instance, enlivened by a remark from actual observation. Yet in the process of time, as no work of a similar kind made its appearance, Mr. Pilkington's labours began to be regarded in a more favourable point of view. It was allowed that, although he had not seen the works of the painters whose characters he drew, yet he had the judgment to profit by the best possible sources of information, and had from a very great variety of French, Italian, and Dutch authors, selected such scattered notices and occasional remarks, as formed upon the whole, a mass of criticism almost always just, and often profound. Collections of pictures likewise began to be visited more frequently, as well as formed at great expence, by the English nobility and gentry; the progress of our Academy, and the lectures of its incomparable President, increased the ardour of public taste, and many who purposed to turn their studies to the history and biography of the Art, found in Pilkington the outlines at least of what they wished to trace to greater extent. In consequence of this the dictionary became scarce, and where a copy occurred, it was sold at a very high price. In 1798, a second edition appeared, which was merely a reprint, with some additions from lord Orford, but nothing was done to improve the original work, yet with all these disadvantage, it soon became "out of print," when the proprietors, with equal spirit and sense, determined to request Mr. Fuseli's aid in reviewing and correcting the whole.

This he has contributed in a manner that does much honour to his taste and knowledge of the art. The new articles are very considerable in number and value: many others have been re-written, and in other cases, where the original article holds its place, Mr. F. has, in the notes, rectified the opinion of the former editor, or suggested a more just criterion of merit, from actual observation. His professed object in every alteration was, "to establish the real character of the artist's style, to discriminate its different periods and followers, to fix praise and censure on its proper object, and to relieve the reader's patience." For all this, although we have not usually been admirers of Mr. Fuseli's pencil, we think him eminently qualified. In the course of his long travels and studies, he has visited all the celebrated collections, and is well known to possess a share of classical learning and taste which has rarely fallen to the lot of his brethren.

We cannot perhaps select a finer, or fairer specimen of Mr.

Fuſeli's ſtyle and ſentiments, than is contained in the following life of

"*Michael Angelo Bonaruoti, Painter, Sculptor, Architect. Died* 1564, *aged* 90.—Michael Angelo, or Michelangiolo Bonaruoti, the great reſtorer of epic deſign, was born at Caſtel Capreſe, in Tuſcany, in 1474; became the pupil of Domenico Ghirlandaio, and from him entered the garden, or ſchool, opened by Lorenzo de' Medici, for the ſtudents of deſign and ſculpture; and at his very onſet gave ſuch ſpecimens of genius, that his fellow ſcholar Torregiani, whether provoked by envy, or the intolerance of ſuperiority, ſhattered, with a blow of his fiſt, the cartilage of his rival's noſe, and left him to bear the mark for life.

"It is not the deſign of this work to conſider Michelangiolo as a ſculptor, though ſculpture was his primary purſuit, the love of which he ſaid he had ſucked in with his milk; and to which his attachment was ſuch, that it was only with reluctance he entered on the enterprize of the immortal works which he has left in painting. Of a genius who ſucceeded beyond rivalſhip in whatever he undertook, it is difficult to fix the principal ſphere; but it appears to be inconteſtible, that, however great the loſs in ſuch a caſe might have been to either art, painting would have ſuffered more if deprived of his powers, than even ſculpture. In ſculpture we poſſeſs the reliques of the antique, works that more than rival his. But what is there in painting that could compenſate for the loſs of the Siſtine chapel?

"His firſt great work was the deſign ſo much celebrated under the name of the Cartoon of Piſa, begun in competition with Lionardo da Vinci, for the great ſaloon of the public palace at Florence. This work, which repreſented a number of ſoldiers bathing, and on a ſudden attack, leaping or ruſhing forward to arm and defend themſelves, was the reſult and the application of his anatomical labours; motion perſonified, the active diſplay of bone and muſcle in every poſſible contraſt. It was finiſhed at intervals, but prevented from being executed in freſco by the turbulence of the times; and tradition brands the name of Baccio Bandinelli with its deſtruction, not, however, before it had laid the foundation of that ſtyle which diſtinguiſhed the ſucceeding epoch of Florentine art.

"Unable to reſiſt the peremptory commands of Julio II. Michelangiolo now proceeded to paint the ſeries of freſcoes which occupy the cieling and the arches of the chapel of Sixtus IV. Their ſubject, in various hiſtoric compartments and ſingle figures, is Theocracy, or the Empire of Religion, the Origin of the Human Race, and its Progreſs to Society. This work, which, though his firſt eſſay in freſco, diſplays with the bloom, the full maturity of his powers in execution and conception, perhaps the only work which might with confidence be oppoſed to the moſt

celebrated monumental works of the ancients whoſe extent and degree of perfection might alone have occupied a whole laborious life; this immortal work he completed, to ſatisfy the impetuoſity of his patron, within a period of time almoſt fabulous to relate.

"The interval during the pontificates of Leo X. Adrian VI. and Clemente VII. Michelangiolo employed in ſculpture. Clemente had conceived the idea of employing him in two large pictures, the Fall of the Angels, over the door, and the Laſt Judgment, on the oppoſite ſide, over the altar of the Siſtine chapel: the times prevented, and death intercepted the execution of the plan. It was reſumed in part by Paul III. who, ſoon after his acceſſion, in a viſit which he paid the artiſt in perſon, attended by ten Cardinals, prevailed on him to undertake the altar-piece, or rather to fill the enormous façade of the chapel, above the altar, with the immenſe compoſition of the Laſt Judgment. This, if we follow Vaſari, he muſt have accompliſhed in leſs than ſeven years; for Paul III. entered the Pontificate the 25th of September, 1534, and Michelangiolo exhibited his freſco to the public in 1541.

"The laſt public labour of M. Angelo was in the oppoſite chapel, called the Paulina, from its founder, Paul III. and built by Antonio da Sangallo. The ſubjects which he choſe were the Converſion of St. Paul, and the Crucifixion of St. Peter; they may be conſidered as the languid remains of his powers, and the dotage of genius.

"That Michelangiolo called oil-painting the art of females and of idlers, is well known; and the idea of his ever having practiſed it, is now reduced to the ſolitary evidence of one picture; ſince even that, which he painted for Angelo Doni, now in the Tribuna at Florence, and hitherto conſidered as an indiſputable ſpecimen of his painting in oil, has been adjudged by Lanzi to diſtemper. The Leda for the Duke of Ferrara, was painted in diſtemper. Neither the Parcæ in the Pitti Palace, nor the David and Goliah in the Louvre, have ever been conſidered as genuine; the laſt is probably the work of Sebaſtian del Piombo, who delighted in painting on ſtone or ſlate. The two Nunciate, altar-pieces in St. John Lateran, and the church Della Pace, are the works of Marcello Venuſti, a Mantuan, who likewiſe painted the celebrated copy of the Laſt Judgment at Naples, for Cardinal Farneſe. Venus receiving the careſſes of Amor, and the Samaritan Woman, were painted from his cartoons, and by his own choice, by Jacopo da Pontormo. Bat. Franco coloured the Ganymede in oil, and Julio Clovio, in miniature; all the cabinet pieces frequent in private collections, and in frequent repetitions, ſuch as the two Nunciate, Chriſt in the Lap of his Mother, Chriſt in the Garden, Chriſt on the Croſs, &c. &c. are copies from his cartoons or deſigns.

"Of Michelangiolo it is difficult to decide, who have underſtood leſs, his encomiaſts or his critics, though both rightly agree

agree in dating from him an epoch, those of the establishment, these of the subversion of art.

"Sublimity of conception, grandeur of form, and breadth of manner, are the elements of Michelangiolo's style: by these principles he selected or rejected the objects of imitation. As painter, as sculptor, as architect, he attempted, and above any other man succeeded, to unite magnificence of plan, and endless variety of subordinate parts, with the utmost simplicity and breadth. His line is uniformly grand. Character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty; the hump of his dwarf is impressed with dignity; his women are moulds of generation; his infants teem with the man; his men are a race of giants. This is the 'Terribil Via' hinted at by Agostino Carracci. To give the most perfect ease to the most perplexing difficulty, was the exclusive power of Michelangiolo. He is the inventor of Epic painting in the sublime compartments of the Sistine chapel. He has personified motion in the groups of the Cartoon of Pisa; embodied sentiment on the monuments of St. Lorenzo; unravelled the features of meditation in his Prophets and Sibyls; and, in the Last Judgment, with every attitude that varies the human body, traced the master-trait of every passion that sways the human heart. Neither as painter or sculptor he ever submitted to copy an individual, Julio II. only excepted, and in him he represented the reigning passion rather than the man. In painting he contented himself with a negative colour, and, as the painter of mankind, rejected all meretricious ornament. The fabric of St. Peter, scattered into infinity of jarring parts by his predecessors, he concentrated, suspended the cupola, and to the most complex gave the air of the most simple of edifices. Such, take him all in all, was Michelangiolo, the salt of art: sometimes he, no doubt, had moments, and perhaps periods of dereliction, deviated into manner, or perplexed the grandeur of his forms with futile and ostentatious anatomy: both met with herds of copyists, and it has been his fate to have been and still to be censured for their folly. F." P. 62.

To this we shall add a shorter article, but not less replete with original thinking.

"*Albert Durer. History, Landscape, Portrait. Died* 1528, *aged* 57.—This memorable artist was born at Nuremberg, in 1471,

* "Sandrart, De Piles, and the Chronological Tables, agree in fixing the birth of Albert Durer in 1471, and his death in 1528,

1471, and was a disciple of Michael Wolgemuth, with whom he continued for three years.

"He seems to have had a general capacity, not only for every branch of his art, but for every science that stood in some relation with it. He was perhaps the best engraver of his time. He wrote treatises on proportion, perspective, geometry, civil and military architecture. He was a man of extreme ingenuity, without being a genius. He studied, and as far as his penetration reached, established certain proportions of the human frame, but he did not invent or compose a permanent standard of style. Every work of his is a proof that he wanted the power of imitation, of concluding from what he saw, to what he did not see, that he copied rather than imitated the forms of individuals, and tacked deformity and meagerness to fulness and sometimes to beauty. Such is his design. In composition, copious without taste, anxiously precise in parts, and unmindful of the whole, he has rather shewn us what to avoid than what to follow. In conception he sometimes had a glimpse of the sublime, but it was only a glimpse. Such is the expressive attitude of his Christ in the garden, and the figure of Melancholy as the Mother of Invention. His Knight attended by Death and the Fiend, is more capricious than terrible, and his Adam and Eve are two common models, hemmed in by rocks. If he approached genius in any part of the art, it was in colour. His colour went beyond his age, and in easel pictures, as far excelled the oil-colour of Raphael for juice, and breadth, and handling, as Raphael excels him in every other quality. His drapery is broad, though much too angular, and rather snapt than folded. Albert is called the father of the German school, and if numerous copyists of his faults can confer that honour, he was. That the exportation of his works to Italy should have effected a temporary change in the principles of some Tuscan artists, in Andrea del Sarto and Jacopo da Pontormo, who had studied Michelangiolo, is a fact, which proves that minds at certain periods may be as subject to epidemic influence, as bodies. F." P. 168.

1528, at the age of 57; but the authors of the Abrégé de la Vie des Peintres first, and after them Mr. Descamps, a much later writer, agree unaccountably in a palpable mistake; for, they say he was born in 1470, and died in 1528, at the age of 57, which cannot be fact; because 57, added to 1470 makes only 1527, yet they allow that he died in 1528, aged 57.

"It is such a mistake as might be excusable in the authors of the Abrégé, who wrote first; but a subsequent writer, who negligently overlooks such a mistake, and adopts it, cannot appear as critically attentive as he ought to have been from a respect to the public, and to his own credit." P. 167.

In

In correcting the mistaken, because often second-hand opinions of the old work, Mr. Fuseli has uniformly paid much attention to the real character of the artist. Of this we might give abundance of examples, but it cannot be necessary to be prolix in our extracts from a work which will soon probably be in general circulation. Of lesser instances, we may notice, that where Pilkington in the life of Gaspar de Crayer, says, "he had somewhat less fire in his composition than Rubens, but his design is frequently more correct," Mr. Fuseli subjoins, "Let not this high strain of commendation seduce the reader to imagine that Crayer was a painter of the same rank with Rubens. If he was more equal, the reason lay in his inferiority. Rubens had the flights, the falls, and the neglects of genius. Crayer steered a middle course, and preserved dignity by caution." When it is remarked that Denner finnished some portraits so minutely, that even the pores of the skin are visible. Mr. Fuseli adds, that "Denner was born to be a fac-similist, not a painter. With the most anxious transcription of parts, he missed the whole, and that air of life which is the result of imitation." In the article of Holbein, Mr. Pilkington gives the Abbe du Bos's remarks on the altar piece at Basle, painted by Holbein, and endeavours to answer them. Mr. Fuseli's note upon this is,

"Mr. Pilkington disputes about a golden tooth: there is no altar piece of Holbein at Basle: an admirable figure of a dead man, not indeed of a Saviour, painted on pannel, is preserved there in the public library, and has been miserably engraved by Mechel, who has likewise given a series of engravings from the original designs of our Saviour's passion, formerly in the possession of Rubens, now in that of W. Y. Ottley. From these, and the celebrated death's-dance, chiefly known from the wood-prints published by Frellon at Lyons, we ought to form our estimate of Holbein's historic powers, which he had no opportunity of shewing in England. Holbein's title to this death's-dance would not have been called in question, had the ingenious author of the dissertation written on that subject, been acquainted with the German edition. It is likewise to be observed, that the death's-dance at Basle, engraved by Matthew Merian, is a work much older than Holbein's, perhaps of the time of our Henry IV. and towards the end of the sixteenth century, has been retouched by Hugh Glauber."

The article of Rembrandt, written by Pilkington, is long and well-compiled, but totally eclipsed by the following brilliant eulogy which Mr. Fuseli has subjoined in a note.

"Rembrandt Van Ryn was a meteor in art. Disdaining to acknow-

knowledge the uſual laws of admiſſion to the temple of fame, he boldly forged his own keys, entered and took poſſeſſion of a moſt conſpicuous place by his own power. He was undoubtedly a genius of the firſt claſs in whatever is not immediately related to form or taſte. In ſpite of the moſt portentous deformity, and without conſidering the ſpell of his chiaro-ſcuro, ſuch were his powers of nature, ſuch the grandeur, pathos, or ſimplicity of his compoſition, from the moſt elevated or extenſive arrangement to the meaneſt or moſt homely, that the moſt untutored and the beſt cultivated eye, plain common ſenſe and the moſt refined ſenſibility, dwell on them equally enthralled. Shakeſpeare alone excepted, no one combined with ſo much tranſcendent excellence ſo many in all other men unpardonable faults, and reconciled us to them. He poſſeſſed the full empire of light and ſhade, and of all the tints that float between them. He tinged his pencil with equal ſucceſs in the cool of dawn, in the noon-tide ray, in the vivid flaſh, in evaneſcent twilight, and rendered darkneſs viſible. Though made to bend a ſtedfaſt eye on the bolder phænomena of nature, yet he knew how to follow her into the calmeſt abodes, gave intereſt to inſipidity or baldneſs, and plucked a flower in every deſart. Few like Rembrandt knew to improve an accident into beauty, or give importance to a trifle. If ever he had a maſter he had no followers; Holland was not made to comprehend his power: the ſucceeding ſchool conſiſted of colouriſts content to tip the cottage, the hamlet, the boor, the ale-pot, the ſhambles, and the haze of winter, with orient hues, or the glow of ſetting ſummer ſuns. F." P. 435.

The reader will be gratified with criticiſms equally ſtriking and original on Tintoretto, Rubens, Raffaello, Titian, and Domenichino. On theſe great maſters Mr. F. has collected his whole force of ſtyle, which is rich, various, and in uniſon with the ſubject. Sometimes, indeed, it appears harſh, the idioms unuſual, and the ſearch for novelty too obvious, yet we know not any writer of late years who has enriched pictorial criticiſm with terms more happily and ſtrikingly appropriate.

In noticing modern artiſts, particularly thoſe of our own country, Mr. Fuſeli, we ſuſpect, will be found to differ from many of their ſurviving admirers, and we ſhall not conceal, that in ſome reſpects, we have been accuſtomed to hold a more favourable opinion. We ſhall, however, without farther comment, extract his articles of Gainſborough, Mortimer, and Romney.

" ——— *Gainſborough. Landſcape,* * *Portrait. Died* 1788, *aged* 61.—He was born in 1727, and very early diſcovered

* " Neither the limits nor the deſign of this work permitted the

diſcovered a propenſity to painting. Nature was his teacher, and the woods of Suffolk his academy. Here he would paſs in ſolitude his mornings, in making a ſketch of an antiquated tree, a marſhy brook, a few cattle, a ſhepherd and his flock, or any other accidental objects that were preſented. From delineation he got to colouring; and after painting ſeveral landſcapes from the age of ten to twelve, he quitted Sudbury (his native place), and came to London, where he commenced portrait-painter. His portraits will paſs to futurity with a reputation equal to that which follows the pictures of Vandyck; and his landſcapes will eſtabliſh his name on the record of the fine arts with honours ſuch as never before attended a native of this iſle. Theſe ſubjects he painted with a faithful adherence to nature; and it is to be noticed, that they are more in approach to the landſcapes of Rubens than to thoſe of any other maſter. At the ſame time we muſt remark, his trees, fore-ground, and figures, have more force and ſpirit: and we may add, the brilliancy of Claude, and the ſimplicity of Ruyſdael, appear combined in Mr. Gainſborough's romantic ſcenes. While we lament him as an artiſt, let us not paſs over thoſe virtues which were an honour to human nature, that generous heart, whoſe ſtrongeſt propenſities were to relieve the genuine claims of poverty. If he ſelected, for the exerciſe of his pencil, an infant from a cottage, all the tenants of the humble roof generally participated in the profits of the picture; and ſome of them frequently found in his habitation a permanent abode. His liberality was not confined to this alone: needy relatives and unfortunate friends were further incumbrances on a ſpirit that could not deny; and owing to this generoſity of temper, that affluence was not left to his family which ſo much merit might promiſe, and ſuch real worth deſerve." P. 206.

"*John Hamilton Mortimer. Hiſtory, Landſcape, Portrait, &c. Died* 1779, *aged* 38.—Mortimer was born at Eaſt-bourne in the county of Suſſex. He learned to paint under Hudſon, and to draw at the Duke of Richmond's gallery. He painted at a very early period a large picture of the Converſion of the Britons by St. Paul, which is now placed over the altar at the church of Chipping-Wycombe. He lived partly in London, partly at

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the inſertion of the prolix extract tacked to his life, by the writer of the Supplement. The diſcourſes of Reynolds are, or ought to be, in the hands of every ſtudent or dilettante of this country. Of the account itſelf not a word has been altered, though it be ſcarcely 'on this ſide of idolatry.' Poſterity will decide whether the name of Gainſborough deſerves to be ranked with thoſe of Vandyck, Rubens, and Claude, in portrait and in landſcape. F."

Ayleſbury,

Ayleſbury, in Bucks, employed in painting or etching his deſigns, but died in the vigour of life.

" In the prolix account of Mortimer, as an artiſt and a man, inſerted in the Supplement to the former edition of this work, it is ſaid that 'His knowledge of anatomy was ſuch, that at any time, 'to amuſe his friends, he would draw with a common pen and ink, 'and with the moſt critical exactneſs, the human ſkeleton in any 'attitude; and afterwards with a different coloured ink, clothe 'it with muſcles; and that every object in nature impreſſed itſelf ſo ſtrongly on his imagination, that he never uſed nor had 'occaſion for an archetype, and that he rivalled nature in every 'department of imitation from his imagination only.' The ſame writer further adds, that 'he formed himſelf on the antique, 'and that by a judicious union of its ideal with his obſervations on living nature, he gave ſuch nobleneſs, truth, and inexhauſtible vivacity to the countenances of his figures, that in 'all his numerous paintings and drawings there never appeared 'two that were not different.'

" If this ſtrain of aſſertions would be ſcarcely allowable were it applied to the powers of Raphael, or Michelangiolo himſelf, it muſt provoke our merriment or indignation, to find it laviſhed on capacities far inferior to thoſe of Pietro Teſta or Salvator Roſa. It is difficult to ſay what He would have excelled in at a more advanced period, who was unrivalled in nothing at the 'meridian of his powers.' The ſtyle of Mortimer's deſign was neither ideal, nor that of genial [general?] nature, though he was not deficient in anatomical knowledge, and had ſtudied or at leaſt copied the antique. On his colour no encomiaſt of his ever choſe to dwell long: and if it be allowed ſomething of a negative character, it is ſurely as much as it can pretend to. The verſatility which he poſſeſſed is ſeldom a companion of genius, nor will it ſcreen him from the imputation of manner. He grouped rather than compoſed, and from any claim to expreſſion, the heads which he etched on a conſiderable ſcale, of ſome of Shakeſpeare's moſt celebrated characters, muſt exclude him whilſt they laſt. Mortimer was the Hayman 'riformato' of his day. F." P. 350.

" *George Romney. Portrait, Hiſtory. Died* 1802, *aged* 68.—George Romney, who for a conſiderable time engroſſed much of public attention in this metropolis as a portrait-painter, was the ſon of a cabinet-maker at Dalton, in the county of Lancaſter; where, after a long ſtruggle with neceſſity and unfavourable circumſtances, he at laſt gave way to his favourite paſſion, and commenced painter. His own talent and obſtinate perſeverance, more than the random leſſons of the dauber to whom he had been bound, procured him in time that ſucceſs in the country which encouraged him to try his fortune in London, where he ſettled in 1762, and entered on a courſe of promiſcuous practice in hiſtory and portrait.

" In 1764 he went to Paris, and after an interval of ſome years, viſited

viſited Italy in company with Ozias Humphrey, one of the moſt eminent miniature-painters of the time. His reſidence at Rome was diſtinguiſhed by aſſiduous and ſolitary ſtudy, and at his return he ſeemed inclined to devote himſelf entirely to hiſtoric painting; but the opinion of his friends, his own fears, and the taſte of the public, ſoon determined him to abandon that purſuit, and the unprofitable viſions of Michelangiolo and Shakſpeare ſoon gave way to the more ſubſtantial allurements of portrait, his rooms were now thronged with Nobles, Squires, Miniſters, the Elegantes, the Belles and Literati of the day, and he divided the tributes of faſhion with Gainſborough and Reynolds: hiſtory, if not abſolutely abandoned was reſerved for that diſtant moment when ſatiety of gain ſhould yield to the pure deſire of glory, a moment which never came. Exhauſted by a long courſe of obſtinate application, reduced to unavailing wiſhes, weak and opulent, he retired to Kendal in 1799, and died in a ſtate of languor at the cloſe of the year 1802.

"To Romney as a portrait-painter the public have bore [borne] ample teſtimony; he was made for the times and the times for him. If he had not genius to lead, he had too much originality to follow, and whenever he choſe was nearer to the firſt than to the laſt of his competitors. Practice had given him a rapidity of execution, and nature an eye ſufficiently juſt for form and not ungenial for colour. His women have often *naivété*, ſometimes elegance with an artleſs bloom and freſhneſs of tint. His men in general have more ſpirit than dignity, and more of pretence than reality of character. When he attempts to produce effects by oppoſition of colour without decided maſſes of light and ſhade, he is not always happy in the balance, he becomes livid without freſhneſs, and foxy without glow. Thoſe who wiſh to form an idea of his hiſtoric powers may conſult the pictures of the Storm from the Tempeſt, the Caſſandra from Troilus and Creſſida, and the Infant-Shakſpeare of the Boydell gallery. Romney, as artiſt and as man, is entitled to commendation and eſteem, but his life furniſhes a ſignal proof of the futility of the idea that genius is of a paſſive quality, and may be laid by or taken up as a man pleaſes. F." P. 464.

Theſe articles, whatever be their merit as criticiſms, afford us occaſion to remark that there is but little *life* in them. This, indeed, is a very general defect in the original work, where, for example, a painter excelled as an engraver, which was the caſe with not a few, it ought to have been part of the author's plan to notice that more particularly. A few have united poetry and painting, as Salvator, but of this we have no memorandum. Vermander, if we miſtake not, was another, but we do not find an account of him in either character, in this volume. Raffaello and Michael Angelo wrote ſonnets.—But perhaps our objection may appear trivial, and we

we are certainly little diſpoſed to urge it in the caſe of an undertaking which Mr. Fuſeli has performed, in other reſpects, ſo much to the credit of his talents and profeſſion. In a future edition, however, we hope he may advance this Dictionary to a higher ſtate of comprehenſive uſefulneſs, and he will therefore excuſe our pointing out a few omiſſions and a few errors. Among the omiſſions are the names of Aikman, Angelis, Baſſan, Boit, Dorigny, Jameſon, Laniere, Marot and ſome others; among the errors, one is a reference from Lambert Lombard to Suavis, and when we come to Suavis, a reference back again to Lambert Lombard: the alphabetical order is likewiſe in a few places not ſtrictly followed, which perhaps may be the fault of the printer. Upon the whole, the edition is highly improved, and being among the rare productions of an artiſt's pen, may be conſidered as an important addition to the library of every connoiſſeur, and patron of the arts.

ART. VIII. *A new Treatiſe on the Uſe of the Globes; or a Philoſophical View of the Earth and Heavens: comprehending an Account of the Figure, Magnitude, and Motion of the Earth; with the Natural Changes on its Surface, cauſed by Floods, Earthquakes, &c. Together with the Elementary Principles of Meteorology, and Aſtronomy; the Theory of the Tides, &c. Preceded by an extenſive Selection of Aſtronomical and other Definitions; and illuſtrated by a great Variety of Problems, Queſtions for the Examination of the Student, &c. Deſigned for the Inſtruction of Youth. By Thomas Keith, Private Teacher of the Mathematics and Geography.* 12mo. 6s. bound. pp. 355, with Plates. The Author, Longman and Co. and Law. 1805.

THE author of the work before us is already well known from various publications which he has written for the inſtruction of youth. The laſt was a *treatiſe on plane and ſpherical Trigonometry*, of which we gave a circumſtantial account, in our Review for May 1804, page 489, &c. The preſent performance is divided into *Four Parts*; the plan, arrangement, and execution of which, are eſſentially different from any other treatiſe that has hitherto come under our inſpection.

PART I, is ſubdivided into *Ten Chapters*, of which the *firſt* contains a great variety of definitions, which are well ſelected

ſelected and clearly expreſſed, and no definition ſeems to be omitted, that can in the leaſt tend to illuſtrate the ſcientifical principles of Aſtronomy or Geography.

Among theſe definitions we meet with ſeveral uſeful notes, and ſome mathematical calculations; together with a complete liſt of the conſtellations, and an hiſtorical account of their origin. The *Second Chapter* treats on the general properties of matter, and the laws of motion, in which the author has ſhown how one body may be made to revolve round another body as a centre; this will give the young ſtudent an idea, in what manner the earth and planets move round the ſun, the moon round the earth, &c. The *Third Chapter* treats on the figure and magnitude of the earth; the *Fourth* on its diurnal and annual motion; the *Fifth* on the origin of ſprings and rivers, and on the ſaltneſs of the ſea; the *Sixth* on the flux and reflux of the tides: each of theſe chapters is illuſtrated by notes, in which are introduced ſeveral explanatory arithmetical and geometrical calculations. The *Seventh Chapter* contains an account of the natural changes, which the earth has undergone by mountains, floods, volcanoes, and earthquakes, with an hiſtorical account of ſeveral of them; the *Eighth* compriſes a ſhort account of the different theories of the earth, ſuch as Burnet's, Woodward's, Whiſton's, Buffon's, &c. in which the author has given ſeveral ſhort and appoſite notes, ſhewing the inſufficiency of any of the theories, to account for the preſervation of mankind, and the different animals, during the flood, without the particular protection of the *Divine Power:* The *Ninth* chapter comprehends an account of the atmoſphere, air, winds, and hurricanes; the *Tenth* treats on meteorology, in which, among other things, the theory of the rainbow is very clearly explained.

PART II, comprehending the elementary principles of Aſtronomy, is divided into *Two Chapters*. The *Firſt* contains an account of the ſolar ſyſtem. Here the diſtances of the planets from the ſun, their magnitude, &c. are all calculated in notes, and ſuch of the calculations as we have examined, appear to have been performed with care. Theſe calculations will be a valuable acquiſition to the inquiſitive ſtudent. The *Second Chapter* treats on the nature of comets, the elongations, ſtationary and retrograde appearances of the planets; on the fixed ſtars, the eclipſes of the ſun and moon, &c.

PART III, is wholly filled with problems on the terreſtrial and celeſtial globes, of which the number is much greater than we remember to have ſeen in any other work.

Theſe problems, though rendered plain and eaſy by the ſeveral rules which the author has given, are not of that trifling kind which we meet with in the generality of ſchool-books, and the exerciſes on each problem are numerous, and well adapted to the different caſes.

PART IV, contains a promiſcuous collection of examples exerciſing all the problems on the globes: a collection of queſtions deſigned as an aſſiſtance to the tutor, in the examination of the ſcholar, and a table of the latitudes and longitudes of the principal places in the world. The queſtions for the examination of the ſcholar, will be found to be highly uſeful; and it would be of great benefit to young ſtudents, were the ſubſtance of all elementary books of ſcience abſtracted in a ſimilar manner.

We have given a complete analyſis of this volume, becauſe it comprehends a great quantity of valuable matter in a ſmall compaſs. Had the author printed the work on a larger type, with a wide margin, he might have extended it to a large octavo volume: but his principal object ſeems to have been to render it generally uſeful in ſchools, and we think it cannot fail to anſwer the purpoſes for which it is deſigned.

ART. IX. *Occaſional Diſcourſes on various Subjects, with Copious Annotations. By Richard Munkhouſe, D. D. of Queen's College, Oxford; and Miniſter of St. John Baptiſt's Church, Wakefield.* In Three Volumes, 8vo. 1l. 4s. Longman, &c. 1805.

AN extenſive liſt of ſubſcribers, if it proves little as to the critical eſtimation of a work, proves much as to the perſonal character of the author, and ſeldom do we ſee a teſtimony of this kind bearing more weight than in the preſent inſtance. Dr. Munkhouſe's ſubſcribers are not only numerous but reſpectable, and the manner in which he teſtifies his gratitude to them, is alſo honourable to him. Of the diſcourſes, which are only twenty-ſix in number, many have been publiſhed before, and may be found, particularly characterized, by conſulting the general index to the Britiſh Critic. Dr. M. is fond of dedications, or thinks that others are, for he has given a ſeparate dedication to each of his diſcourſes, and two to the fourteenth. Among the perſons to whom theſe brief euſogies are addreſſed, we find the

names

names of Mr. Wilberforce, Mr. Pitt, the Archbiſhop of York, Prince William of Glouceſter, Lord Lowther, Mr. George Roſe, Mr. Windham, Sir William Scott, Lord Eldon, Lord Sidmouth, and Lord Darnley, beſides many other leſs exalted perſons. This method reſembles that which we have ſeen ſometimes in books containing many plates, where every plate was inſcribed to ſome particular patron. We mention it here, without deſigning either to praiſe or cenſure the plan, but merely to point out what appears a little new. In one inſtance, the dedication is made to a perſon deceaſed, (John Savage, Eſq.) and is followed by a ſhort memoir of his life and character. Mr. S. died, May 13, 1804, in his 89th year, at his houſe in Brompton Grove, near Knightſbridge. He was a native of Bermuda, and afterwards ſettled at Charles-town, in South Carolina; where having acquired a handſome independence, he retired to England, a little before the American war, and remained here to his death, loved and honoured for his benevolence, piety, and many virtues. Such a memoir, which cannot but be diſintereſted, does honour to the publiſher of it, no leſs than to the ſubject.

The diſcourſes of Dr. Munkhouſe, are amply accompanied by notes, which is the reaſon why not more than eight or ten appear in any one volume. The ſubjects are chiefly of a public nature, for faſts, thankſgivings, meetings of volunteers, &c. or before particular ſocieties. In all of them it appears perfectly evident, that the author is a faithful ſon of the church, a loyal ſubject to the king, a patriotic lover of his country, her laws, liberty and conſtitution; a friend to every benevolent inſtitution, and an enemy to tyranny, and cruelty, in all ſhapes. With ſuch qualities, frequently manifeſted by uſeful publications, it is not any wonder that he ſhould obtain extenſive patronage. Nor are theſe qualities all that his volumes announce. They prove him alſo to be a diligent and obſerving reader; and a writer, if not of diſtinguiſhed eloquence, yet undoubtedly of good ſenſe, ſound principles, and well-directed application. It is not, perhaps, very important whence we take our ſpecimen, in volumes ſo uniformly well-deſigned. We ſhall only avoid thoſe from which we may have taken paſſages before. The preface indeed, excites our curioſity, reſpecting a profeſſion called *Gregoriſm*, of which it has not been our lot to hear before. It ſays, "of Freemaſonry, many and eloquent have been the panegyrics: of *Gregoriſm* not a few; they are ſiſter ſocieties, no leſs upright and amiable in their principles, than venerable for their antiquity," (p. xxiii.) Of Free-

masons, who has not heard? Of *Gregorians* (for so they are called) the same question cannot surely be asked. Dr. M. has two discourses preached before them *, but in both we seek in vain for any account of the present state of the society, or even of the origin of its name. Concerning its history, though he presumes it to be ancient, the preacher confesses that no information can be had.

"From these reflections I pass to the subject of that ancient and honourable Society, the anniversary of which we are this day assembled to commemorate. How shall we account for the darkness that is spread over the early periods of its history? Or to what shall we attribute the slender influence of its charms among a people so highly extolled for their philanthropy—so prone to acts of kindness and beneficence? Is it not surprising, that an Institution which professes to strengthen the bonds of brotherly affection, to supply the wants, and to make light the burden, of adversity, should be so little known, and its blessings so very partially distributed?

"If it be objected, that the genius, the precepts and promises, of the gospel are of themselves sufficiently incentive to works of kindness and charity, without any collateral aid from Gregorism, or any similar Institution, and that it is therefore unimportant and superfluous, I for the present, content myself with alleging the expediency, notwithstanding, of sometimes contracting the current of benevolence into a narrower channel, in order thereby to increase its energy, and magnify its effects. We are commanded, it is true, to do good to all men; but this command, we must remember, is liable to certain evangelical regulations and restrictions, to a consideration of which I might appeal, and submit to the result the decision of the argument. Whether then we investigate its *nature*, or contemplate its *antiquity*, we cannot but wonder that such real excellence, so much accompanying dignity at the same time and simplicity, should have failed to recommend it to a more general acquaintance with the noble, the generous, and humane; or that this venerable Order should, at intervals, have possibly subsisted in the world for many ages, without leaving behind it (so far as we know) any sensible tokens of its varying state and progress; any authentic evidence of its high origin!

"We have indeed seen a sister-society industriously traced (in its operative quality at least) from age to age, and existing in every climate from the period of creation to the present hour. Its records are closely interwoven with the annals of holy writ; and its traditions must be allowed to assume an air of soberness and authenticity. If, amid the silence that prevails on the subject of Gregorism, we have to regret the darkness in which much of its history is absolutely involved, we may however securely felicitate ourselves on this, that it is not rendered ludicrous by

* The 10th, and the 18th.

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the minute and laboured details of an intricate narrative, nor fondly perplexed by the busy meddlings of vague and fanciful conjectures—such, for instance, as commonly accompany the fabulous histories of the primeval establishments of the earth. All that we are enabled to collect at this day, concerning the probable era of our venerable Order, is to be sought for in its mystic symbols; in that curious display of hieroglyphic learning, which, amid the revolutions of time and the wreck of ages, has descended to us. These emblems indeed, it is to be apprehended, have undergone material modifications. They may not, I grant, have been faithfully derived from the very period of the Institution; whilst it is obvious to remark, that some of them are coeval with time itself, and all may boast of antediluvian antiquity.

"It is less difficult to ascertain its *nature*. To this, the object which it has in view, and the wisdom of its constitutional laws, respectively bear witness. We know that, wherever it exists within our own observation, its benign tendency and salutary effects are eminently conspicuous. And who can tell? GREGORIANS *may* have been incorporated, they *may* have flourished as a Society, and diffused comfort and happiness in countries, the present inhabitants of which are unconscious even that such an Institution now is, or ever did exist among men. They may have relieved the wants, and gladdened the hearts, of myriads, in climes far removed from each other as is the rising from the setting sun.

"Is it not then for us, my brethren, to rejoice—surely it is for me, more especially, to congratulate myself on the pleasing prospect of being in any measure instrumental in *reanimating* (if I may be allowed the expression) *the ashes* of expiring Gregorism?" Vol. II. p. 54.

If *Gregorism* be really so good a thing, we ought to know more of its rules, and whatever can be known; and we confess that our curiosity has been excited, more than gratified, by the notices here given. In the other sermon on the subject, the antiquity of *Gregorism* is asserted; and some published resolutions of the Wakefield *Gregorians* are given; but whether there be another lodge, or chapter of them in the world, or when or where there ever was, we are totally uninformed. The author is a Free-mason, as well as a Gregorian, and has a sermon in favour of that fraternity also, which we long ago noticed.

To the numerous friends by whom these discourses have been patronized, we trust they will be acceptable, for the merits we have mentioned. That they are calculated for general admiration, or likely to rival the popularity of a few which we could mention, is more than we can undertake to assert.

ART. X. *An Eſſay on the Entropeon, or Inverſion of the Eye-lids. By Philip Crampton, M. D. Member of the Royal College of Surgeons in Ireland, Aſſiſtant Surgeon to the Weſtmoreland Lock Hoſpital, and one of the Surgeons to the County of Dublin Infirmary.* 8vo. 75 pp. with two plates. 2s. 6d. Carpenter. 1805.

THE author of this Eſſay points out very clearly the fallacy of the old theory of this diſtemper, and thence accounts for the bad ſucceſs of the operations which are uſually recommended to remedy it. He then endeavours to eſtabliſh a different theory, and deſcribes a new operation, conformable to it, which in three inſtances has been crowned with ſucceſs.

The ancient writers uniformly attributed the inverſion of the eye-lids to an exceſs of humidity, and relaxation of the ſkin; this explanation has been regularly copied by their ſucceſſors. But Mr. Crampton very judiciouſly remarks, that the ſkin of the eye-lids is quite looſe to allow them to open and ſhut with facility. The eye-laſhes are therefore not preſerved in their proper direction by the tenſion of the ſkin, and conſequently cannot be inverted by its relaxation.

Mr. Benjamin Bell, ſomething aware of the inſufficiency of this cauſe, ſuppoſes that there is likewiſe a "contraction of ſome of the fibres of the *orbicularis*." This muſcle we can contract at pleaſure; and any one who pleaſes may try, and he will ſoon be convinced, that with whatever force he ſhuts his eyes, he will never invert his eye-lids. Mr. Ware is equally unſucceſsful in attempting to improve upon the old theory. For he adds to the contraction of the *orbicularis*, the relaxation of the *levator palpebræ*, as the cauſe of the inverſion of the eye-lids. We wiſh this inadvertency was blotted from Mr. Ware's valuable work. He forgot that the *orbicularis* and *levator palpebræ* are antagoniſt muſcles: the one continually relaxing, when the other contracts; and both actions occurring every minute while we are awake. Theſe natural movements cannot poſſibly invert the eye-lids, or produce diſeaſe. Mr. Crampton perceiving that none of theſe cauſes are adequate to the production of the effect, has aſſigned a new one. He imagines that the inverſion of the eye-lids is produced by a contraction of that part of the *conjunctiva* which lines the eye-lids.

We acknowledge that there are alſo ſtrong objections to this

this theory. It is the firſt time we have heard of the *conjunctiva* poſſeſſing a muſcular contractile power; this is a gratuitous aſſumption to which we find difficulty in aſſenting. But whatever judgment may be paſſed upon the theory, the operation invented to cure the diſtemper is deſerving of the moſt ſerious conſideration. It is thus deſcribed:—

"I raiſed the upper eye-lid by means of the firſt and ſecond fingers of my left hand, while I paſſed a very narrow, ſlightly-curved, and ſharp-pointed biſtoury between the eye and the eye-lid at its external angle. I then puſhed out the point of the knife ſo as to divide the internal connecting ligament of the tarſus and the external integument obliquely upwards. This inciſion was about three lines in length. I then made a ſimilar inciſion at the internal angle completely dividing the ſuperior branch of the tendon of the orbicularis palpebrarum*. The eyelid immediately felt unconfined, and its margin could with eaſe be turned outwards; however, I thought it neceſſary to divide the contracted conjunctiva: this was effected by running the knife along the internal membrane of the eyelid, beginning at the external and terminating at the internal angular ſection." P. 64.

We had much ſatisfaction in learning, that this operation, together with the application of an inſtrument Mr. Crampton has likewiſe invented, which he calls *ſuſpenſorium palpebrarum*, intirely cured the patient. It likewiſe ſucceeded in two other caſes, which are accurately related.

We moſt ſincerely hope that this operation may commonly anſwer, in which caſe Mr. Crampton will have made an important diſcovery. For it is acknowledged by Heiſter, Richter, and Ware, that this tormenting diſeaſe often reſiſts every treatment, and occaſions total blindneſs.

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* "The duct leading from the ſuperior punctum lachrymale is divided in this part of the operation; but its diviſion is attended with no bad conſequences, as the new orifice remains pervious, and performs the function of the punctum lachrymale."

ART. XI. *Authentic Memoirs of the late George Morland, with Remarks on his Abilities and Progress as an Artist, in which are interspersed a Variety of Anecdotes never before published, together with a Fac Simile of his Writing, Specimens of his Hieroglyphical Sketches, &c. &c. the whole collected from numerous Manuscript Commentaries. By Francis William Blagdon, Esq. Embellished with Engravings.* Folio. pp. 3l. 13s. 6d. Orme. 1805.

AS the public curiosity has been much excited towards this most ingenious but eccentric character, the present sketch of his life, accompanied with specimens of his talents, will doubtless be generally acceptable. He discovered from his earliest childhood a great disposition to the profession, which he afterwards followed, marked by the waywardness and extravagance which continued to distinguish him. The present performance details various anecdotes of his youth, and the following extract will shew in what manner this biographical undertaking is executed.

"About the age of twenty George Morland made his first attempts at original composition in a few small pictures, dictated by his father, from the popular ballads of "Young Roger," &c. which, though they possessed no great merit, were much admired as the productions of a youth; they soon found their way into the hands of the engravers, and the rapid sale of the impression contributed to bring Morland into general notice.

"Several gentlemen, well known for their just discernment, and the liberal patronage which they afford to the arts, offered about this period to patronise young Morland, and bring him forward in the world. Mr. Angerstein in particular permitted him to copy Sir Joshua Reynolds's celebrated picture of Garrick, between Tragedy and Comedy, and which he executed in a manner that reflected the highest credit on his genius. On this occasion he attended with his father at Mr. Angerstein's villa at Blackheath; and that gentleman wishing to observe the progress of the work, requested to look on while the youth was performing it. But here the unfortunate peculiarity of his disposition was first manifested, for he refused to begin the picture till his patron had solemnly assured him that no person should interrupt him, and that he should be allowed to do whatever he pleased. He then began his work; but during the whole time he was engaged on it he associated with the servants, and no inducement could ever once bring him within sight of his patron.

"The peculiar circumstances which led him to prefer rural subjects, in which he so much excelled, are not accurately known. It is certain that his early original productions were

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not of this deſcription: ſeveral of which have been pointed out to me as his primary attempts conſiſt of the inſide of ſhoemakers' ſhops, milliners' and tradeſmens' ſhops, and window ſcenes, watchmen, porters with parcels, &c. A few years afterwards he painted ſeveral pictures from Ramſay's paſtoral piece, "The Gentle Shepherd," ſeveral of which were engraved in the chalk manner, and publiſhed by Mr. Mearle, of Leadenhall-ſtreet, which gentleman from this connection became a firm and ſteady patron to him, and is ſaid to have continued his good offices towards him till the time of his death. Another of his earlieſt patrons was Mr. Ingham Foſter, of Clement's-lane, Lombard-ſtreet, and who, had not death prevented him, would have taken him into Italy.

"Before George Morland had emerged from the ſhackles of paternal authority, a gentleman, who was about to ſpend the ſummer at Margate, adviſed the father to ſend his ſon thither to try his ſkill as a portrait painter, to which he conſented; and George, with his picture of Garrick, and ſome others, took lodgings at Margate for the ſeaſon. His ſucceſs was great, for ſome of his portraits having afforded ſatisfaction he obtained a vaſt number of cuſtomers; but here his propenſity for low diſſipation, which he had at firſt acquired in the purlieus of Covent Garden, broke out with redoubled violence; his buſineſs was neglected, and his employers being unable to procure theſe portraits, on moſt of which they had advanced money, retired in diſguſt, and left him to return with empty pockets, and a large cargo of unfiniſhed canvaſſes, which a thirſt of profit had induced him to begin, and vulgar revelry had prevented him from completing: it is needleſs to add very few of them were finiſhed after his return.

"This excurſion, though trivial in itſelf, and its immediate advantages, was nevertheleſs of great importance in the ſubſequent life of our artiſt: it was here that he formed thoſe low connexions that contributed to fix his character, while the little buſineſs which he completed gained him the reputation of an artiſt of conſiderable talents; and on his return an idea of ſelf-conſequence, ſo natural to youthful minds, when ſubject to adulation, induced him to fix what price he thought proper upon his own productions, and ſoon afterwards to break off the connection with his father in order to continue the exerciſe of his talents for his own advantage.

"It has been aſſerted that the ſociety of rational men or beautiful women made him feel his own inſignificance, and that being unable to converſe with them on the general topics of refined converſation, his employers became to him objects of diſguſt. This is perhaps a view of his character rather illiberal than impartial; for the man, who on the moſt common occaſions of life could write letters ſtrictly grammatical, and in a very good hand, muſt be preſumed to have had an education ſufficient to enable

able him to converſe on ordinary topics, even with perſons in a higher ſphere of life, without the danger of expoſing either his ignorance or inſignificance: it is therefore moſt probable that his attachment to ſuch *elegant* amuſements as aſs and pig races, proceeded rather from the peculiar bent of his inclination, than from any diſguſt he could have taken at the more refined manners of thoſe who employed him; certain, however, it is, that ſuch vulgar entertainments formed his ſole delight. An excurſion into the country to witneſs a ſmock race, or a grinning match, a dinner and drinking bout after it, and a mad frolic home, which generally included a tumble in the dirt, formed the higheſt extent of his gratification.

"As Morland was ſuperior in talent to his companions, ſo he was generally the richeſt amongſt them; and, according to the laws of equality eſtabliſhed between the confraternity, his purſe was open for their general expences.

"Thoſe who are acquainted with the character of perſons in low life muſt know that œconomy is a virtue of which they are, generally ſpeaking, utterly ignorant: Morland, however, was liberal even to prodigality; and with that innate generoſity ſo peculiar to Britons, would part with his laſt ſhilling to relieve the diſtreſs of a fellow creature.

"Every one has heard of the unbounded generoſity of the celebrated Dr. Goldſmith, a man whoſe education alone, without any actual experience of the world, might have prevented him from becoming the dupe of deſigning artifice; and yet the impoſitions to which he was ſubjected would aſtoniſh the moſt incredulous were they not provided with incontrovertible proof of the facts.

"Morland was the exact counterpart of the generous Doctor: as long as he had a ſhilling in his pocket he would give it for the relief of any diſtreſſed object with whoſe caſe he was acquainted. The following anecdote, which has never before been publiſhed, may be relied on, as it has been received from a gentleman who was preſent at the time.

"Morland having given a dinner to a party of friends, including ſome gentlemen who employed him, a petition was preſented to the company from a poor carpenter, who from illneſs was unable to work. Almoſt every perſon preſent expreſſed much pity for the diſtreſſed object, and in the *uſual* way lamented that it was not in his power to afford him effectual relief, concluding by returning the paper; when Morland, after rallying them on the great ſervice their compaſſion would afford, ſaid he would ſet them an example, and immediately depoſited half a guinea, upon which each perſon preſent contributed half a crown, one gentleman only excepted, who refuſed to produce a ſixpence, though he was at that time making a conſiderable profit by the purchaſe of Morland's paintings.

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" His conduct on this occaſion ſo exaſperated George that a quarrel enſued, and he broke off the connection.

" It is worthy of remark, that this occurrence took place when Morland was by no means in his moſt proſperous days, he being at that time deeply in debt, and in great want of money.

" This charitable and generous diſpoſition frequently rendered him the dupe of impoſtors, and he was many times literally robbed." P. 5.

This pleaſing publication will, however, be principally valued for the very neat examples which the editor has ſelected and executed of Morland's profeſſional abilities. Theſe were certainly very conſiderable, though in a confined circle. Dogs, horſes, ruſtic characters and ſcenes, were his particular delight, and moſt admirably delineated by his pencil. Lamentable is it that his life was debaſed by the loweſt vices, and conſequently terminated in the bittereſt poverty.

ART. XII. *The Architectural Antiquities of Great Britain diſplayed in a Series of Engravings, repreſenting the moſt beautiful, curious, and intereſting ancient Edifices of this Country, with an hiſtorical and deſcriptive Account of each Subject. By John Britton. Parts I. and II.* 1l. 1s. Longman and Co. 1805.

ALTHOUGH it is contrary to our uſual practice to notice works which are in progreſs only, the extraordinary beauty of theſe numbers entitles them to an exception from the general rule.

They are devoted to the elucidation of the beſt architectural remains our country can boaſt; each ſubject is diſtinctly treated; and as the work is not paged, the Amateur may by a freſh arrangement render each article ſubſervient to his own views in illuſtrating the hiſtory of Gothic Architecture.

In the ſelection of ſpecimens Mr. Britton has unqueſtionably ſhown his judgment, ſince he has either taken thoſe which, erected at a known period, diſplay a character peculiar to themſelves; or whoſe hiſtory, accompanied by the moſt circumſtantial details, throws a general light on architectural ſcience.

The firſt ſpecimen is the Priory of St. Botolph, Colcheſter, which, though founded in the reign of Henry the First, exhibits characteriſtic peculiarities which differ from thoſe of any other ſtructure in the country. Mr. Gough

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ſpeaks of it, in the laſt edition of Camden, as a ſingular inſtance of *Saxon*, entirely of Roman brick, if not the oldeſt piece of entire brick-work in the kingdom. Built of *Roman* materials, it is without a Roman character, and ſeems to countenance the notion, that when the Roman temples were overthrown in this country by the Converts to Chriſtianity, they frequently raiſed Chriſtian Churches on the ruins.

The ſecond ſeries of the plates in the firſt number are appropriated to the Priory Church of Dunſtaple, in Bedfordſhire; the reſpective æras of whoſe ſtyle are all diſtinctly aſcertained, and one plate devoted to the ſeparate exhibition of its parts and ornaments.

The third ſpecimen Mr. Britton has illuſtrated, is the tower gateway of Layer Marney Hall, in Eſſex, exhibiting the kind of manſion into which the reſidences of our nobility dwindled when they loſt their caſtellated character. It was probably erected toward the latter end of the reign of Henry the Seventh. Its principal material was red brick, with checquered compartments of flint, and diagonal lines of dark glazed brick, occaſionally introduced. It had a large court in the centre meaſuring 104 feet five inches by ſeventy-ſix feet four; was ſurrounded by lofty buildings, and entered by a handſome gateway, whoſe projecting octagon towers were about ſeventy-three feet high. It is, perhaps, the beſt ſpecimen in the kingdom of its kind which Mr. Britton could have introduced.

The Abbey Church of St. Nicholas, at Abingdon, forms the fourth ſpecimen. The building repreſented in the plate appears to have been erected ſomewhat previous to 1300, but for its illuſtration few documents have been diſcovered.

In regard to the firſt part, however, Mr. Britton's plan does not ſeem to have been ſo fully developed as in the *ſecond*. In the firſt he is the Antiquary only; but in the ſecond the *Architectural* Antiquary. The ſecond part is entirely devoted to the 'HISTORY OF KING'S COLLEGE CHAPEL,' with a plan, ſections, and views. A part of Mr. Britton's deſcription we ſhall inſert, obſerving only that the beauty of the engravings, by which it is accompanied, ſeems to riſe in proportion with the increaſed intereſt of the work; and that the view of the interior, engraved by Mr. Edwards, is one of the fineſt things we have ever ſeen.

"Henry the Sixth, who all writers ſeem to have allowed would have made a better figure in a cloiſter than a court, was only nine months old at his acceſſion to the throne. In his natural diſpoſition he was weak and ductile, though, at the ſame time, more

more deeply tinctured with devotion than was common, even to the general complexion of the times. The kings, his predeceſſors, who were leſs pious than himſelf, had been liberal, even to extravagance, in the erection and endowment of religious houſes; and Henry, who, to a piety which was little encumbered with ſtate tranſactions, added the zeal and generoſity peculiar to youth, endeavoured, in the preſent work, to eclipſe their efforts. His firſt deſign for building was upon a ſmall ſcale, yet afterwards he extended it ſo largely that Henry himſelf foreſaw it could not poſſibly be finiſhed in his life time. He left inſtructions, therefore, with a view to its completion, in his will; and detailed a plan, which while it reflects the higheſt credit, at leaſt on the grandeur of his devotional ideas, evinces that, though the architects of thoſe times were unguided by the cold rules of proportion, they ſtill worked upon acknowledged principles: and reconciled ſolidity and lightneſs with a better grace than the beſt artiſts of what may be termed the claſſic æra. It is enough to ſay they underſtood *effect*, and that in their efforts to attain it, they never weakened the buildings they erected.

"Henry's firſt foundation, in 1441, was for a rector and twelve ſcholars only; but his ſecond was for a provoſt and *ſeventy* ſcholars, who, owing to the incompletion of the monarch's deſigns, were long confined to the few and inconvenient apartments provided for the ſmaller ſociety. The plan which Henry had projected in the ſecond inſtance was proportionable to the number of people for whoſe maintenance he had made proviſion; but a *part* of the *chapel* only, which formed the north ſide of an intended quadrangle, was all that the troubles of his reign allowed him to erect. According to Henry's Will, the chapel itſelf was to contain, in length, two hundred and eighty-eight feet of "*aſſize*," without ailes; and all of the width of forty feet. The walls were to be ninety feet in height, embattled, vaulted, and "chare-roffed," ſufficiently buttreſſed, and every buttreſs finiſhed with purfled pinnacles or little ſpires with flower work. The window at the weſt end was to have "*nine days*," and the windows in the ſides five days: betwixt every buttreſs in the body of the church, on both ſides, were to be "*cloſets*," or ſmall ſide chapels, with altars; they were to be in length twenty, and in breadth ten feet, and the pavement of the choir was to be a foot and a half above the pavement of the church.

"How far this building was advanced previous to Henry's death is not ſatisfactorily aſcertained, though it is generally admitted that the eaſtern end was raiſed ſome feet above the ground, and a ſmall portion of the north and ſouth walls were built. The reſt was left for his ſucceſſors, though the whole was not entirely finiſhed till after the year 1530.

"Mr. Cole, whoſe manuſcript collections for Cambridge are now preſerved in the Britiſh Muſeum, gathered the following particulars;

culars, which were in part printed by Malden, in his "Account" of this chapel:

"For carrying on the buildings of the college, the founder ſettled, per annum, till the work ſhould be completed, a part of his Duchy of Lancaſter, which, for that purpoſe, he veſted in feoffees.

"On March 4th, 1446, he granted to the provoſt and ſcholars, a ſtone-quarry in the lordſhip of Heſelwode, in Yorkſhire; and on the 25th of February, 1448, to the provoſts and ſcholars of Kings and Eton jointly, another quarry at Huddleſtone, in Yorkſhire.

"In 1461, on the proclamation of Edward the Fourth as King, an entire ſtop was put to the works; for the Duchy of Lancaſter and the whole revenues of the college were ſeized: a part of them, indeed, were granted again for the maintenance of the provoſt and his ſcholars, but nothing from the Duchy for the building.

"In this ſtate every thing remained for the greater part of twenty years, till Dr. Field, the warden of Wincheſter college, was choſen provoſt. On June 10th, 1479, he was appointed overſeer of the works*; and continued till June 14th, 1483, during which time 1296l. 1s. 8d. was expended on the buildings, of which 1000l. was given by the King, and 140l. by Thomas de Rotherham, Biſhop of Lincoln, and Chancellor of England, who had been once a fellow of the college.

"From the 14th of June, 1483, to the 22d of March following, nothing was done, at which time Thomas Cliff was appointed

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* "Formerly, when the principal knowledge of the arts and ſciences centred in the clergy, it was not an uncommon thing to appoint ſome dignitary of the church to preſide over the King's works. Thus William of Wykeham was the overſeer or ſurveyor of the works at Windſor Caſtle; and Nicholas Clooſe, who was made a Fellow of King's College at its foundation, and was afterwards, in 1452, Biſhop of Lichfield and Coventry, was the firſt perſon appointed as overſeer and manager of the intended building: ſome aſſert that his father was the architect. John Canterbury, who went from Eton to King's, in 1451 was made clerk of the works. And another of the overſeers was John Langton, who was made Biſhop of St. David's in 1447. In the indentures, likewiſe, which are printed in the Appendix, we find the Archdeacon of Norwich overſeer of the glaſs-work for the windows. And in the archives of Caius College, in a deed dated Auguſt the 17th, 1476, the names of the following artificers are preſerved: John Wulrich, maſter-maſon; John Bell, maſon-warden; and Richard Adam, and Robert Dogett, carpenters."

pointed

pointed by King Richard the Third, overseer of the works, and continued so till December the 23d; during which period the sum of 746l. 10s. 9½d. was expended, of which the King appears to have given 700l.

"At this time the east end of the chapel seems to have been carried up to the top of the window, and the two first vestries towards the east, on the north side, were covered in; but the battlements over them were not set up. And thus the building stood sloping towards the west end, being carried no higher than the white stone rises, till the 28th of May, 1508, (23d Henry VII.); from which time the work went on at the expence of Henry the Seventh and his executors, till July 29th, 1515, (7th of Henry VIII.), when the case of the chapel was finished. During this time the expence of the works amounted to 1153l. 11s. 10¼d. of which, in the first year, from May 28th, 1508, to April 1st, 1509, 1408l. 12s. 6¾d. was remitted, from time to time, to Dr. Hatton, provost of the college.

"On the 1st day of March, 1509, Henry the Seventh, by indenture between him and the provost and scholars, gave 5000l. for carrying on the building; and bound himself and his executors to furnish the college with further sums of money, from time to time, till the chapel should be completed: the provost and scholars, on their part, covenanting to lay out the money faithfully under the direction of such overseer as should be appointed by the King, or his executors. On the 8th of February, in the third year of Henry the Eighth, the executors of Henry the Seventh, by indenture between them and the provost and scholars, gave 5000l. more, "To the intent that they (the provost and scholars), and their successours, by the advise, oversight, and controllement of the sayde executours or theyr deputyes, and noon otherwise, shal as hastily as they can or may reasonabyll, without delay, *vawte the churche* of the saide colleg after the fourme of a *platte* therefor devised and subscribed with the hand of the said executours; and cause double deskes to be made in the qwer of the saide chirch; glase all the windowes in the said chirch w^t^ such images, story, armys, bages, and other devises as shall be devised by the saide executours; and also clerly and holy synyshe, perfourme, and end al the warke that is not yet done in the saide chirche in all things as wel w^t^in as without." The said provost and scholars covenanting and binding themselves and their successors to the said executors—"That they shal indever themself in that they can that the said werke of the sayd chirche in al things shal as shortly and spedely, as conveniently may be doon, be accomplished and synished w^t^out any defaut in them to be assigned. Provided alway that the sayd provost and scolars, nor theyr successours be not charged by the premises farther than the sayde money may extende."

"The great stone roof of the chapel, the finials of twenty-one buttresses, the towers, the stone roofs of the two porches and sixteen

ſixteen ſmall chapels (ſeven of which are annexed to the body, and nine to the choir), and the battlements of all the ſmall chapels and porches, were ſet up, by contract with the maſter maſon, at the following ſums: for the more minute particulars of which the reader is referred to the different indentures given in the Appendix.

"The *great ſtone roof* of the chapel, divided into twelve arches, to be built of Weldon ſtone, according to a plan ſigned by the executors of Henry the Seventh, and ſet up within three years, at 100l. for each ſevery or arch; 1200l.

"For *twenty-one fynials*, to be built of Weldon ſtone, according to plans made for the ſame, and according to one other fynial (or pinnacle) then ſet up, only ſomewhat larger; and to be ſet up and finiſhed before the 25th of March next enſuing after the date of the Indenture, at 6l. 13s. 4d. each; the college allowing 4l. 5s. farther for the iron; 144l. 5s.

"For *one tower*, to be built of Weldon ſtone, according to a plan made for the ſame; and to be ſet up and finiſhed before the 25th of March next enſuing after the date of the Indenture; 100l.

"For *three towers*, to be built of Weldon ſtone, according to the plan of the former; and to be ſet up and finiſhed before the 24th of June next enſuing, after the date of the Indenture, at 100l. each; 300l.

"For the *ſtone roofs of two porches*, to be built of Hampole ſtone, at 25l. each; 50l.

"For the *ſtone roofs of ſeven chapels* in the body of the church, to be built of Weldon ſtone, at 20l. each; 140l.

"For the *ſtone roofs of nine chapels* behind the choir, to be built of Weldon ſtone, of more coarſe work, at 12l. each; 108l.

"For the battlements of eighteen chapels and two porches, to be built of Weldon ſtone, at 5l. each; 100l.

"All the roofs and battlements to be finiſhed before the 24th of June next enſuing, after the date of the Indenture, and according to plans ſigned by the executors of Henry the Seventh.

"The principal ſtone-work of the chapel being completed, the next object was to glaze the windows. To have theſe executed with PAINTED GLASS, in a ſtyle correſponding to the other parts of the building, the provoſt, &c. agree with different glaziers, by two Indentures, (vide Appendix) dated the laſt day of April, and the 3d day of May, 1526, (18th Henry VIII.) to fitt up "*with good, clene, ſure, and perfyte glaſſe, and orient colours and imagery*," &c. twenty-two of the upper windows of this chapel: theſe were to be finiſhed in a workman-like, and ſubſtantial ſtyle, within five years; the glaſs to be provided, at 16d. a foot, and the lead at two-pence a foot. By whom, or at what period the other four upper windows, and the lower tier, communicating light to the chantries, were glazed, does not appear; nor have the names of the artiſt or artiſts who made the

deſigns

deſigns or "vidimuſſes" been preſerved: conjecture has attributed them to Giulio Romano, to Raphael, and to Holbein. Perhaps the beſt mode of ſolving the difficulty is to conſider them as the productions of different artiſts, whoſe beſt works were copied, and applied to this vitrified painting. The ſhort time that was allowed for their completion implies, that they muſt have been executed in this country; and Holbein was the only painter here capable of deſigning ſuch pieces. Though ancient painted glaſs is generally to be admired only for its effects, yet this at King's College is executed with ſo much ſkill, taſte, and judgment, that it has obtained the praiſe of the moſt celebrated artiſts of modern times." P. 2.

A work ſo executed cannot fail to meet encouragement.

ART. XIII. *Sermons, by Charles Peter Layard, D.D. F.R.S. F.A.S. late Dean of Briſtol.* 8vo. 297. pp. 12s. Rivingtons, &c. 1805.

HOW much the character and talents of the late Dean of Briſtol were eſteemed by perſons in themſelves eſtimable, and by many even of the higheſt rank, might be evinced ſufficiently, if neceſſary, by the liſt of names prefixed to this poſthumous volume. The Dean was himſelf reſerved and modeſt about the publication of Sermons. Only one in this volume has before appeared, (the 17th) and that by particular deſire. The Warburtonian Lectures were preached by him, but none of thoſe Sermons, though approved by the hearers, have ever ſeen the light; for the 7th, 8th, and 9th of this collection, which are on the ſubject of Prophecy, cannot apparently have belonged to that courſe. The five firſt, here given, are on the principal Feſtivals; the ſixth, on preferring the Praiſe of God; the tenth, on the General Faſt in 1796; the eleventh, an Aſſize Sermon, preached at Briſtol, before Sir Giles Rooke, in 1802. The remainder, excepting the 17th, which is the laſt, are on miſcellaneous, but well-choſen ſubjects. The laſt was written for the Magdalen Charity, and publiſhed at the requeſt of the Governors. The following deſcription (in the ſixth Sermon) of the infelicity of a man who has ſought only worldly praiſe, is well drawn up, and affords a favourable ſpecimen of the Dean's power of writing.

"None of theſe internal and ineſtimable ſatisfactions are experienced by him, who hath ſought only the praiſe of men, though ſucceſs

ſucceſs hath elevated him to the higheſt pinnacle of celebrity. He knows that his own glory is as tranſitory, as it is ill-founded. Applauſe itſelf often ſounds in his ears like cenſure; for when others commend him for what he appears to be, he is ſenſible that they are telling him only what he ought to be. He labours under the conſtant anxiety and difficulty of preſerving the conſiſtency of an unſubſtantial character. If he proſpers in the world, he is ſenſible that his apparent merit hath defrauded real merit of its juſt reward. If diſappointment or misfortune befals him, he has no reſource within. There is no dignity in hypocriſy; and hope in futurity is unknown to one, who hath ſought all his gratifications in this world. This ſtate of the mind is the true, the only cauſe, why ſo many who have all their lives been the objects of flattery, and the favourites of fortune, have been diſcovered to be extremely miſerable, have in ſome inſtances been abſolutely weary of life, and at length have, by the fatal violence committed againſt themſelves, diſcovered their own unworthineſs. Miſerable ſtate indeed! when he who cannot endure to look upon the deformity of his own mind, haſtens away from the acclamations of unmerited applauſe, to appear before a tribunal, where that deformity will be expoſed to everlaſting contempt." P. 95.

The following paſſage from Sermon the ſeventh, (which, as well as the two next, is founded on the 72d Pſalm) ſeems alſo worthy of citation. The ideas are by no means new, but they are well expreſſed.

"It is moſt worthy alſo of remark, that when the beſt-laid ſcheme of human policy is once contrived, men always provide, as far as may be, for the ſecurity of its ſucceſs, by the election of ſuch inſtruments as are likely to be moſt effectual to ſecure its perfect execution; but in many parts of the great ſcheme of man's redemption, that is, in many prophecies relating to eſſential parts of it, it is declared that God hath choſen inſtruments apparently weak, and, as it ſhould appear to reaſon, inadequate to the purpoſes they were deſtined to effect. This character of prophecy appears to have eſcaped the attention of the Jews, both ancient and modern. If they ſaw it before the eſtabliſhment of their nation, as the choſen people of God, they were blind to it when their eyes were dazzled with the proſpect of temporal dominion; they continue blind to it at this very hour; they ſtill expect a kingdom which "cometh," as our Lord expreſſeth it, "with obſervation," and ſuppoſe that in the revolutions of the world, their Meſſiah ſhall appear with all the ordinary means of power and conqueſt, to reſtore them to their land, and avenge them of their adverſaries.

"If, however, we may argue by analogy, from God's former dealings with mankind ſince the beginning, to what we have

reaſon

reaſon to hope, there is great room to believe that the nature of their reſtoration, and the means of it, will be extremely different from what they expect, that they will be grafted in again into the body of the univerſal church, and that the immediate means of effecting this, will be of a gentle nature, operating peaceably, but effectually, moſt likely operating at this very hour, in a manner imperceptible both to them and to ourſelves." P. 116.

Of the laſt Sermon, the reader will find our ſentiments in our twentieth volume, p. 560. Two other Sermons by Dr. L. we have alſo reviewed: the one a Conſecration Sermon, for which, ſee vol. iii. p. 703; and the other before the Sons of the Clergy, vol. vii. p. 196. Neither of theſe is here reprinted, perhaps from not being recollected at the time of collecting the materials.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Melviad; or, the Birth, Parentage, Education, and Achievements of a Grete Mon. Addreſſed to the Commiſſioners, &c. &c. &c. By I-Spy-I.* 4to. 33 pp. 2s. 6d. Robertſon. 1805.

Between a farthing candle, and the perfect reflection of a farthing candle, there is not much to chooſe. The preſent Poet is either Peter Pindar, or one who imitates him ſo exactly, that he is quite as good and as bad as Peter. This may eaſily be ſeen from the opening of the poem, if ſo it can be called.

BIRTH OF A GRETE MON.

" Apollo had with Neptune gone to ſup,
Abandoning the plains of golden light;
When ſtrait appear'd Earth's chamber-maid *Black Night*,
Who in her blanket tuck'd old *Terra* up.

Jove above his nectar quaff'd,
Juno look'd jealous, Momus laugh'd;
Bacchus, not yet quite tipſey,
Roar'd forth the praiſes of the vine;
While Mars, near Venus' form divine,
Own'd he was *non ſe ipſe*.

Minerva's creſt the blinking owl adorn'd;
Beſide her with his club ſat Hercules,
And wanton Cupid ſtraddling o'er his knees;
While ſnoring faſt lay ſooty Vulcan horn'd.

Juſt then the Poſt-boy Mercury
Arriv'd from Scotland: made *congée*
In kelt, inſtead of breeches.
The god of thieves this garb had ſtole
From Melville Caſtle, where, poor ſoul,
He'd not been overſtock'd with riches.

And ſtrait from his jacket
He drew forth a packet,
And with it a large oaten cake;
Then ſpake in plain metre—
"O! Miſter Ju-pi-ter,
"Conſider theſe lines for my ſake."

Jove from his hand the letter took,
Then on it caſt a ſapient look,
The theme was fraught with joy;
For Dame D-ND-S was brought to bed;
Nay more—'Twas therein alſo ſaid
HAL was a chopping boy."

The introductions, arguments, and illuſtrations of all ſorts are equally Peteriſh. The beſt thing in the collection is the parody of the "Blue Bells of Scotland," at the end; and that is no great matter, as may be ſuppoſed.

ART. 15. *Harry Dee, or, the Scotchman Detected, a Poem, in four Parts. By Edward Longſhanks.* 8vo. 22 pp. 1s. Jordan and Co. 1805.

As ſome dogs have appetite enough to eat pudding, however dirty, ſo ſome readers are fond enough of abuſe, to enjoy it, however coarſe and ſtupid. To this claſs only can the preſent Poem be recommended, which, though on the ſame ſubject with the former, has not even riſen to Petro-pindaric humour. The liberality and elegance of the following exordium will ſtrike every reader, except the claſs above-mentioned.

"In that chill clime beyond the Tweed,
Where honeſt men are ſcarce indeed *,
There

* "Where honeſt men are ſcarce indeed." It will be kept in memory throughout this poem, that the Author by no means would

There Scottiſh bairns, both young and old,
Are taught to worſhip Engliſh gold.
Moral, indeed, they all appear,
For that's the way to cheat folks here.
'Twas there a wond'rous child aroſe,
His eye look'd keen, his feet and toes
Were ſtrangely made; his mother ſaid,
" I trow our Harry'll get his bread,
" For turn them round which wa' you wul,
" They'll na' but gang to Jonny Bull."

The quarto traſh profeſſes to have gone to a fifth edition. No ſuch intimation is affixed to this, and we truſt never will.

ART. 16. *The Young Roſciad, an admonitory Poem, well-ſeaſoned with Attic Salt, Cum notis variorum. By Peter Pangloſs, Eſq. LL.D. & AS.S.* 4to. 35 pp. Gordon. 1805.

There is more of ill-nature than either of wit or good advice in this poem, though ſomething of the latter may certainly be extracted from it. But we can by no means confirm the author's own critique upon it, that it is " well-ſeaſoned with attic ſalt." Peter Pangloſs, a laughable character in a favourite play, is the pretended writer of the Young Roſciad, which, both in the dedication and other parts, has many alluſions to his dramatic origin. The real author, whoever he is, attempts to refer all the claims of the Young Roſcius to mere faſhion, which is certainly not juſt. Few readers will ſubſcribe either to the truth, or poetical merit of ſuch lines as theſe.

" Where is thy wondrous merit, boy,
That thou excluſively *enjoy*
Favours exceeding all due bounds?
Of thy pretenſions what the grounds?
" *I am the Faſhion!*"—why, that's true—
That's all that can be ſaid of you.
A *rara avis*—a black ſwan—
A little proud phenomenon!
This adulation has quite ſpoil'd you!
By your attempting much has foil'd you;
For all the world can plainly ſee
That you and *Shakeſpeare* can't agree;
That is a ſtudy rather cramp,
Too much for genius of your ſtamp." P. 24.

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would have it underſtood, that there is not any worth or virtue in a certain part of the globe, for he has the pleaſure of being acquainted with individuals there of ineſtimable character. When we ſpeak at large, we allow many exceptions. He that ſupports a noble character amidſt a mean circle of acquaintance, is particularly worthy of our admiration."

Here certainly, "facit *indignatio* verſus, *qualescunque* poteſt," or perhaps it is *invidia*, who a much worſe poet. But why poor Priſcian's head ſhould be attacked in the poet's wrath, as in the ſecond of theſe lines, we cannot ſay; except that the rhyme commanded.

ART. 17. *The Battle of Trafalgar. Stanzas by the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. To which is added, Nelſon's laſt Victory, a Song by a Friend.* 4to. 1s. 6d. Hatchard. 1805.

We hope that there is ſtill poetic genius left among us equal to the taſk of recording the fame of Nelſon in enduring verſe. At preſent we have ſeen none but haſty and trifling effuſions, which do greater honour to the ſenſibility than the judgment of the authors: the following is one of the beſt parts of the preſent compoſition.

"What dims the light'ning in Britannia's eye,
Why droops her dangerous lion on the ſhore,
Why ſudden pauſe her thouſand thunders? why!
Her pride, her life, her Nelſon is no more.

'Tis fled—that ſoul capacious to embrace,
Prompt to adviſe, and potent to purſue;
'Tis quench'd—that fire ſo reſtleſs in the chaſe,
So ſteady while the battle's whirlwind grew.

Ah! with the laurel muſt the cypreſs wreathe
Its tragic leaves around Britannia's brow;
And muſt the guardian of the bard bequeath
His beſt, his ſovereign triumph o'er the foe?"

Theſe two laſt lines are not the moſt intelligible.

ART. 18. *Sonnets and other Poems; to which are added Tales in Proſe.* 12mo. Black and Parry. 4s. 1805.

Theſe Poems and Tales are inſcribed by a mother to her ſons, and an appeal is made to our gallantry as men, not too rigidly to cenſure the light effuſions of a female pen. Though our age of gallantry has long been paſt, we cheerfully accept the appeal; but there really ſeems no occaſion for ſuch appeal, for the poetry is very elegant, as will ſufficiently appear from the following ſonnet.

"THE CARNATION.

"Fair flower by Doris lov'd, ſhall I preſume
With ſavage graſp thy ſilken form to ſpoil,
To waſte with laviſh hand thy choice perfume,
Thy crimſon-ſtreaked leaves in duſt to ſoil?

Na

No—she shall place thee in her snowy breast,
And thy delicious odours thence arise,
As incense when with Love's warm hopes impress'd,
To the fair Paphian queen we sacrifice.

Ah happy flower these coral lips to kiss,
And thence thy bright vermilion tints to steal,
Would I, like thee, might taste sweet nectar'd bliss,
And thus my vows of tender passion seal.
Like thee beneath the sunshine of her eye
To live and thrive like thee, sweet flower! to die."

There is a great deal of the genuine spirit of poetry in this little volume; the elegiac lines on the Duke of H. are remarkably neat and elegant, and the prose tales evince a lively imagination, connected by much good taste.

ART. 19. *Nelson's Tomb. A Poem. By William Thomas Fitzgerald, Esq. To which is added, an Address to England on her Nelson's Death. By the same Author.* 4to. 18 pp. 2s. 6d. Asperne. 1805.

The above Poems are the productions of a Muse always public-spirited and patriotic. If some lines may be found less vigorous and correct than the author might have rendered them, it may be justly attributed to the haste of publication on a subject in some degree temporary; although the fame of the Hero celebrated will doubtless be immortal. On the other hand, the spirit and tendency of these Poems will interest every lover of his country, and the praises of our departed heroic Chief will find—"an echo in every bosom."

Of the two Poems, the latter appears to us the most uniformly correct and animated. Yet the following passage in the former presents an interesting picture. Speaking of the Tomb of Lord Nelson, the author says,

"Then shall be seen, contemplating his grave,
The great, the wise, the pious, and the brave!
The hallow'd spot shall Collingwood attend,
In fond remembrance of his warlike friend;
And, on the memorable day's return,
A hero's arms shall clasp a hero's urn;
Such tribute must be grateful to his shade,
By such a man, at such a moment paid."

DRAMATIC.

ART. 20. *John Bull; or the Engliſhman's Fireſide: a Comedy, in Five Acts. Firſt performed at the Theatre Royal, Covent Garden, on the 5th of March, 1803. By George Colman the younger.* 8vo. 102 pp. 2s. 6d. Longman. 1805.

Few plays have had greater ſucceſs than this. The run of it, in the firſt ſeaſon, was prodigious; nor had it loſt its attractions in the ſecond or third. It cannot but be called, therefore, a very popular comedy. After ſtating this fact, ſhall we venture to own, that nothing has led us more deeply to deſpair of the recovery of our national drama, than this extraordinary ſucceſs? A public which could run after *John Bull*, muſt have loſt the very notion of genuine comedy.

Our readers may not perhaps believe, authors certainly will not, that this ſtrain of conſtant complaint reſpecting our dramas, is extremely irkſome to us. But what can we do? the fault is not in us who complain, but in thoſe who give cauſe for it. A humane judge will feel much pain in condemning priſoners, but if they will commit atrocious crimes, his office compels him to pronounce the law; though he may never feel delight in his office, but when he is able to direct an honourable acquittal. In the preſent inſtance, we judge not, as we do ſometimes, from mere peruſal. The great, and long continued popularity of John Bull, led us to the theatre, with rather ſanguine expectations of amuſement. But alas! what a diſappointment! An Iriſh blackguard, with his wife, and a corniſh boor, form about one half of the entertainment: the parts admirably acted indeed, (which was perhaps one great charm) but moſt diſguſtingly obtruſive in the piece. The dialogue, as is uſual with Mr. Colman, more lively than that of ordinary dramatiſts, but diſgraced by miſerable puns: often particularly miſerable, becauſe prepared by mere trick. Thus, in the firſt ſcene, the Iriſhman ſays, that his keeping the *Red Cow*, was rather a *Bull*. But, why was his ſign the Red Cow? merely to introduce this ſtale and flat jeſt. Of the very ſame ſtamp is the Horſe *Traitor*, in another paſſage; and the reply of the ſervant about the weather *, who had been ſent out evidently for no other reaſon than to introduce it. We muſt not, however, attempt to be too particular.

Poor John Bull, of whoſe fireſide we ſee nothing, is, we preſume, repreſented by a very fooliſhly ſentimental Brazier. In the other characters, there is either extravagantly romantic ſentiment, or no leſs extravagant depravity; and the incidents, of the moſt improbable nature, are conducted to their concluſion by

* P. 49.

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the moſt improbable means. In a word, John Bull has the faults of all the modern Engliſh comedies, with little, very little indeed, to raiſe it above the worſt of them. Something might alſo be ſaid againſt the moral, and political tendencies of it, but theſe alſo are common to multitudes.

NOVELS.

ART. 21. *Confeſſions of the Nun of St. Omer; a Tale in Three Volumes. By Roſa Matilda.* 12mo. Hughes. 1805.

A very fine, ſentimental, and improbable ſtory, written in turgid and affected language. For example, "at length I married; it was a ſtep of deſperation, and failed of yielding me the ſolace I expected; it *ſmoothed not in its placid even chain, the effervesſence of my ſoul,*" &c. &c.

If this be not nonſenſe, it is certainly very like it. The moral, however, is good, for it teaches the miſchiefs which ariſe from the neglect and violation of the ſocial duties.

ART. 22. *The Pilgrim of the Croſs, or the Chronicles of Chriſtiana De Moubray. An Ancient Legend. In four Volumes. By Elizabeth Helme, Author of St. Margaret's Cave, &c. &c.* 12mo. 4 vols. 16s. Longman. 1805.

This is a performance of a ſuperior fabric to the above; more ſubſtantial and better intellectual food. The incidents, though very various and very ſtriking, are well put together. It excites conſiderable intereſt; and the final happy concluſion delights the reader, without offering any groſs offence to his judgment. The Pilgrim of the Croſs will obtain a reſpectable place in the circulating library.

ART. 23. *The Impenetrable Secret. A Novel, in two Volumes. By Francis Lathom, Author of Men and Manners, Myſtery, &c.* Lane.

"This tale," ſays the author in his preface, "is not a romance, for I have been faithfully aſſured, that the incidents contained in it, have actually taken place. In action, they cannot but have excited a conſiderable intereſt to the parties who were concerned in them. Should half their intereſt accompany them to the cloſet, the author will judge himſelf ſufficiently repaid for the promulgation of his ſecret." If this was his object, we doubt not that he will be amply repaid; for we ſeldom remember to have met with a tale poſſeſſing ſo much to catch the feelings and improve the heart. The adventitious aids of declamatory dialogue and ſecond-hand ſentiment, he carefully avoids; and has travelled through the claſſic retreats of Mrs. Radcliffe, without ſtopping

ſtopping us to bait with an Alpine deſcription on the road. The ſtory is built on an incident which has long been a favourite on the ſtage in a comedy of Shakſpeare's, and was lately introduced into the dreſſing-room by the Canterbury Tales of Mrs. Lee. But the circumſtances that precede the diſcloſure of the ſecret, and the events that unravel the web of the myſtery, are notwithſtanding moſt unuſually intereſting; and, unleſs we give credit to the truly author-like avowal juſt quoted from the preface, perfectly original.

No writer is ſo dull as an egotiſt, who breaks his narration in every chapter, to lay down the moral of the foregoing matters, and preach for the inſtruction of his readers. Such examples are rare in the novel before us; but many profane folks will probably ſmile at this grave axiom: "*no man of honour* would have attempted to *kiſs* the cheek of a woman, whoſe hand it was not his intention to have *aſked in marriage*." This is perhaps a little romantic; but we wiſh not to cavil at a work whoſe doctrines if they be ſometimes overſtrained, are ſtrained on the ſide of virtue.

ART. 24. *The Count de Valmont; or, the Errors of Reaſon. Tranſlated from the French.* 3 vols. 12mo. 12s. Hatchard.

This publication under the title and form of a novel, is a valuable defence of Chriſtianity againſt infidelity and vice. It repreſents the ſtory of a young man of faſhion, ſeduced by the fallacious reaſonings and example of an infidel friend, from the path of duty; and reſtored to a ſenſe of his errors and his dangers by the affectionate expoſtulations of a parent, and the admirable conduct of his wife. It is an excellent work, which we anxiouſly recommend to univerſal attention. The following ſhort extract will furniſh the reader with a ſpecimen of the ſtyle and its argument.

"Were it not for the dreadful puniſhment which you foretold would await me, the mournful image of my unhappy friend, which perpetually haunts me, and often comes to embitter my ſweeteſt joys, I ſhould be the happieſt of men. Already do I taſte all the advantages and all the charms of religion. My paſſions are calmer; my mind is more tranquil; my conſcience is as much at reſt as, circumſtanced as I am, it can be; and my heart is ſatisfied. O my God! why was it ſo long ere I knew thee? Alas! how blind are thoſe, who, in an eſtrangement from thee, expect to find truth and happineſs! In the calm of retirement, I have meditated deeply on thoſe objects which you have traced out to me; thoſe powerful motives for an entire return to God; thoſe great truths which ſo forcibly ſtruck me the firſt moment that I received your letter: what a ray of light did they

they pour on my soul! What sentiments did they awaken there! How great and merciful did God appear! how abject and criminal myself! In bitterness and humiliation of heart did I reflect on past years, and trace out the vile and impure source of my errors! Bending under the heavy remembrance, I confessed with shame my faults: Heaven deigned to hear me; it aided my weakness, melted my soul, and caused me to shed repentant tears, that were to me sweet and refreshing as a copious dew to the parched and burning earth. My worthy pastor has been my friend and assistant in the great work of reformation; he has strengthened and comforted me, and given me the best advice for my present, and the wisest precautions for my future conduct. The wretched captive who sees his bonds broken and his chains loosed, feels not so lively a satisfaction as I do at my freedom from the slavery of sin. With reason do you aver, that if repentance has its rigours, if it requires privations and sacrifices, it amply recompenses us for them by the self-approbation and inward peace which it imparts.

"But what right have I to talk of sacrifices? My dear Emilia makes them to affection and to our union, when she rejects a rank and wealth which she might consistently with good sense and propriety have accepted; but I, whose conduct they discredited, and whose inclinations they corrupted; who perverted the use of them, and who, far from renouncing, saw them torn from me with reluctance; of what sacrifices can I boast, or what loss do I suffer in such possessions? No; I gain every thing, for I now begin to be acquainted with happiness. It is not in the accomplishment of our ever-growing wishes; in the success of our ill-concerted projects, that it consists; religion and the moderation of our desires can alone impart it.

"What subjects of recollection are the excesses, the blindness, and the miseries from which I have escaped! By what passions was I agitated! what vices did I not give into! what absurd systems did I by turns adopt! what a habit of falsehood had I contracted! You alone forced me, in some degree, to respect Truth; but I am now fully sensible of the importance of that love for her with which you wished to inspire me, and how greatly it influences our sentiments and our conduct: it is now in my estimation the most sacred and valuable of all human characteristics: had I preserved it in the degree that it was once carefully implanted in me, never, no, never should I have erred as I have done!" P. 230.

MEDICINE.

ART. 25. *The Evidence at large as laid before the Committee of the House of Commons, respecting Dr. Jenner's Discovery of Vaccine Inoculation, together with the Debate which followed; and*

and some Observations on the contravening Evidence, &c. By the Rev. G. C. Jenner. 8vo. 213 pp. 6s. Murray. 1805.

At this time when such pains are taken to degrade the practice of vaccination, when its power of securing the constitutions against the infection of the Small Pox is denied, and it is even said to contaminate the blood, and induce new and unheard-of diseases, the publication of the volume before us is very seasonable, as it shows with what extreme caution the legislature acted in investigating the merit of the discovery, before they gave their sanction to the practice, and the number and weight of the evidences, on which their decision was founded. We here learn, that the introduction of inoculation with Cow Pock, instead of variolous matter, was warmly recommended by many of the most experienced physicians and surgeons in this metropolis. They declare it as their opinion, that it will prove a complete security against the infection of the Small Pox. That the Cow Pox is not infectious, consequently incapable of injuring or annoying such of the inhabitants, in any place where it is practised, as may not choose to undergo the operation; that it is extremely mild and safe, and not so likely as the Small Pox to leave behind it the seeds of future disease. To this opinion we believe almost every practitioner of character is now a convert. Dr. Mosely, indeed, in his examination before the Committee of the House of Commons declared his disapprobation of the practice. He had heard it had failed in securing the constitution from the Small Pox, and that it had induced other diseases; but on being desired by the Committee, p. 41, to name the parties who had suffered, or the persons from whom he had obtained the information, or to give some clue by which the business might be investigated, he could do neither one nor the other. A strong instance of the power of prejudice. Dr. Rowley, who also has lately figured by his coarse invectives against Cow Pox Inoculation, on his examination before the Committee, related the cases of two children said to have taken the Small Pox after having had the Cow Pox. He had the account, he said, from Dr. Wall, of Oxford. But Dr. Wall, on being applied to by the Committee, showed that Dr. Rowley had entirely mistaken the matter, no such circumstance having happened. Dr. Rowley had not at that time learned, that the Cow Pox disposes the body to tumours, imposthumes, and foul ulcers, of which he is now giving such alarming accounts, they were then, it seems, rather to be apprehended from the Small Pox.

"Q. Do you know, he was asked by the Committee, any instances where disorders or humours, supposed to have been excited, or founded by Vaccine Inoculation, have been attended with the various disastrous circumstances you have mentioned?"

"A. I have seen ulcers succeed in the beginning of the inoculation, but that has been entirely obviated by the subsequent practice."

"Q. Did

"Q. Did you never see those symptoms arise after the Small Pox Inoculation?"

"A. Not the same, but some of a worse nature, which have appeared in different parts, and at last proved fatal."

Yet this is the heaviest charge that the Drs. Mosely and Rowley have made against the Cow Pox in their late publications, that it leaves the patients disposed to the eruption of foul blotches, &c. The whole of the evidence is interesting, and will be read with pleasure by every friend to humanity, as well as the ingenious remarks of the editor with which they are accompanied.

ART. 26. *Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation. By Samuel Merriman.* 8vo. 35 pp. 1s. 6d. Murray. 1805.

To the last question the Committee of the House of Commons put to Dr. Mosely, "has the extensive practice of Vaccine Inoculation confirmed or weakened your doubts with regard to its efficacy?" He gave for answer, "his opinion had undergone but very little alteration, but he was inclined to think more favourably of it." In this disposition of mind, however, he appears not to have remained long, as from that time he became diligent in collecting all the stories that were or had been circulated to discredit the practice, in order to dress up a pamphlet, which he has since published under the opprobrious title of Lues Bovilla, or the Cow Pox. Although there is very little of argument, and fewer facts contained in that publication, which can, by thinking or reasonable persons, be turned to the discredit of vaccination, yet some attempts at ridicule, with much confident assertion of bad consequences, which the Doctor says he has seen follow the practice, has given his book such a degree of credit, among the common people in particular, as might, if not answered, deter them from submitting their children to the operation. The public are therefore indebted to the ingenious author of the observations before us, for examining and refuting the illiberal and injurious assertions contained in the Lues Bovilla. The observations will be read with the more pleasure, as while the author shows himself to be superior to the Doctor in reasoning, no illiberal or harsh expressions are used in censuring his book. The two points which Dr. Mosely, in common with all the opponents to Cow Pox Inoculation, endeavour to establish are, that it does not give a complete security against the infection of the Small Pox, and that it introduces or occasions the production of foul humours in the body, which appear on the skin in the shape of tumours, ulcers, blotches, &c. To the first of these charges this author observes, we have incontestable evidence that many thousands of persons have been preserved by the Cow Pox from the variolous infection for several years, and a few persons for fifty and more years, though frequently exposed to infection. That on examining the cases, in which it is said to have failed, the greater part of them have been found to be misstated.

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But admitting, he continues, that in a few of the cases the patients have taken the Small Pox, after being judged to have had the Cow Pox, the number of such failures do not amount to more than one in five thousand. "If therefore," he adds, p. 14, "the Cow Pox secures from the Small Pox in 4,999 cases out of 5,000, the probability is either that there was some defect in the efficacy of the Cow Pox Virus, or that the constitution of the patient was in that one instance not susceptible of the prophylactic power of vaccination." Such rare and uncommon accidents should not excite any prejudice against vaccination, as there is strong evidence that persons have taken the infection of the Small Pox a second time. Some instances of the kind this author introduces, and on the most respectable authority; and then adds, "as it never has been contended that the Cow Pox was superior to the Small Pox in its prophylactic virtues, its strongest advocates will be willing to admit the possibility that vaccination might fail where variolation could not secure from reinfection." In respect to the other objections that vaccination leaves the persons who have undergone the process liable to cutaneous eruptions, the author properly observes, if the seeds of such eruptions were contained in the virus, they would vegetate, or produce their effect, if not on all, at the least on a majority of the persons inoculated, but this we know does not happen. A very small number only of persons, principally children, are troubled with eruptions after having the Cow Pox, the same as occur at the time of cutting their teeth, or after the small pox, measles, chicken pock, scarlatina, &c. and if we credit the evidence of Dr. Rowley before the House of Commons, (see the last article,) similar eruptions, but more virulent, and even fatal, are no uncommon consequence of the Small Pox. Other arguments equally conclusive are urged by the author, for these we refer our readers to the work, which is extremely well calculated to quiet the alarms which the opponents to the Cow Pox are taking such uncommon pains to excite.

ART. 27. *Answers to all the Objections hitherto made against the Cow Pox. By Joseph Adams, M. D. Physician to the Small Pox and Inoculating Hospitals.* 12mo. 37 pp. 1s. Johnson. 1805.

We have not often met with more argument, and sound reasoning, than we find in this little tract in defence of vaccination; the only wonder is that there should be any necessity for defending a practice, which an experience of seven years has proved to be so extremely beneficial; but the more than ordinary pains lately taken to circulate reports to its discredit, oblige the friends to humanity to use similar activity in preventing the effects of misrepresentation.

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The method of inoculating perſons with cow pock matter, as a preſervative againſt the infection of the Small Pox, diſcovered by our countryman, Dr. Jenner, is now practiſed in every part of the globe. In France, Spain, Portugal, Italy, Germany, through the Eaſt Indies, and moſt other parts of Aſia; through Africa, and not only that part of America which is inhabited by the deſcendants of Europeans, but among the Indian ſavages. "Still," this author obſerves, "we hear of no objections to the practice but in England," as if we grudged the inventor the honour of the diſcovery! To account for this, "it may be imagined," he ſays, "that becauſe the practice began among us, it has therefore been more general here, and in conſequence more accidents have happened; but this is far from the caſe, for the practice has been univerſal in other countries, and only partial in this." In India the Bramins, who uſed to inoculate the Small Pox, now conſtantly ſubſtitute the Cow Pox. The author proceeds to examine the objections urged againſt the practice. Theſe he anſwers with arguments ſo cogent and ſatisfactory, as will have the effect, we have no doubt, of ſilencing the clamours ſo induſtriouſly circulated, with a view to its ſuppreſſion. For theſe we refer to the pamphlet, which is publiſhed for the benefit of the Small Pox and Inoculating Hoſpitals, with an allowance to perſons diſpoſed to diſtribute it among the poor.

ART. 28. *Tracts and Obſervations on the ſalutary Treatment of Infants, not ſtrictly medical, comprehending a new Syſtem in Diſcipline and Management during the Period of infantile Life, wherein are conſidered and pointed out ſeveral important Circumſtances eſſentially connected with Health, in a view to anticipate, as well as to remove Diſeaſes during that difficult Period, chiefly for the Information of Female Parents. By Robert Bath.* 8vo. 164 pp. 5s. Cawthorn. 1805.

From the title, and from ſome paſſages in the volume, we may conjecture the author intended giving to female parents ſome information as to the manner of bringing up their children, and precepts for the purpoſe may be, and probably are contained, if any one could decypher the language in which they are conveyed.

He begins with the following addreſs to maternal parents: "It is remarkably true, and obſervable," he ſays, "that the circumſtance of natural affiance, or to ſpeak more ſpecifically and abſolutely, the affinities are more ſtrong, more inclined to follow, and infinitely more attached to the female, than the other parent; and that the female has delights, joys, and feelings of a more delicate, of a higher and more finiſhed kind, as well as more increaſing and perſeverant than the male; and in this inſtance we have to contemplate and behold, as well as adore infinite wiſdom, in the creative parts, for giving an inherent and fixed undeviating principle in the faireſt part of human nature, &c." We will now ſhow in how intelligible a manner the author

author explains to his fair pupil the effects of bile in the ſtomach when it chances to get there.

"It frequently ariſes," he ſays, p. 72, "from the circumſtance of a redundancy of food, that is, from a want of judicious and well-appointed management in quantity from an inſenſate perſon, that the important fluid the bile from the inflated ſtomach occupying too large a ſpace in the abdominal cavity, is made to go retrograde, and paſs to that cavity in room of going forward in the inteſtinal tube, to aid and perfect digeſtion, and conſequent ſecretion; when it never fails to decompound the food, become irritating and revellent, and frequently after exciting eructation by flatulence is rejected; and in this way, or in a much worſe, it impairs the periſtaltic motion, &c." We recommend to this gentleman to return to his peſtle and mortar, which he ſeems much better adapted to wield than his pen.

ART. 29. *Critical Reflections on ſeveral important practical Points relative to the Cataract: comprehending an Account of a new and ſucceſsful Method of couching particular Species of that Diſeaſe. By Samuel Cooper, Member of the Royal College of Surgeons in London.* 8vo. Longman, &c. 1805.

The author of this publication is a warm partiſan for couching, in preference to extracting the cataract. He employs the uſual arguments, and ſupports his opinion by the authority of many diſtinguiſhed names in ſurgery. But like a ſkilful lawyer he avoids noticing the objections to couching; and paſſes over in ſilence the celebrated men who conſidered the operation of extracting the cataract, as the moſt ſucceſsful.

This does not appear to us altogether a ſcientific queſtion; it muſt often be decided by the peculiar talents of the operator. For it is very certain, that the ſucceſs of both operations, depends very much upon their being dexterouſly performed. If a ſurgeon knows that he can couch well, yet extract indifferently, he certainly ought never to attempt the latter. It is only thoſe few who can perform both operations equally well, who are in the ſituation to make a choice. From the able men who prefer each, it may be preſumed in a general point of view that neither has a great ſuperiority over the other. The deciſion of this point can hardly be ſettled either by reaſoning or authority; it is a queſtion of arithmetic. If the events of a great number of caſes performed in both ways were faithfully recorded, the difficulty would be ſolved. This the author has not attempted: But as he prefers couching, he deſcribes minutely the method of performing the operation.

In this he recommends the curved pointed needle invented by the celebrated Profeſſor Scarpe, as preferable to all others. It is ſingular that there are ſuch a variety of kinds of needles employed by different ſurgeons. The round-pointed, the flat-pointed, the ſpear-

ſpear-pointed, the ſemi-circular edged, and the curved. This leads us to ſuſpect that none in all caſes fully anſwer the purpoſe.

As many Surgeons are unacquainted with the Italian language, they will find in this work ſome of the ideas of the ingenious Profeſſor of Pavia rendered into Engliſh. This may afford them both amuſement and inſtruction.

DIVINITY.

ART. 30. *The Scriptural Analogy and Concord of St. Paul, and St. James, on Chriſtian Faith. A Sermon, preached May 9th, 1805, in the Pariſh Church of St. Mary Reading, at the Viſitation of the Rev. the Archdeacon of Berks. By the Rev. Arthur Onſlow, D. D. Dean of Worceſter, and Archdeacon of Berks.* 8vo. 16 pp. 1s. Reading, printed. Sold by Rivingtons, &c. 1805.

The apparent oppoſition between St. Paul and St. James, while the one inſiſts on the inability of any human works to obtain ſalvation, without faith in the Redeemer, and the other inſiſts on the inſufficiency of a faith, which is not proved by works; an oppoſition which equally ſubſiſts between ſome parts of St. Paul's writings and others, when the ſame apoſtle had different point, to preſs upon his converts; this natural and reaſonable differences ſo common a ſtumbling block to weak minds, has called forth, many expoſitors of our church, to explain and make it clear to all underſtandings. Among thoſe who have done this with peculiar clearneſs and accuracy, the Dean of Worceſter will always deſerve to be cited, after the publication of this diſcourſe. He adopts the doctrine of the firſt juſtification, or election, common to all chriſtians, which has been held by the ſoundeſt divines, illuſtrates it (as Taylor does) by the analogy between the Jewiſh and Chriſtian church, and founds on it the explication ſo naturally following, and ſo well calculated to remove ſome too common errors of the preſent day.

"If," ſays he, in words chiefly ſcriptural, "the free gifts of love and mercy beſtowed on Chriſtians, produce their deſired effect, and act as motives to holineſs, then their election and calling, their redemption and adoption are made good; they will not have received the grace of God in vain, but become fully entitled to all the benefits of the goſpel covenant. But, if theſe high and mighty privileges do not produce obedience to the will of God, then, as it happened to God's choſen people the Jews, their privileges are forfeited, and they muſt expect the diſpleaſure of the Almighty." P. 5.

Afterwards, he tells his readers with perfect propriety, "Our church," following the apoſtles, "does not attribute ſo much to *faith*, as to render *good works* unneceſſary, nor ſo much to *good works*, as to render them meritorious." P. 9.

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The whole tenor of the ſermon, (as well as theſe paſſages,) juſtifies us in recommending it to the attention of both clergy and laity; wherever any new illuſtration of theſe important points may be thought deſireable, or found neceſſary.

ART. 31. *The Example of Chriſt enforced, as a Motive to Benevolence: By R. Ward.* 8vo. 24 pp. 1s. Kidderminſter printed. Hurſt, &c. London. No date.

There is much of very good matter in this diſcourſe. The fault of it is, that, though Chriſt is exhibited as a pattern of benevolence, it is apparently only as a very benevolent man: nor does it ſufficiently appear in the ſermon, that he is conſidered as more than a man divinely commiſſioned, and empowered to perform miracles. The author even thinks it neceſſary, to guard his hearers againſt the injuſtice of attributing "any ſiniſter motive to the conduct of Chriſt." Yet he ſometimes ſpeaks of Chriſt as our divine maſter; and of his promiſed ſuperintendence over his followers, to the end of time, as being certainly to take place. The imperfections of the ſermon, perhaps aroſe from being written, as the author ſays, *currente calamo*; and it is poſſible among thoſe who would not hear the ſacred name of Chriſt exalted as it ought to be. A ſhort preface is dated in 1801; if that is alſo the true date of the diſcourſe, it has been long overlooked.

ART. 32. *A Sermon preached at Chriſt Church, before the Right Honourable the Lord Mayor, the Aldermen, and Governors of the Royal Hoſpitals of the City of London, on St. Matthew's Day, Saturday the 21ſt of September, 1805. By Charles Valentine Le Grice, M. A.* 4to. 31 pp. 1s. Rivingtons. 1805.

This author very early evinced a diſpoſition to employ the preſs, as our 5th volume can teſtify. This we conſider as no bad ſymptom, provided it be ſucceeded, (as in this caſe it appears to have been,) by the prudence of not hazarding too frequently ſuch appeals to the public; and waiting till thoſe powers which gave the original impulſe, ſhall have obtained ſufficient maturity to juſtify greater attempts. Mr. Le Grice appears here as the public encomiaſt of the excellent ſeminary in which he was educated; and diſplays at once his gratitude, and his talents, in a manner extremely becoming. His praiſes are appropriate, yet by no means trite, and his expreſſions generally neat and well choſen. In alluſion to the Monaſtic Inſtitution, which preceded the foundation of Chriſt's Hoſpital, he ſays,

"The lives of thoſe, who were formerly within theſe walls, reſembled their religion: they ſhut up the Bible from being uſeful to the people, and themſelves from being ſerviceable to the State: but the Founders of this Inſtitution knew that a life of induſtry is a life of God's own appointment, that without labour all the benefits of nature, and all the bleſſings of Providence

dence must be lost to man, and that a due employment of our talents is not only consonant with the rules of the Gospel, but is enjoined as a precept, which is recommended and illustrated by a distinct parable.

"Men constitute a State; and by education of the Sons of the State we may stamp a character on the age, in which they are to live. It was therefore the aim of wise Legislators, even in the Heathen world, to form plans for a National education; and as success in war was then deemed the chief source of prosperity, heroic valour was esteemed the sovereign, and almost the only virtue. Therefore by athletic exercise, by patience of heat, cold, thirst, hunger, fatigue, watching, and pain, the youthful warrior was admirably trained for his future sanguinary career. With the same forethought, but under the guidance of a better knowledge, the Promoters of the Reformation devised a system for an education of the children of the Household of Faith, which should partake of the genius of the national character, and render them useful members of the Commonwealth." P. 12.

This passage, though good, is prepared and succeeded by others of equal merit, and the whole discourse fully sanctions a very favourable report.

ART. 33. *A Sermon preached on Occasion of the late Naval Victory, in the Parish Church of Willington, Salop, November* 10, 1805. *By the Rev. John Eyton.* 8vo. 30 pp. Pr. 1s. Houlstons, Wellington. Crosby, &c. London. 1805.

A pious and energetic exhortation to "rejoice with trembling," published for the benefit of the orphans and widows of our brave seamen. That the joy of many persons, on great occasions like this, is less expressive than it ought to be of *religious* gratitude, we fear must be admitted. But the preacher's remonstrances on this point, at p. 15, 16, 17, are too general, and undistinguishing. However imperfect may be the expressions of our joy, surely they are not so on the score of *charity*. Charity more cordial, more universal, prompt, and effectual, was never displayed by any nation, than by our own, at this important juncture, towards the persons and the relatives of our brave countrymen and defenders. May it have its perfect work, relieving many a want, and cheering many an aching heart!

ART. 34. *An Exhortation to the Duty of Catechising: with Observations on the Excellency of the Church Catechism. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.* 12mo. 48 pp. Pr. 6d. Tupman, Nottingham. Hatchard, London. 1805.

Mr. Pearson has here added one more to the many useful tracts, by which he has lately promoted the cause of sound religion. By *catechising*,

catechiſing, he means, "the inſtruction of youth in the principles of religion." P. 3. On this ſubject, he maintains, that there is a great and increaſing neglect, eſpecially among the lower orders of the people. "To trace the cauſes of this neglect, and to provide againſt the deſtructive evils, which would naturally reſult from its increaſe, or continuance, is the deſign of the preſent exhortation." P. 5. "The only practical remedy I can think of is, that, in imitation of our fellow-countrymen in Scotland, we inſtitute ſchools in every pariſh, or every diſtrict of two or three pariſhes, and permit the attendance of the children of the poor, for the purpoſe of their being inſtructed in the art of reading, and in the firſt principles of religion, either *gratuitouſly*, or for a very *ſmall pecuniary payment*, according as their circumſtances in the judgment of appointed perſons ſhall ſeem to require; and further, that ſuch attendance be enforced by all motives, which are likely to have influence either on parents or their children, and which it may be thought proper to employ. In many caſes, an attendance for an hour or two in the day would be ſufficient to anſwer the deſired purpoſe; and preferable to that long and irkſome confinement, which is generally impoſed on children, and which excites in them an incurable diſlike both to the ſchool, and to the knowledge intended to be acquired in it." P. 11. The prevalence of *calviniſtic* opinions is declared to be one cauſe of the neglect of catechiſing, eſpecially according to the form preſcribed by our church; and it is clearly ſhown, that our Catechiſm contradicts the fundamental principles of Calviniſm. Mr. P. ſubmits, in the form of three propoſitions, the ſubſtance of his wiſhes, on the ſubject of catechiſing; and gives a liſt of uſeful publications.

AGRICULTURE.

ART. 35. *The Farmer's Daily Journal, and Complete Accomptant, from Michaelmas* 1805, *to Michaelmas* 1806. *Containing* 1. *An Account of the Farm at Michaelmas, with the groſs Amount of the Crop in Hand; the groſs Amount of Stock and Implements.* 2. *Ruled Pages for every Week in the Year, in which an Account is propoſed to be kept of every Day's Labour of Horſes, and Labourers, and Servants employed on a Farm, and the Lands and Work on which they are employed.* 3. *Blank Leaves for occaſional Memorandums or Remarks at the End of every Month, and a general Statement at the Concluſion of the Year, taking into the Account all the poſſible Expences and Outgoings of a Farm, and the Total Amount of the Produce of a Farm; from which a Balance is eaſily ſtruck, and the Profit or Loſs of a Farm will be at*

at once apparent. By a Practical Farmer. (To be continued annually.) 4to. 140 pp. 7s. Rivingtons. 1805.

The plan of this work is new, we think; and it is surely good and useful; not for farmers only, but also for stewards, bailiffs, and gentlemen living at a distance from their farms, and committing the chief management of them to other persons. "As in all trades book-keeping and accounts are considered as essential requisites, why should they not be so in farming; where the expences are usually much greater than the rent? The Journal before us is so contrived, that a person of the humblest abilities may, at a single view, fully comprehend the design of it; and be enabled to keep, at the least possible expence of time and trouble, a most accurate account of every day's transactions throughout the whole year; summing up, at the end of every week and month, and balancing the whole account at the end of the year; when it will be seen at one view, what has been the labour and expence, and what is the profit or loss of the farm, for the year." We shall be glad to see this Journal continued from year to year, with the author's own observations on agricultural subjects, and hints from other publications.

POLITICS.

ART. 36. *Letter to a Noble and Learned Lord upon the absolute Necessity of placing the literal Discussion of Political Subjects, (those of Members of Parliament only excepted) under an Imprimatur, and exposing the Profligacy, Temerity, and dangerous Tendency of that Pest to the English Nation, a professed Political Scribbler. By Diogenes.* 8vo. 70 pp. Price 2s. Egerton. 1804.

ART. 37. *An Analytical Review of various Libels, Public, Private, Seditious, and Treasonable, published by Cotin, since the Publication of those of which he was convicted in June last. Selected from his Weekly Pamphlet. By Diogenes.* 8vo. 70 pp. Price 2s. Egerton. 1805.

Of the two publications before us it cannot be said that *Materiem superat opus:* for the scurrility and insolence, the apostacy and tergiversation, the falshood and malignity of the writer alluded to, under the name of Cotin, might undoubtedly have been painted in far more vivid colours than are used by this well-intentioned but not equally skilful author. That the liberty of the press has seldom, if ever, been more scandalously abused than by the writer here described, we are far from denying; but this by no means proves (nor indeed does the author before us very seriously urge) the necessity of an *Imprimatur*. We can hardly suppose that any Englishman of sense can seriously entertain so absurd an opinion. In his first letter he declaims, in a desultory manner, against

againſt the conduct and character of the libeller alluded to, introducing various remarks and quotations; ſome of which apply not very ſtrongly to his ſubject; in one of the firſt of theſe, and (in our opinion) moſt applicable, is the following ſentence from Boſſuet:—

"On a vu, de ces ouvrages periodiques—deſtinées en apparence a inſtruire, mais compoſées en effet pour diffamer; on a vu des auteurs que l'appât du gain et la malignité on transformés en ſatiriques mercénaires, et qui ont vendu publiquement leurs ſcandales. Il s'eſt trouvé reëlment des hommes aſſez perdus d'honneur, pour faire un metier public de ces ſcandales, ſemblables a ces aſſaſſins à gages, ou à ces menſtres du ſiécle paſſé qui gagnoient leur vie à vendre des poiſons." P. 24.

In the ſecond Letter, or Analytical Review, the author comes more cloſely to the point, and produces many extracts from the works of this political writer, which do no great credit to his head, and certainly ſhow much malignity in his heart. But we wiſh not to dwell on ſuch a topic. The opinion of all impartial men, reſpecting the writer alluded to, is, we believe, firmly fixed. His unprovoked and groſsly falſe, as well as perſonal attacks on us at firſt, occaſioned ſome ſurpriſe to us; but his ſubſequent conduct has made us perfectly careleſs of his praiſe or cenſure. We ſhall never regret the hoſtility of thoſe who are hoſtile to almoſt every great and good character in the country.

BIOGRAPHY.

ART. 38. *Memoirs of a Picture, containing the Adventures of many conſpicuous Characters, and interſperſed with a variety of amuſing Anecdotes of ſeveral very extraordinary Perſonages connected with the Arts, including a genuine Biographical Sketch of that celebrated, original, and excentric Genius the late Mr. George Morland, drawn from the tolerably authentic Source of more than twenty Years intimate Acquaintance with him, his Family, and Connections. To which is added, a copious Appendix, embracing every intereſting Subject relative to our juſtly admired Engliſh Painter and his moſt valuable Works. By William Collins.* 3 vols. 12mo. 15s. Symonds. 1805.

This ſeems the oddeſt farrago that was ever put together. The firſt volume outdoes Baron Munchauſen in its improbability, and has no more to do with Morland than with Bonaparte. The whole is very poor ſtuff indeed.

ART. 39. *Memoirs of Charles Lee Lewis, containing Anecdotes, hiſtorical and biographical, of the Engliſh and Scottiſh Stages, during*

during a Period of forty Years. Written by himſelf. In 4 vols. 12mo. 16s. Philips. 1805.

The frequenters of the theatre, and they whoſe connections are theatrical, will probably derive amuſement from theſe volumes, and a claſs of readers, ſufficiently numerous, will there be found to exhauſt an impreſſion, and perhaps more, of this publication; otherwiſe it poſſeſſes but little recommendation to the general reader, being not very remarkable for its vivacity or intereſt.

ASTRONOMY.

ART. 40. *Aſtronomical and Nautical Tables, with Precepts for finding the Longitude and Latitude of Places by Lunar Diſtances, Double Altitudes, &c. and for ſolving other the moſt uſeful Problems in Practical Aſtronomy, connected with the Uſe of the Nautical Almanac, on Principles for the moſt Part entirely new, ſtrictly accurate, and very eaſy to be applied in Practice. By James Andrew, A. M.*, Aſperne, Cornhill, &c. 1805.

The importance of the problem which teaches accurately to clear obſerved lunar diſtances of the effects of parallax and refraction, is well known to thoſe who are at all verſed in nautical aſtronomy. And the avowed deſign of Mr. A. is to ſimplify the computation by means of a table of natural ſemi-chords, founded on a method, which he had before given in Nicholſon's Journal, and the idea of which is obvious enough from a peruſal of *chap.* 18. *of Cagnoli's Trigonometry.* Theſe tables, beſides, are made applicable to the ſolution of ſuch other problems as would admit of a ſolution with their help:—and that the book might be complete, in Mr. A.'s apprehenſion, for the purpoſe of the navigator, ſuch other auxiliary tables are added as he judged neceſſary. The book conſiſts of the following tables:—

"1. The Refractions of the Heavenly Bodies in Altitude. 2. Depreſſion or Dip of the Horizon of the Sea. 3. The Sun's Parallax in Altitude. 4. Augmentation of the Moon's Semi-diameter. 5. Dip of the Sea at different Diſtances from the Obſerver. 6. Correction of the Moon's apparent Altitude. 7. Complemental Logarithms. 8. Correction (to Table 7.) for the Sun's Altitude. 9. Correction (to Table 7.) for the Star's Altitude. 10. The right Aſcenſions, &c. of nine principal fixed Stars. 11. Corrections (to Table 10.) for Nutation. 12. Corrections (to Table 10.) for Preceſſion and Aberration. 13. Squares of Natural Semi-Chords. 14. Proportional Logarithms. 15. For reducing the Sun's right Aſcenſion in Time, as given in the Nautical Almanac for Noon at Greenwich, to any other Time under that Meridian; or to Noon under any other Meridian. 16. For reducing the Moon's Declination, as given in the Nautical

tical Almanac for Noon and Midnight at Greenwich, to any other Time under that Meridian; or to Noon or Midnight under any other Meridian. 17. For reducing the Time of the Moon's Paſſage over the Meridian of Greenwich, to the Time of its Paſſage over any other Meridian. 18. The Sun's Declination. 19. Amplitudes. 20. Semi-diurnal and Semi-nocturnal Arches. 21. For reducing Sidereal to Mean Solar Time. 22. For reducing Mean Solar into Sidereal Time. 23. For turning Degrees and Minutes into Time, and the contrary. 24. For finding the Equation of Time for Parts of a Day. 25. Multipliers for readily computing the true Diſtance of the Moon from the Sun, or a fixed Star. 26. Numbers to be ſubtracted from the Multipliers in Table 25, when the Moon's Diſtance from the Sun is obſerved. 27. Numbers to be ſubtracted from the Multipliers in Table 25, when the Moon's Diſtance from a Star is obſerved. 28. Mean right Aſcenſions and Declinations of 600 principal fixed Stars, for January 1, 1805. General Tables for the Aberration of the Stars. General Tables for the Nutation in the Ellipſe."

It will be evident, at firſt ſight, to the aſtronomical reader, that all theſe tables (to ſome of which are given different titles) are merely tranſcripts from Dr. Maſkelyne's Requiſite Tables for the Nautical Almanac, his Folio Tables, and Mackay's Tables, except table 13, which is the only table Mr. A. has calculated, and that eaſily enough, by a table of logarithmic ſines. To the tables are prefixed the common rules for Spherical Trigonometry, and complicated formulæ for reducing time of one denomination into time of another, which are totally uſeleſs in a fixed obſervatory, or at ſea, there being tables already computed, which are always uſed for that purpoſe. The book concludes with formulæ for the aberration and nutation of the ſtars in right aſcenſion and declination, which, we believe, we recollect to have ſeen in the *Conn. de Temps, pour* 1788. With reſpect to table 13, which gave birth to this work, and on which Mr. A. grounds his merit, we feel no difficulty in declaring, that it falls ſhort of the eſtimation we hold of thoſe tables in common uſe, which are aſſuredly calculated by very diſtinguiſhed mathematicians, and which are as commodious and expeditious in the ſolution of this problem, as well as of the ſpherical problems Mr. A. adduces for examples, as, we believe, it is poſſible for genius to invent. Mr. A. eſteems himſelf very happy in publiſhing the opinion of his lunar method given him by a doctor from a northern univerſity, under whom Mr. A. ſays he ſtudied, and whom he ſtyles one of the moſt profound ſcholars and learned profeſſors of the age. Of this learned doctor's works we know nothing more than a compilation of his on arithmetic and book-keeping. But ſurely Mr. A. cannot mean this work as a ſpecimen of the doctor's profundity; nor, if the doctor knew the different methods, before invented, for clearing the lunar diſtances, could he at all recommend Mr. A.'s for the

practical navigator. In short, we consider this production, in regard to true science, merely as the puff of an empiric; and we cannot better conclude our sentiments of it, than in the classical words which the learned Dr. Clarke adopts, when he expresses his opinion of the effusion of a similar adventurer:—

"O! miseras hominum mentes, O! pectora cæca!"

MISCELLANIES.

ART. 41. *A Letter to the Rev. Richard Warner.* 8vo. 43 pp. 1s. Cruttwell, Bath. Robinsons, London. 1804.

This and another Letter long ago published against the mischievous absurdities of Mr. Warner, being both printed, and principally circulated at Bath, had escaped our notice, till the animadversions which we printed in August last upon his Sermon *, occasioned them (as we suppose) to be sent to us. We think them by no means unworthy of notice. The Letter on which we are now remarking, after paying Mr. W. more compliment for his talents than we think him entitled to receive, undertakes the full refutation of his meagre and inefficient scriptural authorities. This is executed with clearness, and not without force; and the authority of Grotius is very properly brought to bear on the same point. The author, indeed, observes, that much use is to be made of Grotius *de Jure Belli* in support of this argument; and intimates, that, if he had first consulted that book, he would not have thought writing necessary. In this he seems to be mistaken; for that great work is much too unknown, to a very large part of the world, to produce its due effect; and even simply to have anglicized the arguments in it, would itself have been an effort of much utility.

A postscript replies to some part of the second edition of the sermon, and not ill combats the positions of Mr. W. respecting the moral and religious evils which he thinks inseparable from the military profession. The characteristic of this writer is clearness rather than force.

ART. 42. *A Remonstrance addressed to the Rev. Richard Warner, on the Subject of his Fast Sermon, May 27, 1804.* 8vo. 52 pp. Bath, printed. Sold by Cadell and Davies, London. 1804.

There is something more original and striking in this letter-writer than the preceding. He begins by saying, "Sir, it may seem extraordinary, that after the world has subsisted 5751 years, it should be necessary to attempt a proof of the lawfulness, in the sight of God, of exerting the first principle implanted at the creation, in the whole system, as far as we can judge, of animal nature,"

* See Brit. Crit. Vol. xxvi. p. 205.

ture," i. e. self-defence. This author goes, of course, over much of the beaten ground respecting scriptural authority; but he often takes original views. The following is, perhaps, an instance of it. "Many woes," he says, "are denounced in the New Testament, against various kinds of people. I read there, of "woe to the rich, to the full, to the lawyers, to the scribes and pharisees," repeatedly; and once "*to blind guides,*" *who strain at a gnat and swallow a camel.* But amongst these, how happens it that no woe is denounced against soldiers? I can find none there, or in any other book of devotion, except in your sermon, wherein any former deficiencies are amply supplied. You pledge yourself to prove, and boast you have brought a demonstration of it, that self-defence is sinful, and that the aggressor, and those he attacks, provided the latter defends either his life or his property, are equally to blame, and flatter yourself that you have proved this paradox in twenty octavo pages; and have therein overthrown the wisdom of ages, the sentiments of patriots, the arguments of reason, and the feelings of nature." P. 15.

This is spirited and just. The author of the Letter proceeds then, with equal spirit, to show what bold resistance against enemies has done, at various times, under the blessing of God, for us. "It is," he says, "to the resistance thus made, that you yourself (Mr. W.) owe the privilege of delivering the very sentiments I here condemn." The most just and well applied vapulation is then bestowed upon the delinquent, for his base slanders on the military character. In a word, the whole remonstrance is such as it ought to be, written in the spirit of wisdom, and of true christianity, confirmed in every part by historical proofs, and expressed with vigour and propriety. If Mr. W. were not lost in his own self-sufficient notions, such a castigation ought to bring him to reason.

ART. 43. *A Sketch of the present State of France. By an English Gentleman, who escaped from Paris, in the Month of May last.* 8vo. 124 pp. 3s. 6d. Phillips. 1805.

In a modest preface, the author apologizes for any errors that may appear in the composition of his work, as "chance has made him an author for the first time." We have not, however, observed any errors in the language so glaring as to call for censure, when the statements are (as in the present instance) important, and interesting. He also explains the reason for concealing his name from the public at large, though his publisher has leave to communicate it, on any application from persons of weight or authority.

The state of France is delineated by this writer, under the following heads:—*The Government—The Army—The Police—The Law—Bridges, Streets, &c. of Paris—Theatres—Manners—Newspapers—The Revolution, and its Consequences—Trial of Georges,*

Georges, Pichegru and Moreau—The Coronation—The Pope and Religion—Legion of Honour—Trade and Manufactures—English in France—General State of France—Bonaparte—The Invasion (of England.) On many of these topics, the information conveyed to us is not entirely new; but it serves to corroborate what we had before heard of the tyranny, and cruelty, the craft and perfidy, of the Corsican usurper. We could select many passages well worthy of attention, particularly in that part which relates to trade, and manufactures, (a portion of the work which has, to us at least, considerable novelty;) but the following particulars, concerning the English, now detained so unjustly in France, particularly demand the attention of their countrymen.

"It is surely a reproach to a great and generous nation, that the poor among their countrymen, unfortunate prisoners in an enemy's land, shut out from even the ordinary hopes of men whom the chance of war detains, should not experience the hand of liberality alleviating the misery of their helpless situation, except in the persons of their own countrymen in more easy circumstances detained in prison like themselves, who lately performed a play for their benefit. Are they forgotten?—as too often happens to those who languish in prisons!

"Let it now be known to the British public, that many of their countrymen are in extreme distress; and not a few are shut up in *military* prisons, by *military* authority, for having incurred debts for the ordinary comforts of life, which they are unable to discharge." P. 110.

"If the etiquette of government prevents them from being an object of its attention, it becomes more particularly the duty of spirited and liberal *individuals*, to think of some effectual measure to alleviate the misery of their unprecedented situation.

"It has excited the wonder of the French people, to whom the active benevolence of the English character is known, that nothing has been done on this subject; for they particularly recollect, how liberally the people of this country, contributed to the support of the *French emigrants*, in the beginning of the revolution.

"That there are indigent and worthy men among them, let the circumstance of the exertions made for them by *their fellow prisoners* be a proof, to those who have no other means of judging.

"No doubt can be entertained, that any sum which might be contributed by the people of England, for the relief of the necessitous part of the hostages in France, would be well and judiciously applied and distributed. The care of managing it would be cheerfully undertaken, by some of the gentlemen of fortune, rank, and consequence, who are detained with them." P. 112.

These circumstances undoubtedly demand attention, and till some other method can be devised, a portion of the riches of the *Patriotic Fund*, might surely be applied to this Patriotic purpose.

If,

If, as we trust, the author has well ascertained the accuracy of the facts which he alledges, he deserves the thanks of his country, for the various important circumstances, which he has placed in a striking point of view. It is altogether a curious picture of a Government supported wholly by fear. The Parisians distinguish two reigns of terror; the *black terror* under Robespierre, and the *white terror* under Bonaparte.

ART. 44. *The Costume of Hindostan, elucidated by Sixty Coloured Engravings, with Descriptions in English and French; taken in the Years* 1798 *and* 1799, *by Balt. Solvyns, of Calcutta.* 4to. 8l. 8s. Orme. 1804.

This is a very splendid work, amusing in itself, and necessarily interesting to all who have communications with India. Each plate is accompanied with a description in French and English of the character represented in the annexed plate, as in the manner following:—

"PLATE IX.

"A JELLEE-A, or FISHERMAN.

"This sect is of the lowest order of the Mahommedans, and said to have emigrated from the shores of Arabia, in the life-time of Mohammed, owing to a disobedience of some of his commands. They are not confined to the avocation of fishing, but deal in pearl, coral, precious stones, and glass beads: they are a vile race, and held in contempt by the other Mahommedans. He carries his net in one hand, and his pot of fish and grubs in the other."

SUPPLEMENTARY ARTICLE.

Tomb of Alexander.—See p. 351, ibid.

It has been justly considered as a difficulty opposed to Dr. Clarke's hypothesis concerning the Alexandrian sarcophagus at the British Museum, that St. Chrysostom has said, Ποῦ γὰρ, εἰπέ μοι, τὸ σῶμα Ἀλεξάνδρου; δεῖξόν μοι: which we endeavoured to soften by observing that Chrysostom lived at Constantinople, and in the fourth century. But a learned friend of ours asks, in a letter, this pertinent question—"May not somebody have taken the same liberty with the MS. of Chrysostom, which Casaubon wanted to take with the text of Strabo, and this in a very remote age? Thus altering σῶμα to σῆμα. Chrysostom, he observes, might very properly reproach the heathen with the vanity of their

their deified heroes; and might ask, "where is now the worshipped body of Alexander?" As for the destruction of the body, the zeal which, in defiance to the magistrates, openly destroyed the images of the gods, even before christianity was established, would certainly destroy a deified corpse, the object of a still grosser species of idolatry. We think this observation well worthy of notice. Whatever may finally become of the question, we are very desirous that every fair consideration should be given to it.

MONTHLY LIST OF PUBLICATIONS.

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☞ An accident at the preſs, not worth explaining, prevented laſt month the inſertion of the following Letter of a Correſpondent, all our acknowledgements to Correſpondents, the Oriental Intelligence, and a vaſt number of articles of Domeſtic Literary Intelligence. It occaſioned alſo ſome Errata to paſs unnoticed, which are ſpecified below.

☞ We willingly comply with the requeſt which has been made us to print the following letter.

October 10th, 1805.

Sir,

Being convinced of the intereſt which you take in the welfare of the eſtabliſhed church, I am induced to addreſs you on a ſubject, which, I think, deſerves your ſerious attention. A book lately publiſhed by Mr. Joſeph Lancaſter, on what he calls Improvements in Education, has juſt fallen into my hands. From this publication I learn, for the firſt time, the principles on which his ſchool in the Borough-Road, Southwark, is conducted, and his propoſition for ſimilar ſeminaries in every part of the kingdom.—I am a ſincere friend to every rational plan for ameliorating the condition of the lower claſſes of ſociety; and there is no better way to improve them than by a religious education. Mr. Lancaſter's method of inſtructing the children under his care appears to be generally unobjectionable, and I would moſt readily unite with my neighbours to eſtabliſh ſchools on his plan; but I cannot ſee, without ſurpriſe and regret, the inconſiderate zeal with which ſo many members of our church ſeem to be actuated by this plauſible diſſenter. The excellent manner in which the greater part of the buſineſs in his ſchool is conducted, has gained ſo much of their approbation, that they are inſenſible of the dangers to which the church may be expoſed by their undiſcriminating patronage of a plan which will, I fear, if ſucceſsfully extended, produce a perfect indifference to *all* religion, under a falſe liberality of ſentiment, and an affectation of more pure and enlarged notions of Chriſtianity, than is poſſeſſed by their brethren.

I am willing to give Mr. Lancaſter credit for the truth of his

his aſſertion, that he *deſires* "to avoid making the education given to ſuch a large number of children in his inſtitution, a means of inſtilling his own *peculiar* religious tenets into their minds." He is a member of the ſociety of friends called Quakers. But it is not in human nature to *practice* ſuch moderation. He acknowledges that "it cannot reaſonably be expected that conſcientious men ſhould promote a religious opinion contrary to their own: a Preſbyterian, Baptiſt, Quaker, or any other, cannot, with ſincerity, ſacrifice his opinions to thoſe of his amiable brethren in the eſtabliſhment." But may we not on the ſame principle conclude, that every man will inculcate the religious doctrines which he himſelf believes to be true?

Granting, however, that a diſſenter may *teach* only what he calls "the leading and uncontroverted principles of Chriſtianity," is it not to be feared that the diſregard ſhewn to all religious ſyſtems and creeds, may ſo confound the diſtinctions between right and wrong, that it may eventually occaſion the rejection of Chriſtianity altogether? Children who are taught to believe that every ſyſtem of religion may be indiſcriminately adopted or rejected, cannot pay much reſpect to religious eſtabliſhments. The ſons and daughters of churchmen will ſoon be withdrawn from the path in which their fathers have walked, and, in the next generation, the pure doctrines of our church will be loſt in the heterogeneous maſs of looſe and undefined principles of Chriſtian morality.

Mr. Lancaſter has opened a ſubſcription for training youth as ſchool-maſters; but this plan is alſo exceptionable. From whom are theſe youths, who are to teach our poſterity, to derive their inſtruction? From him, who thinks it proper "not to inſiſt upon, or enforce any particular modes of tuition, religious ſyſtems, or creeds." From him who recommends the obſervance of this rule to the promoters of his plans, and to the inſtructors in the ſchools under their patronage. From him who ſneers at our church catechiſm, (page 158) which yields in his eſtimation to one which is unauthorized and unſanctioned.

The object of this addreſs to you, Sir, is to draw your attention to the inſtitution and object of Mr. Lancaſter, to expreſs my hope that you will point out to the public the neceſſity of guarding the eſtabliſhed church, againſt the attacks of diſguiſed or open enemies; that you will, of courſe, recommend every plan which may improve the education of the poor, but that their inſtructors may be well

well qualified and honeſt men, and true and faithful members of the eſtabliſhed church.

The plauſible pretext on which Mr. Lancaſter acts has blinded many undoubted friends of the church, and he is now buſily employed, under their auſpices, in the formation of various Seminaries ſimilar to his own. I hope that you will withdraw the veil from their eyes; that you will exhort them to ſelect what is really uſeful from the plan of Mr. Lancaſter, and at the ſame time to be cautious of extending, by any miſtaken notions of liberality, the wide deva-ſtations in the eſtabliſhed church, to which Diſſenters of all denominations would willingly lead them.

If a preſs of buſineſs ſhould not allow your immediate attention to the ſubject of this letter, and you ſhould approve of my enlarging on it, I ſhall readily ſubmit my opinions to you, with my real ſignature, if required.

I am, Sir, reſpectfully yours,

A CHURCHMAN.

In anſwer to the concluding ſentence of this letter, we muſt ſay, that we ſhall be happy in the farther communications of this friend; the value of which will be much enhanced by the ſignature of his real name.

ERRATA.

P. 561. l. 11. for *revolution*, read revolutions.
— 569. l. 11. for *had*, read have.
— ib. for *give*, read gives.
— 570 Art. 24. l. 2. for *Lincoln*, read London.
— 573. l. 5. for *Triune of God*, read Triune God.
— — Art. 27. Title, for *Reynal*, read Reynell.
— 584. l. 14. for *to Royal Inſtitutes*, which is nonſenſe, read at the Royal Inſtitution.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

Mr. D'Iſraeli writes to accuſe us of *affixing* his name to an anonymous work. We have done no ſuch thing; we have only mentioned a very general conjecture, as ſuch, and pointed out the reaſon of it. If it be erroneous, it may be eaſily contradicted. Other Reviews, in ſuch caſes, have generally printed the ſuppoſed author's name at the head of their page, but this we have not done. This would have been *affixing* the name.

Aſiaticus's

Aſiaticus's intimation ſhall be attended to, though his great caution in continuing anonymous might lead us to ſuppoſe him intereſted in the matter.

Though it muſt appear impoſſible to an author, that his book ſhould be forgotten, we fear that has been the caſe reſpecting the publication mentioned by R. Enquiry, however, ſhall be made about it.

We are aſſured, by a reſpectable Correſpondent from Scotland, that we were miſtaken, in ſuppoſing any part of *Dr. Campbell's Lectures* not to be genuine. We beg leave to inform him in return, that our ſuppoſition was made from regard to the character of Dr. Campbell; and if we were miſtaken, we are ſorry, for the ſake of the memory of ſo eminent a man. The parts which we hoped were not his, ſeemed to us inconſiſtent with his general character for mildneſs and fair dealing.

LITERARY INTELLIGENCE.

A ſecond and improved edition of *Mr. Planta's* Hiſtory of the *Helvetic Confederacy*, will appear immediately.

Mr. Kidd propoſes to publiſh a new *Homer*, with Collations of many M.S. never before examined.

Profeſſor Martyn's elaborate edition of *Miller's Gardener's Dictionary*, is completed, and will be publiſhed in the Spring.

The ſixth volume of *Dr. Shaw's* work, entitled *General Zoology*, will be publiſhed directly; in two parts, like the preceding volumes, and uncommonly rich in plates.

We learn, with pleaſure, that *Mr. John Anſley* is preparing to publiſh a complete edition of the works of his late father, with a Sketch of his Life.

The Rev. *Dr. Symons* has made conſiderable progreſs in an Original Life of Milton.

Mr. Charnock, author of Biographia Navalis, is preparing a Life of Lord Nelſon.

A Poſthumous Work of the late *Mr. Strutt*, with a Portrait and Life of the Author, is in the preſs.

Mr. Gregory, of the Royal Military Academy, Woolwich, has in the preſs—*A Treatiſe of Mechanics*, which will be publiſhed about Chriſtmas.

Mrs. Bryan (author of a Treatiſe on Aſtronomy) is printing *Lectures on Natural Philoſophy*, which will be publiſhed in the Spring.

Dr. Pinckard's Letters from the *Weſt Indies*, will be publiſhed early in the enſuing year.

A familiar work, intitled, "*Converſations on Chemiſtry*," in two volumes, 12mo. will be publiſhed in the courſe of the preſent month.

A Secret Hiſtory of the Court of St. Cloud, in a Series of Letters, from a Gentleman at Paris to a Nobleman in London, will appear immediately.

Mrs. Opie's Simple Tales, are in a ſtate of forwardneſs.

Sir David Lindſay's Works, by *George Chalmers, Eſq.* will be ſpeedily publiſhed.

Letters to a Young Lady, from the pen of *Mrs. Weſt*, will be publiſhed at Chriſtmas.

Mr. Graham, author of *The Sabbath*, a Poem, has juſt finiſhed a new volume of Poems, which will ſpeedily be publiſhed.

A new Tranſlation of *Juvenal*, with notes, will be publiſhed in the courſe of the next year, by Mr. *Hodſon*, of King's College, Cambridge.

The *Leverian Muſeum* will certainly be ſold in May next, unleſs firſt bought by private or public interference.

A Reviſed edition of *Owen Feltham's Reſolves*, by Mr. *James Cumming*, is in great forwardneſs.

One volume of a new *Perſian Dictionary* may be expected next March.

The fourth volume of Mr. *King's Munimenta Antiqua* is proceeding at Bulmer's preſs.

A Tranſlation of *Giraldus Cambrenſis*, has been completed, and is about to be publiſhed by Sir *Richard Hoare*.

Mr. *Duppa* will publiſh, in the courſe of the ſpring, *Life of Michael Angelo*, with illuſtrations of his character as a Poet, Painter, Sculptor, and Architect. It will appear in a quarto volume.

ORIENTAL LITERATURE.

An entire and correct edition of the Five Books upon Arabic Grammar, &c. by Lieutenant J. Baillie, Profeſſor of the Arabic and Perſian Languages, and of Mohummudan Law, in the College of Fort William. 2 Vols. 4to. Calcutta. 1802—1803.

Theſe volumes contain the Arabic text, handſomely printed, of the *Meeut Amel*, the *Shurhu Meeut Amel*, the *Meſbah*, and the *Hedayut-oon Nuhve* celebrated Treatiſes on Grammar, which, with the principles of inflection in the Arabic language,

language, form the firſt part of a claſſical education through-out all the ſeminaries of Aſia. Theſe Treatiſes have been carefully collated with the moſt ancient and accurate manuſcripts that could be procured in India, and Mr. Baillie is intitled to a conſiderable ſhare of praiſe for having ſo ably arranged and prepared them for the preſs. It was his original intention to compriſe the whole work in two volumes, but he found it neceſſary to alter his plan; and from an advertiſement in the ſecond volume, we underſtand that a third, of the ſame ſize, would follow in the courſe of a few months, containing the *Kafeea*, in Arabic, with an Appendix, a Selection of Hiſtorical, Biographical, and Miſcellaneous Anecdotes in Proſe, and ſome Extracts from the moſt celebrated Arabian Poets, forming an uſeful and entertaining praxis for the Student, after his mind ſhall have been ſufficiently ſtored with grammatical knowledge by an attentive peruſal of the preceding volumes.

It was alſo Mr. Baillie's intention to tranſlate, in a fourth volume, the general contents of the third; to prefix an account of the works compriſed in the two parts now before us; and to preſent us with a biographical ſketch of the celebrated authors of the *Kafeea* and *Meſbah*.—As ſoon as we receive theſe concluding volumes, we ſhall offer to our readers a more particular notice of the whole work.

Mr. Gladwin, of Bengal, is engaged in the publication of ſeveral works on Oriental Literature, at the Calcutta Preſs. We have ſeen part of his *Guliſtan*, a celebrated Perſian compoſition, printed in the original language, with a literal Engliſh tranſlation, a verbal index and analyſis of *every word*, forming a moſt uſeful claſſic for the Perſian Student. An additional, and more important help to the Scholar, will be derived from Mr. Gladwin's Perſian Dictionary, a work on which he has been employed during many years, and which, there is every reaſon to believe, will ſupply all the deficiencies of Meninſki, Richardſon, Caſtell, &c. It illuſtrates above thirty thouſand words, with examples from the beſt Poets, and other writers, and, with the numerous additions to every former Dictionary, will form a larger work than Richardſon's.

Mr. Gladwin is alſo employed in the publication of his Notes and Verbal Indexes to the *Boſton*, the *Behariſtan*, the *Iyar danuſh*, and *Abu'l-fuzl's* letters, for the uſe of the Students in Fort William College.

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