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FOR NOVEMBER 1786.

[*With a View of* LINLITHGOW.]

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Days	Ther.	Barom. Inch.	Rain. Inch.	Weather.
30	39	30.15	0.0292	Rain.
1	39	29.2	0.1706	Rain.
2	41	29.975	0.0146	Ditto.
3	37	29.9	——	Cloudy.
4	38	30.	——	Ditto.
5	37	30.079	0.0438	Rain.
6	34	30.3	——	Cloudy.
7	35	29.2	——	Clear.
8	33	30.3	0.0146	Rain.
9	39	30.03	0.0146	Ditto.
10	37	29.975	0.0365	Ditto.
11	35	30.30	——	Clear.
12	33	30.05	0.073	Small showers.
13	35	29.9025	——	Clear.
14	30	29.895	——	Ditto.
15	27	29.437	——	Ditto.
16	35	29.225	——	Ditto.
17	35	29.225	——	Ditto.
18	35	29.45	0.0219	Sleet and rain.
19	33	29.05	——	Cloudy.
20	36	29.5	——	Ditto.
21	34	29.8	——	Clear.
22	35	29.725	0.075	Sleet and rain.
23	38	29.75	——	Cloudy.
24	40	29.88	——	Ditto.
25	35	29.65	——	Ditto.
26	37	29.4	0.0075	Small showers.
27	46	29.51	——	Cloudy.
28	44	29.225	0.0146	Showers.
29	39	29.725	0.0703	Rain.
			0.5840	total rain.

THERMOMETER.

27—49 greateſt height.
15—27 leaſt height before ſun riſe.

BAROMETER.

8—30.3 greateſt height.
19—29.05 leaſt height.

Linlithgow Palace.

Linlithgow is ſuppoſed to be the Lindum of Ptolemy, and to take its name from its ſituation on a lake, or lin; or llyn, which the word *lin*, or *llyn*, ſignifies.

The caſtle was founded by Edward I. who reſided in it for a whole winter. But in 1307, we find that it was taken and demoliſhed by one Binny, a Scotſman. In the reign of Edward III. the Engliſh poſſeſſed it again: for there is extant an order for the cuſtody of the hoſpital to John Swanland *.

It is at preſent a magnificent edifice, of a ſquare form, finely ſeated above the lake. James V. and VI. ornamented it greatly. The inſide is much embelliſhed with ſculpture; over an inner gate are niches, in former times holding the ſtatues of a Pope and a Cardinal; erected, as tradition ſays, by James V. in compliment to his holineſs for a preſent of a conſecrated ſword and helmet †. On an outward gate, detached from the building, are the four orders of knighthood, which his Majeſty bore, the garter, thiſtle, holy-ghoſt, and golden fleece,

Within the palace is a handſome ſquare: one ſide is more modern than the others, having been built by James VI. and kept in good repair, till 1746, when it was accidentally burnt by the King's forces. The pediments over the windows are neatly carved, and dated 1619.

The other ſides are more ancient: in one is a room ninety-five feet long, thirty feet ſix inches wide, and thirty three high. At one end is a gallery, with three arches, perhaps for muſic. Narrow galleries run quite round the old part, to preſerve communications with the rooms; in one of which the unfortunate Mary Stuart firſt ſaw light. Her father, James V. then dying, foretold the miſeries that impended over her and the kingdom. 'It came,' ſaid he, 'with a laſs, and will be loſt with one.'

The chapel was built by James V. and takes up one ſide of the ſquare. The kitchen for the Uſe of the Kings and Queens is below ground.

The church would be a handſome building, if not diſgraced with a moſt ruinous floor. I was ſhown the place remarkable for the perſonated apparition that appeared to James IV. while he was meditating the fatal expedition into England; and which, as honeſt Lindſay relates, as ſoon as it had delivered its meſſage, 'vaniſhed like a blink of the ſun, or a whip of a whirlwind.'

In one of the ſtreets is ſhown the gallery from whence Hamilton of Bothwel haugh, in 1570, ſhot the Regent Murray. *Pennant.*

Anecdote from the Memoirs of Count de B ‡.

In a long and bloody war, wherein two polite nations frequently diſregarded the principles of humanity, the Count de B. generouſly ſerved his country, with all his fortune, with courage, and ability. He was

* Calendar of Charters, by Sir Joſeph Ayloffe, 162.
† Lelly, Hiſt. Scot. 353. ‡ *Eſſais par Beauvillé.*

the only general who was feared and yet respected. The very enemies, who fled before him, were forced to acknowledge his talents for war and the greatness of his soul. They even loved him; for the same man whose look inspired terror in the heat of the action, was full of compassion and sensibility when he had gained the victory. Women and children, the aged and the industrious, had nothing to fear from the rage or rapine of his soldiers. He considered no man as an enemy who did not appear in arms. And his good conduct after a victory, was generally more useful and honourable to his country than the victory itself.

The Count was now advanced in years, honoured, and rich; with sufficient ease to enjoy the comforts of his situation. He had received the staff of Field Marshal, and a pension, on which he passed the best part of his time in the country. A few months in the year he appeared at court, where he was still consulted by his prince; respected by the courtiers and the best characters in the nation; and where the soldier called him father. At the same time he preferred the little endearments of domestic life to the splendour of a court. His family consisted of two daughters and a son. The education of the former had been his study and delight, and they were both married with men of good sense and reputation. The son, who was Colonel of a regiment, received a large fortune by his wife, and an estate in the neighbourhood of his fathers. He followed his footsteps with the greatest attention, and his zeal was not without success.

The father loved the son with much tenderness, and the son returned it with the greatest respect. He made great improvements in the castle of the young Count; he added a wing to it, which was ornamented with an elegant hall. The large walls of this apartment required pictures; and the Colonel conceived the happy idea of enriching them with the heroic actions of his father. Scenes of this kind, said he to himself, are preferable to the cold relations of history which affect not the soul, and they will do more honour to my father than the family-tree of his ancestors. The best artists were engaged; and as they were certain of a reward, and of employing their talents on objects worthy of their labour, they took pleasure in their work, and called forth all their powers.

In one place he was seen throwing his colours into the middle of the enemy's cavalry; and by this bold action giving new courage to his soldiers, who were exhausted with labour, and yielding on all sides to a superior force.

In another place, he was seen storming a city, the first man who entered the breach; and while he seemed to forget that he was general, giving a good example to his followers.

Again he appears rushing on the enemy, who had surprised his Prince while he was hunting, and delivering him from their hands.

At a greater distance he was shown receiving a carte-blanche from his sovereign and a Marshal's Staff.

On another field of battle they represented him falling wounded from his horse, and pointing out the weakest place of the enemy as he fell.

At length he was represented signing that desirable peace which gave happiness and plenty to his country, long harrassed with war.

In a word, although his son had taken care to avoid excessive flattery, yet the walls of this apartment were altogether covered with the glorious actions of this venerable old man.

All was conducted with the great-

eſt imaginable ſecrecy; and a few days after the paintings were finiſhed, the Colonel in this very hall gave a ſplendid entertainment to a numerous aſſembly.

What a ſight for the father at his entrance! This new inſtance of filial reſpect, the ſincere compliments of an illuſtrious company, and the remembrance of thoſe dreadful ſcenes, affected him exceedingly. He had too much openneſs of temper not to be intoxicated with that joy which he felt in his heart, and all preſent partook of the intoxication.

The old Count ran over the whole with his eye; and turning to his ſon with much kindneſs in his looks, you did well, my ſon, ſaid he, to conceal this from me, ſince you were determined to execute it. I would have hindered that which is now too late to forbid; and indeed to reproach you for it would be more like affectation than modeſty: yet the only thing which pleaſes me in this matter is the reſpect and tenderneſs which you ſhow for your father. At the ſame time, my ſon——Here he ſhook his head with a doubtful ſmile on his countenance.

What follows, my father?

This repreſentation of my life is of the ſame kind with all thoſe which are written without the knowledge or advice of the principal actor. They ſuppreſs altogether, or very often mention ſlightly, a characteriſtical trait which would explain the whole. What muſt we think of theſe hiſtories, when my ſon himſelf——He ſtopped; and his laſt words were not the effuſion of a heart melting with gladneſs, there was ſomewhat of bitterneſs in his ſmile. They intreated him to go on: he refuſed a long time; and then with much coldneſs of expreſſion he proceeded.

If you have attempted to give a ſketch of my life, you have forgotten one remarkable heroic action, without which we would not have been ſo happy at this time, nor aſſembled around this table as we are. To-morrow morning at breakfaſt, I will relate the whole affair; for it were a pity ſuch an action was not remembered. They inſiſted that he ſhould relate it to the whole company at that time: but he continued to ſmile and refuſe. When they were all ſeated, they ſoon forgot the action, or appeared not to think of it. The young Count, who had not loſt a word of his father's diſcourſe, forgot not, however, to put him in mind of his promiſe. I expected this, replied the Field Marſhal ſmiling, and it is proper I acquit myſelf of my promiſe; but it is firſt neceſſary that we go to the hall, and that we be there alone. The condition was immediately accepted. You have terminated the firſt row of pictures on that wall, continued the old Count, with that one wherein the monarch gives me a carte-blanche and the Marſhal's Staff. This is altogether wrong. You have united what, in the truth of hiſtory, ought to have been kept diſtant by the ſpace of fifteen years, and what two ſovereigns have done from circumſtances widely different. But grant that the fault could be eaſily amended; doth not this picture, placed in this manner, indicate to all the world that the ſtaff of Field Marſhal was given me for one of theſe good actions, or for all my ſervices together? Moſt certainly.

It is nevertheleſs very falſe. And it is precifely this noble action which hath been ſo well rewarded, that you have omitted in theſe pictures.

What do I hear, my father? Can my memory have——

I do not blame your heart, my ſon. How could you paint an action you had never heard of? This ignorance is as excuſable as the

afto-

aſtoniſhment which the fact occaſions. You were young when I obtained this honourable ſtaff. I have never ſpoken of this affair to you nor any one; and at this moment I am afraid we may be overheard.

Be not afraid of it, replied his ſon. The old man, lowering his voice, continued the converſation.

Let us take a review of all theſe actions and their reward. This withered arm is all the advantage which I gained from that battle, when, with as much propriety as good fortune, I threw my colours among the thickeſt of the enemy. By this ſtratagem I brought back the left wing, who were flying at the very time the right was beginning to yield. My troops renewed the charge with wonderful courage, and the enemy were cut to pieces. I was at that time major; and I continued to be ſo. My general, who was the firſt man that endeavoured to ſave his precious life by flight, was rewarded with a conſiderable penſion for his bravery on that day.

I was made priſoner in that battle where I fell wounded from my horſe. My wound was but indifferently cured, and I was forgotten in the exchange of priſoners. In ſhort, my ranſom was paid by—myſelf.

Good God!

The father continued without ſeeming to regard the exclamation of his ſon.

The ſcar which you ſee on my forehead makes me eaſily recollect that picture. I received the wound before that fort, the ſiege of which had engaged us a whole campaign; and which, I venture to ſay, would neither have been taken nor preſerved without my care and activity. For I firſt planted my ſtandard in the breach; and I was obliged to put to death ſeveral of my own ſoldiers to prevent the pillaging and the utter deſtruction of the city and its inhabitants.

It is true, the Prince commended my conduct in the face of the whole court, and the ſame day gave the government of the place to the ſon of his firſt miniſter, a youth of ſeventeen years of age, who had not ſo much as appeared at the ſiege. I muſt do him the juſtice, however, to ſay, that he graciouſly appointed me the ſecond in command to the ſtripling; and appeared much aſtoniſhed at my refuſal. It was with difficulty, and even by chance, that I eſcaped baniſhment, or a priſon for ever; for in concluding that peace, I muſt confeſs I abuſed a little their carte-blanche, and ſigned it with too much precipitation. I forgot to make the enemy cede a territory of a dozen of acres and three ſmall villages. I fooliſhly reckoned on the expence of another campaign, which would have coſt us ſome millions of florins and ſeveral thouſand men.

My God, what an indignity!

Allow me to continue, ſaid the old Count; the beſt part of the ſtory yet remains. You have ſeen the ſnuff-box which I received from my ſovereign when I delivered him from the hands of the enemy. It was fooliſh in him to hunt in an enemy's country, and at a time when he had reaſon to expect an enemy, or at leaſt to find ſome ſpy among his own followers. I had alſo my ſpurs, as well as a number of brave fellows on whom I could depend. I compelled the enemy to part with their prize; and I received this box, which is worth one hundred and fifty ducats, to indemnify me for a horſe killed under me worth four hundred. But as a reward for his faithful ſervices, he made his chamberlain, who was taken with him, marſhal of the court. This man had attempted to draw his hanger, but unfortunately it clung to the ſcabbard.

When they ſaw me diſpleaſed, I was rewarded with this croſs, which hath coſt me much expence, and which never

never was, nor ever can be, of any real advantage. You are serious, my son, be not, however, altogether dejected; it is possible for virtue, even by chance, to meet with a proper reward.

I was major fifteen years without any advancement.

Fifteen years! your philosophy perhaps wished it so?

Yes, I might excite the admiration of the world, by adopting the language of a humble philosopher; but the truth, though less honourable, is more valuable to me. I confess to you, my son, that my regard for my family made me wish for advancement. I did not remain unrewarded because I refused honours, but because some person of the court, more fortunate or more worthy, was preferred. The prince, whose life, honour, and perhaps kingdom, I had preserved, was now dead, and his successor was either ignorant of my services, or thought the merit of them a sufficient reward. Yes, my son, weary of their treacherous promises, and of seeing my hopes always disappointed, I determined all at once to throw up my commission, and retire to the country. There I expected to pass the remainder of my life in an obscure yet happy manner, when, contrary to my expectation, my good fortune gave me an opportunity of performing an action which at once loaded me with riches and glory.

What action was this, my father?

Oh! it would be a difficult matter to represent this properly in a picture. A large river, several women of quality weeping on the bank of it, myself on horseback in the middle of the river, holding a little dog, ugly and blind of an eye, almost drowned, and spurting the water on all sides of him. Would not that be the subject of an inimitable representation?

Do you speak seriously? said the young Colonel: assistance given to a dog!

This great action, I can assure you, raised me to that rank and fortune which I now possess. There was more glory in it than in my blood so often shed for my country. It was of more value than thirty years service in war; than the painful labour of many days and nights, in which I was exposed to the hardships of the winter, and the fire of a desperate enemy.

I could easily increase your surprise by informing you, that, as a man of honour, I have never pronounced the name of my benefactress without blushing. But attend to me, and I will relate all the circumstances.

A place of Field Marshal became vacant by the death of Count de Pl—. Every one of a great number of candidates had a powerful interest to support him. I had the old-fashioned claim of my services; and, without vanity, I had the best title to the place. I saw, however, that I would not succeed, for the minister, the Baron de K. was more sovereign than the King himself; and it often happened that those who were protected by the King, had to yield to those who were protected by the minister. It is true, he testified much friendship for me; but he exacted the attendance which was due to my sovereign; and I had too much haughtiness of spirit to pay court to a man who had scarcely escaped from the lash of his preceptor, while I was covered with the blood of the enemies I had conquered. I could therefore easily foresee the success of my solicitations. I was in doubt whether I should return to my estate, or expose myself to a new affront. Reflecting on my situation, I was one day riding slowly, with a single servant, when my attention

tention was called to a chariot which passed me with great rapidity. I observed in it the mistress of the Minister, who from chambermaid was raised to this high station. She was inimitably well made, and beautiful as a goddess, if a woman can be so without honour and modesty. She returned my salute with great indifference, and a hundred paces farther on she alighted to walk on the bank of a river.

As I did not choose to salute her a second time, I struck into a path on my left, when the cries of the women, whom I saw running backwards and forwards in great disorder, reached my ears. By a natural movement I rode back to their assistance at full speed. The mistress of his Excellency came running to meet me with horror painted in her countenance.

Oh, Mr General, cried she, as she was hasting towards me, I beseech you, for heaven's sake—come to our assistance,—my little favourite—down there—he has fallen into the water—he cannot extricate himself, and we cannot assist him—See, he is sinking in the stream—the torrent—Mr General, for heaven's sake.

Without reflecting a moment on the nature of this commission, which would have much better become my servant, I plunged into the river, and seized the little favourite just as he was sinking. The scene was now truly ridiculous. No mother could have expressed more joy at the safe return of her son, though she had formerly believed him killed in battle.

Then the nauseous compliments of the company; the eagerness to be the first to salute the little favourite; with the fear of dirtying, sullying, spoiling their clothes; the repetition of false alarms; and all the company talking at once, made a very diverting tragi-comical adventure.

As I thought there was no more occasion for my assistance, I was about to depart; but the mistress of the little favourite intreated me to remain a little with so much earnestness, that I alighted from my horse, and offered her my arm. Mr General, said she, accepting it, and drawing me aside, I know what place you are soliciting; if I forget this service, or let it pass unrewarded; if the minister does not become your fast friend, may—my poor favourite—You shall see whether I can be ungrateful.

I bowed to her without speaking a word; for I will confess to you, that your father was too haughty to acknowledge a favour from such a woman, while I was too much a courtier to reject entirely what she offered of her own accord. At the same time I was determined never to put her in mind of her promise.

The next day, at the King's levee, the minister drew me into a corner, and whispered me that his Majesty had now recollected my name and my services; that he had confirmed him in his favourable intentions: and that he entertained the greatest hopes of soon congratulating me on my advancement. He had great reason to say so; for within the month I received the staff of Field Marshal.

Had I not been convinced that I deserved this honour, believe me, I would have refused it: but on account of my own services, and the regard I had for my family and for you, I accepted, without blushing, the reward to which I was intitled.

On

On the difference of Colour in the Inhabitants of different Climates. By Mr Clarkson *.

WE think it demonſtrable, that the difference of colour in the inhabitants of different climates was never cauſed by any interpoſition of the Deity, but that it muſt have proceeded from an *incidental co-operation of cauſes*.

What theſe cauſes are, it is out of the power of human wiſdom poſitively to aſſert: there are facts, however, which, if properly weighed and put together, will throw conſiderable light upon the ſubject.

The firſt point that occurs to be aſcertained, is, 'What part of the ſkin is the ſeat of colour?' The old anatomiſts uſually divided the ſkin into two parts or lamina; the exterior and thinneſt, called by the Greeks *epidermis*, by the Romans *cuticula*, and hence by us *cuticle*; and the interior, called by the former *derma*, and by the latter *cutis*, or *true ſkin*. Hence they muſt neceſſarily have ſuppoſed, that, as the *true ſkin* was in every reſpect the ſame in all human ſubjects, however various their external hue, ſo the ſeat of colour muſt have exiſted in the *cuticle* or upper ſurface.

Malphigi, an eminent Italian phyſician of the laſt century, was the firſt perſon who diſcovered that the ſkin was divided into three lamina or parts; the *cuticle*, the *true ſkin*, and a certain coagulated ſubſtance ſituated between both, which he diſtinguiſhed by the title of *mucoſum corpus*; a title retained by anatomiſts to the preſent day: which coagulated ſubſtance adhered ſo firmly to the *cuticle*, as, in all former anatomical preparations, to have come off with it; and, from this circumſtance, to have led the ancient anatomiſts to believe, that there were but two lamina, or diviſible portions in the human ſkin.

This diſcovery was ſufficient to aſcertain the point in queſtion: for it appeared afterwards that the *cuticle*, when divided according to this diſcovery from the other lamina, was ſemi-tranſparent; that the *cuticle* of the blackeſt negroe was of the ſame tranſparency and colour as that of the pureſt white; and hence the *true ſkins* of both being invariably the ſame, that the *mucoſum corpus* was the ſeat of colour.

This has been farther confirmed by all ſubſequent anatomical experiments; by which it appears, that, whatever is the colour of this intermediate coagulated ſubſtance, nearly the ſame is the apparent colour of the upper ſurface of the ſkin. Neither can it be otherwiſe; for the *cuticle*, from its tranſparency, muſt neceſſarily tranſmit the colour of the ſubſtance beneath it, in the ſame manner, though not in the ſame degree, as the *cornea* tranſmits the colour of the *iris* of the eye. This tranſparency is a matter of ocular demonſtration in white people. It is conſpicuous in every bluſh; for no one can imagine that the cuticle becomes red as often as this happens: nor is it leſs diſcoverable in the veins, which are ſo eaſy to be diſcerned; for no one can ſuppoſe that the blue ſtreaks, which he conſtantly ſees in the faireſt complexions, are painted, as it were, on the ſurface of the upper ſkin. From theſe, and a variety of o-

* This diſſertation is introduced by Mr Clarkſon in his Eſſay on the Slavery and Commerce of the Human Species, to invalidate the argument that has been deduced from the colour of the Africans, to prove that they form an inferior link in the chain of nature, and are deſigned for ſlavery.

ther * obſervations, no maxim is more true in phyſiology, than that *on the mucoſum corpus depends the colour of the human body*; or, in other words, that the *mucoſum corpus* being of a different colour in different inhabitants of the globe, and appearing through the cuticle or upper ſurface of the ſkin, gives them that various appearance which ſtrikes us ſo forcibly in contemplating the human race.

As this can be incontrovertibly aſcertained, it is evident, that whatever cauſes co-operate in producing this different appearance, they produce it by acting upon the *mucoſum corpus*; which, from the almoſt incredible manner in which the † cuticle is perforated, is as acceſſible as the cuticle itſelf. Theſe cauſes are probably thoſe various qualities of things, which, combined with the influence of the ſun, contribute to form what we call *climate*. For when any perſon conſiders, that the mucous ſubſtance beforementioned is found to vary in its colour, as the *climates* vary from the equator to the poles, his mind muſt be inſtantly ſtruck with the hypotheſis, and he muſt adopt it, without any heſitation, as the genuine cauſe of the phenomenon.

This fact ‡, *of the variation of the mucous ſubſtance, according to the ſituation of the place*, has been clearly aſcertained in the numerous anatomical experiments that have been made; in which ſubjects of all nations have come under conſideration. The natives of many of the kingdoms and iſles of Aſia are found to have their *corpus mucoſum* black; thoſe of Africa, ſituated near the line, of the ſame colour; thoſe of the maritime parts of the ſame continent, of a duſky brown, nearly approaching to it; and the colour becomes lighter or darker in proportion as the diſtance from the equator is either greater or leſs. The Europeans are the faireſt inhabitants of the world. Thoſe ſituated in the moſt ſouthern regions of Europe, have in their *corpus mucoſum* a tinge of the dark hue of their African neighbours: hence the epidemic complexion, prevalent among them, is nearly of the colour of the pickled Spaniſh olive; while in this country, and thoſe ſituated nearer the north pole, it appears to be nearly, if not abſolutely, white.

Theſe are § facts which anatomy has eſtabliſhed; and we acknowledge them to be ſuch, that we cannot diveſt ourſelves of the idea, that *climate* has a conſiderable ſhare in producing a difference of colour. Others, we know, have invented other hypotheſes, but all of them have been inſtantly refuted, as unable to explain the difficulties for which they were advanced, and as abſolutely contrary to fact: and the inventors themſelves have been obliged, almoſt as ſoon as they have propoſed them, to acknowledge them deficient.

The only objection of any conſequence that has ever been made to the

* Diſeaſes have a great effect upon the *mucoſum corpus*, but particularly the jaundice, which turns it yellow. Hence, being tranſmitted through the cuticle, the yellow appearance of the whole body. But this, even as a matter of ocular demonſtration, is not confined ſolely to white people; negroes themſelves, while affected with theſe or other diſorders, changing their black colour for that which the diſeaſe has conveyed to the *mucous* ſubſtance.

† The cutaneous pores are ſo exceſſively ſmall, that one grain of ſand (according to Dr Lewenhoeck's calculations) would cover many hundreds of them.

‡ We do not mean to inſinuate that the ſame people have the *corpus mucoſum* ſenſibly vary as often as they go into another latitude, but that the fact is true only of different people, who have been long eſtabliſhed in different latitudes.

§ We beg leave to return our thanks here to a gentleman eminent in the medical line who furniſhed us with the above-mentioned facts.

the hypothesis of *climate*, is this, *that people under the same parallels are not exactly of the same colour.* But this is no objection in fact; for it does not follow that those countries which are at an equal distance from the equator, should have their climates the same. Indeed nothing is more contrary to experience than this. Climate depends upon a variety of accidents. High mountains in the neighbourhood of a place make it cooler, by chilling the air that is carried over them by the winds. Large spreading succulent plants, if among the productions of the soil, have the same effect; they afford agreeable cooling shades, and a moist atmosphere from their continual exhalations, by which the ardour of the sun is considerably abated. While the soil, on the other hand, if of a sandy nature, retains the heat in an uncommon degree, and makes the summers considerably hotter than those which are found to exist in the same latitude where the soil is different. To this proximity of what may be termed *burning sands*, and to the sulphureous and metallic particles, which are continually exhaling from the bowels of the earth, is ascribed the different degree of blackness by which some African nations are distinguishable from each other, though under the same parallels. To these observations we may add, that though the inhabitants of the same parallel are not exactly of the same hue, yet they differ only by shades of the same colour; or, to speak with more precision, that there are no two people, in such a situation, one of whom is white and the other black. To sum up the whole——Suppose we were to take a common globe; to begin at the equator; to paint every country along the meridian line in succession from thence to the poles; and to paint them with the same colour which prevails in the respective inhabitants of each, we should see the black, with which we had been obliged to begin, insensibly changing to an olive, and the olive, through as many intermediate colours, to a white: and if, on the other hand, we should complete any one of the parallels according to the same plan, we should see a difference perhaps in the appearance of some of the countries through which it ran, though the difference would consist wholly in shades of the same colour.

The argument, therefore, which is brought against the hypothesis, is so far from being an objection, that we shall consider it as one of the first arguments in its favour: for if *climate* has really an influence on the *mucous substance* of the body, it is evident, that we must not only expect to see a gradation of colour in the inhabitants from the equator to the poles, but also * different shades of the same colour in the inhabitants of the same parallel.

To this argument, we shall add one that is incontrovertible, which is, that when the *black* inhabitants of Africa are transplanted to *colder*, or the *white* inhabitants of Europe to *hotter* climates, their children, *born there*, are of a *different colour from themselves*; that is, lighter in the first, and darker in the second instance.

As a proof of the first, we shall

* Suppose we were to see two nations, contiguous to each other, of black and white inhabitants in the same parallel, even this would be no objection, for many circumstances are to be considered. A black people may have wandered into a white, and a white people into a black latitude, and they may not have been settled there a sufficient length of time for such a change to have been accomplished in their complexion, as that they should be like the old established inhabitants of the parallel into which they have lately come.

give the words of the Abbé Raynal, in his admired publication. 'The children,' says he, 'which they (the Africans) procreate in America, are not so black as their parents were. After each generation the difference becomes more palpable. It is possible, that after a numerous succession of generations, the men come from Africa would not be distinguished from those of the country into which they may have been transplanted *.'

This circumstance we have had the pleasure of hearing confirmed by a variety of persons who have been witnesses of the fact; but particularly by many † intelligent Africans, who have been parents themselves in America, and who have declared, that the difference is so palpable in the *northern provinces*, that not only they themselves have constantly observed it, but that they have heard it observed by others.

Neither is this variation in the children from the colour of their parents improbable. *The children of the blackest Africans are born white* ‡. In this state they continue for about a month, when they change to a pale yellow. In process of time they become brown. Their skin still continues to increase in darkness with their age, till it becomes of a dirty sallow black; and at length, after a certain period of years, glossy and shining. Now, if climate has any influence on the *mucous substance* of the body, this variation in the children from the colour of their parents is an event which must be reasonably expected: for being born white, and not having equally powerful causes to act upon them in colder, as their parents had in the hotter climates which they left, it must necessarily follow, that the same effect cannot possibly be produced.

Hence also, if the hypothesis be admitted, may be deduced the reason why even those children who have been brought from their country at an early age into colder regions, have been § observed to be of a lighter colour than those who have remained at home till they arrived at a state of manhood. For having undergone some of the changes which we mentioned to have attended their countrymen from infancy to a certain age, and having been taken away before the rest could be completed, these farther changes, which would have taken place had they remained at home, seem either to have been checked in their progress, or weakened in their degree, by a colder climate.

We come now to the second and opposite case; for a proof of which we shall appeal to the words of Dr Mitchell in the Philosophical Transactions. 'The Spaniards who have inhabited America under the torrid zone for any time, are become as dark coloured as our native Indians of Virginia, of which *I myself have been a witness*; and were they not to intermarry with the Europeans, but lead the same rude and barbarous lives with the Indians, it is very

* Justamond's Abbé Raynal, v. 5. p. 193.

† The author of this Essay made it his business to inquire of the most intelligent of those whom he could meet with in London as to the authenticity of the fact. All those from America assured him that it was strictly true; those from the West-Indies, that they had never observed it there; but that they had found a sensible difference in themselves since they came to England.

‡ This circumstance, which always happens, shows that they are descended from the same parents as ourselves; for had they been a distinct species of men, and the blackness entirely ingrafted in their constitution and frame, there is great reason to presume, that their children would have been born *black*.

§ This observation was communicated to us by the gentleman in the medical line, to whom we returned our thanks for certain anatomical facts.

very probable, that, in a ſucceſſion of many generations, they would become as dark in complexion *.'

To this inſtance we ſhall add one, which is mentioned by a late writer, who, deſcribing the African coaſt and the European ſettlements there, has the following paſſage. 'There are ſeveral other ſmall Portugueſe ſettlements, and one of ſome note at Mitomba, a river in Sierra Leon. The people here called *Portugueſe*, are principally perſons bred from a mixture of the firſt *Portugueſe diſcoverers* with the natives, and now become, in their *complexion* and *woolly quality* of their hair, *perfect negroes*, retaining however a ſmattering of the Portugueſe language †.'

Theſe facts, with reſpect to the coloniſts of the Europeans, are of the higheſt importance in the preſent caſe, and deſerve a ſerious attention. For when we know to a certainty from whom they are deſcended; when we knew that they were, at the time of their tranſplantation, of the ſame colour as thoſe from whom they ſeverally ſprung; and when, on the other hand, we are credibly informed that they have changed it for the native colour of the place which they now inhabit; the evidence in ſupport of theſe facts is as great as if a perſon, on the removal of two or three families into another climate, had determined to aſcertain the circumſtance; as if he had gone with them and watched their children; as if he had communicated his obſervations at his death to a ſucceſſor; as if his ſucceſſor had proſecuted the plan; and thus an uninterrupted chain of evidence had been kept up from their firſt removal to any determined period of ſucceeding time.

But though theſe facts ſeem ſufficient of themſelves to confirm our opinion, they are not the only facts which can be adduced in its ſupport. It can be ſhown, that the members of the *very ſame family*, when divided from each other, and removed into different countries, have not only changed their family complexion, but that they have changed it to *as many different colours* as they have gone into *different regions of the world*. We cannot have, perhaps, a more ſtriking inſtance of this than in the Jews. Theſe people are ſcattered over the face of the whole earth; they have preſerved themſelves diſtinct from the reſt of the world by their religion; and as they never intermarry with any but thoſe of their own ſect, ſo they have no mixture of blood in their veins that they ſhould differ from each other: and yet nothing is more true, than that the ‡ Engliſh Jew is white, the Portugueſe ſwarthy, the Armenian olive, and the Arabian copper; in ſhort, that there appear to be as many different ſpecies of Jews as there are countries in which they reſide.

To theſe facts we ſhall add the following obſervation, that if we can give credit to the ancient hiſtorians in general, a change from the darkeſt black to the pureſt white muſt have actually been accompliſhed. One inſtance, perhaps, may be thought ſufficient. Herodotus § relates, that the Colchi *were black*, and that they had *criſped hair*. Theſe people were a detachment of the Æthiopian army under Seſoſtris, who followed him in his expedition, and ſettled in that part of the world where Colchis is uſually repreſented to have been ſituated. Had not the ſame author informed us of this circumſtance,

* Philoſ. Tranſ. N° 476. ſect 4.

† Treatiſe upon the Trade from Great Britain to Africa, by an African merchant.

‡ We mean ſuch only as are *natives* of the countries which we mention, and whoſe anceſtors have been ſettled there for a certain period of time.

§ Herodotus, Euterpe. p. 80. Editio Stephani, printed 1570.

cumſtance, we ſhould have thought it * ſtrange, that a people of this deſcription ſhould have been found in ſuch a lattitude. Now, as they were undoubtedly ſettled there, and as they were neither ſo totally deſtroyed, nor made any ſuch rapid conqueſts, as that hiſtory ſhould notice the event, there is great reaſon to preſume, that their deſcendants continued in the ſame, or ſettled in the adjacent country; from whence it will follow, that they muſt have changed their complexion to that which is obſervable in the inhabitants of this particular region at the preſent day; or, in other words, that the *black inhabitant of Colchis* muſt have been changed into the † *fair Circaſſian*.

As we have now ſhown it to be highly probable, from the facts which have been advanced, that climate is the cauſe of the difference of colour which prevails in the different inhabitants of the globe, we ſhall now ſhow its probability from ſo ſimilar an effect produced on the *mucous ſubſtance* before-mentioned by ſo ſimilar a cauſe, that though the fact does not abſolutely prove our conjecture to be right, yet it will give us a very lively conception of the manner in which the phenomenon may be cauſed.

This probability may be ſhown in the caſe of *freckles*, which are to be ſeen in the face of children, but of ſuch only as have the thinneſt and moſt tranſparent ſkins, and are occaſioned by the rays of the ſun ſtriking forcibly on the *mucous ſubſtance* of the face, and drying the accumulating fluid. This accumulating fluid, or perſpirable matter, is at firſt colourleſs; but being expoſed to violent heat, or dried, becomes brown. Hence the *mucoſum corpus* being tinged in various parts by this brown coagulated fluid, and the parts ſo tinged appearing through the *cuticle*, or upper ſurface of the ſkin, ariſes that ſpotted appearance obſervable in the caſe recited.

Now, if we were to conceive a black ſkin to be an *univerſal freckle*, or the rays of the ſun to act ſo univerſally on the *mucous ſubſtance* of a perſon's face, as to produce theſe ſpots ſo contiguous to each other that they ſhould unite, we ſhould then ſee, in imagination, a face ſimilar to thoſe which are daily to be ſeen among black people: and if we were to conceive his body to be expoſed or acted upon in the ſame manner, we ſhould then ſee his body aſſuming a ſimilar appearance; and thus we ſhould ſee the whole man of a perfect black, or reſembling one of the naked inhabitants of the torrid zone. Now as the ſeat of freckles and of blackneſs is the ſame; as their appearance is ſimilar; and as the cauſe of the firſt is the ardour of the ſun; it is therefore probable that the cauſe of the ſecond is the ſame: hence, if we ſubſtitute for the word *ſun* what is analogous to it, the word *climate*, the ſame effect may be ſuppoſed to be produced, and the conjecture to receive a ſanction.

Nor is it unlikely, that the hypotheſis which conſiders the cauſe of freckles and of blackneſs as the ſame may be right. For if blackneſs is occa-

* This circumſtance confirms what we ſaid in a former note, that even if two nations were to be found in the ſame parallel, one of whom was black and the other white, it would form no objection againſt the hypotheſis of climate, as one of them might have been new ſettlers from a diſtant country.

† Suppoſe, without the knowledge of any hiſtorian, they had made ſuch conſiderable conqueſts, as to have ſettled themſelves at the diſtance of 1000 miles in any one direction from Colchis, ſtill they muſt have changed their colour: For had they gone in an eaſtern or weſtern direction, they muſt have been of the ſame colour as the Circaſſians; if to the north, whiter; if to the ſouth, of a copper. There are no people within that diſtance of Colchis who are black.

occaſioned by the rays of the ſun ſtriking forcibly and univerſally on the *mucous ſubſtance* of the body, and drying the accumulating fluid, we can account for the different degrees of it to be found in the different inhabitants of the globe. For as the quantity of perſpirable fluid, and the force of the ſolar rays is ſucceſſively increaſed, as the climates are ſucceſſively warmer, from any given parallel to the line; it follows that the fluid, with which the *mucous ſubſtance* will be ſtained, will be ſucceſſively thicker and deeper coloured: and hence, as it appears through the cuticle, the complexion ſucceſſively darker;* or, what amounts to the ſame thing, there will be a difference of colour in the inhabitants of every ſucceſſive parallel.

From theſe, and the whole of the preceding obſervations on the ſubject, we may conclude, that as all the inhabitants of the earth cannot be otherwiſe than the children of the ſame parents, and as the difference of their appearance muſt have of courſe proceeded from incidental cauſes, theſe cauſes are a combination of thoſe qualities which we call *climate*; that the blackneſs of the *Africans* is ſo far ingrafted in their conſtitution, in a courſe of many generations, that their children wholly inherit it, if brought up in the ſame ſpot; but that it is not ſo abſolutely interwoven in their nature, that it cannot be removed, if they are born and ſettled in another.

Experiments and Obſervations on the Singing of Birds; *extracted from a curious Letter on that Subject, written by the Honourable* DAINES BARRINGTON, *to the Secretary of the Royal Society.*

AS the following eſſay was originally printed in a collection that is in the hands of only a few, and as the ſubject is curious and treated with much ingenuity, we hope we ſhall be excuſed for giving it a place.

DEAR SIR,

As the experiments and obſervations I mean to lay before the Royal Society relate to the ſinging of birds, which is a ſubject that hath never before been ſcientifically treated of *, it may not be improper to prefix an explanation of ſome uncommon terms, which I ſhall be obliged to uſe, as well as others which I have been under a neceſſity of coining.

To chirp, is the firſt ſound which a young bird utters as a cry for food, and is different in all neſtlings, if accurately attended to; ſo that the hearer may diſtinguiſh of what ſpecies the birds are, though the neſt may hang out of his ſight and reach.

This cry is, as might be expected, very weak and querulous; it is dropped entirely as the bird grows ſtronger, nor is afterwards intermixed with its ſong, the chirp of a nightingale (for example) being hoarſe and diſagreeable.

To this definition of the chirp, I muſt add, that it conſiſts of a ſingle ſound, repeated at very ſhort intervals, and that it is common to neſtlings of both ſexes.

The call of a bird, is that ſound which

* Kircher, indeed, in his Muſurgia, hath given us ſome few paſſages in the ſong of the nightingale, as well as the call of a quail and cuckow, which he hath engraved in muſical characters. Theſe inſtances, however, only prove that ſome birds have in their ſong notes which correſpond with the intervals of our common ſcale of the muſical octave.

which it is able to make when about a month old; it is, in moſt inſtances (which I happen to recollect), a repetition of one and the ſame note; is retained by the bird as long as it lives; and is common generally to both the cock and hen.

The next ſtage in the notes of a bird is termed by the bird-catchers *recording;* which word is probably derived from a muſical inſtrument formerly uſed in England, called a *recorder*.

This attempt in the neſtling to ſing, may be compared to the imperfect endeavour in a child to babble. I have known inſtances of birds beginning to record when they were not a month old.

This firſt eſſay does not ſeem to have the leaſt rudiments of the future ſong; but as the bird grows older and ſtronger, one may begin to perceive what the neſtling is aiming at.

Whilſt the ſcholar is thus endeavouring to form his ſong, when he is once ſure of a paſſage, he commonly raiſes his tone, which he drops again when he is not equal to what he is attempting; juſt as a ſinger raiſes his voice, when he not only recollects certain parts of a tune with preciſion, but knows that he can execute them.

What the neſtling is not thus thoroughly maſter of, he hurries over, lowering his tone, as if he did not wiſh to be heard, and could not yet ſatisfy himſelf.

I have never happened to meet with a paſſage in any writer which ſeems to relate to this ſtage of ſinging in a bird, except, perhaps, in the following lines of Statius;

——*Nunc volucrum novi*
Quæſtus, inexpertumque carmen,
Quod tacitâ ſtatuere brumâ.
Stat. Sylv. L. iv. Ecl. 5.

A young bird commonly continues to record for ten or eleven months, when he is able to execute every part of his ſong, which afterwards continues fixed, and is ſcarcely ever altered.

When the bird is thus become perfect in his leſſon, he is ſaid to ſing his ſong round, or in all its varieties of paſſages, which he connects together, and executes without a pauſe.

I would therefore define a bird's ſong to be a ſucceſſion of three or more different notes, which are continued without interruption during the ſame interval with a muſical bar of four crotchets in an adagio movement, or whilſt a pendulum ſwings four ſeconds.

By the firſt requiſite in this definition, I mean to exclude the call of a cuckow or clucking of a hen *, as they conſiſt of only two notes; whilſt the ſhort burſts of ſinging birds, contending with each other (called *jerks* by the bird-catchers), are equally diſtinguiſhed from what I term *ſong*, by their not continuing for four ſeconds.

As the notes of a cuckow and hen, therefore, though they exceed what I have defined the call of a bird to be, do not amount to its ſong, I will, for this reaſon, take the liberty of terming ſuch a ſucceſſion of two notes as we hear in theſe birds, *the varied call*.

Having thus ſettled the meaning of certain words, which I ſhall be obliged to make uſe of, I ſhall now proceed to ſtate ſome general principles with regard to the ſinging of birds, which ſeem to reſult from the experiments I have been making for ſeveral years, and under a great variety of circumſtances.

Notes in birds are no more innate than language is in man, and depend entirely upon the maſter under which they are bred, as far as their organs will

* The common hen, when ſhe lays, repeats the ſame note very often, and concludes with the ſixth above, which ſhe holds for a longer time.

will enable them to imitate the ſounds which they have frequent opportunities of hearing.

Moſt of the experiments I have made on this ſubject have been made with cock linnets, which were fledged and nearly able to leave their neſt, on account not only of this bird's docility and great powers of imitation, but becauſe the cock is eaſily diſtinguiſhed from the hen at that early period, by the ſuperior whiteneſs in the wing.

In many other ſorts of ſinging birds, the male is not at the age of three weeks ſo certainly known from female; and if the pupil turns out to be a hen,

——*ibi omnis*
Effuſus labor.

The Greek poets made a ſongſter of the τιτθὶς, whatever animal that may be; and it is remarkable that they obſerved the female was incapable of ſinging as well as hen birds:

Εἰσ᾽ εἰσὶν οἱ τετ᾽ίγες οὐκ εὐδαίμονες,
Ὧν ταὶς γυναιξὶν ὐδ᾽ ὁτιν᾽ φωνὴ ἐνί;
Comicorum Græcorum Sententiæ, p. 452.
Ed. Steph.

I have indeed known an inſtance or two of a hen's making out ſomething like the ſong of her ſpecies; but theſe are as rare as the common hen's being heard to crow.

I rather ſuſpect alſo, that thoſe parrots, magpies, &c. which either do not ſpeak at all, or very little, are hens of thoſe ſpecies.

I have educated neſtling linnets under the three beſt ſinging larks, the ſkylark, woodlark, and titlark; every one of which, inſtead of the linnet's ſong, adhered entirely to that of their reſpective inſtructors.

When the note of the titlark-linnet * was thoroughly fixed, I hung the bird in a room with two common linnets for a quarter of a year, which were full in ſong: the titlark-linnet, however, did not borrow any paſſages from the linnet's ſong, but adhered ſtedfaſtly to that of the titlark.

I had ſome curioſity to find out whether an European neſtling would equally learn the note of an African bird: I therefore educated a young linnet under a vengolina †; which imitated its African maſter ſo exactly, without any mixture of the linnet ſong, that it was impoſſible to diſtinguiſh the one from the other.

This vengolina-linnet was abſolutely perfect, without ever uttering a ſingle note by which it could have been known to be a linnet. In ſome of my other experiments, however, the neſtling linnet retained the call of its own ſpecies, or what the bird-catchers term the linnet's chuckle, from ſome reſemblance to that word when pronounced.

I have before ſtated, that all my neſtling linnets were three weeks old when taken from the neſt; and by that time they frequently learn their own call from the parent birds, which I have mentioned to conſiſt of only a ſingle note.

To be certain, therefore, that a neſtling will not have even the call of its ſpecies, it ſhould be taken from the neſt when only a day or two old; becauſe, though neſtlings cannot ſee till the ſeventh day, yet they can hear from the inſtant they are hatched, and probably, from that circumſtance, attend to ſounds more than they do afterwards, eſpecially as

* I thus call a bird which ſings notes he would not have learned in a wild ſtate; thus by a ſkylark-linnet, I mean a linnet with the ſkylark ſong; a nightingale-robin, a robin with the nightingale ſong, &c.

† This bird ſeems not to have been deſcribed by any of the ornithologiſts; it is of the finch tribe, and about the ſame ſize with our aberdavine (or ſiſkin). The colours are grey and white, and the cock hath a bright yellow ſpot upon the rump. It is a very familiar bird, and ſings better than any of thoſe which are not European, except the American mocking bird.

the call of the parents announces the arrival of their food.

I muſt own, that I am not equal myſelf, nor can I procure any perſon to take the trouble of breeding up a bird of this age, as the odds againſt its being reared are almoſt infinite. The warmth indeed of incubation may be in ſome meaſure ſupplied by cotton and fires; but theſe delicate animals require in this ſtate being fed almoſt perpetually, whilſt the nouriſhment they receive ſhould not only be prepared with great attention, but given in very ſmall portions at a time.

Though I muſt admit, therefore, that I have never reared myſelf a bird of ſo tender an age, yet I have happened to ſee both a linnet and a goldfinch which were taken from their neſts when only two or three days old.

The firſt of theſe belonged to Mr Matthews, an apothecary at Kenſington, which, from a want of other ſounds to imitate, almoſt articulated the words *pretty boy*, as well as ſome other ſhort ſentences: I heard the bird myſelf repeat the words *pretty boy*; and Mr Matthews aſſured me, that he had neither the note or call of any bird whatſoever.

This talking linnet died laſt year, and many people went from London to hear him ſpeak.

The goldfinch I have before mentioned was reared in the town of Knighton in Radnorſhire, which I happened to hear as I was walking by the houſe where it was kept.

I thought, indeed, that a wren was ſinging; and I went into the houſe to inquire after it, as that little bird ſeldom lives long in a cage.

The people of the houſe, however, told me, that they had no bird but a goldfinch, which they conceived to ſing its own natural note, as they called it; upon which I ſtaid a conſiderable time in the room, whilſt its notes were merely thoſe of a wren, without the leaſt mixture of the goldfinch.

On further inquiries, I found that the bird had been taken from the neſt when only two or three days old, that it was hung in a window which was oppoſite to a ſmall garden whence the neſtling had undoubtedly acquired the notes of the wren, without having had any opportunity of learning even the call of the goldfinch.

Theſe facts which I have ſtated ſeem to prove very deciſively, that birds have not any innate ideas of the notes which are ſuppoſed to be peculiar to each ſpecies. But it will poſſibly be aſked, why in a wild ſtate they adhere ſo ſteadily to the ſame thing, inſomuch that it is well known, before the bird is heard, what notes you are to expect from him?

This, however, ariſes entirely from the neſtling's attending only to the inſtruction of the parent bird, whilſt it diſregards the notes of all others, which may perhaps be ſinging round him

Young canary-birds are frequently reared in a room where there are many other ſorts; and yet I have been informed that they only learn the ſong of the parent cock.

Every one knows, that the common houſe-ſparrow, when in a wild ſtate, never does any thing but chirp: this, however, does not ariſe from want of powers in this bird to imitate others; but becauſe he only attends to the parental note.

But, to prove this deciſively, I took a common ſparrow from the neſt when it was fledged, and educated him under a linnet: the bird, however, by accident, heard a goldfinch alſo, and his ſong was, therefore, a mixture of the linnet and goldfinch.

I have tried ſeveral experiments, in order to obſerve from what circumſtances birds fix upon any particular note

note when taken from the parents; but cannot settle this with any sort of precision, any more than at what period of their recording they determine upon the song to which they will adhere.

I educated a young robin under a very fine nightingale; which, however, began already to be out of song, and was perfectly mute in less than a fortnight.

This robin afterwards sung three parts in four nightingale; and the rest of his song was what the bird-catchers call *rubbish*, or to no particular note whatsoever.

I hung this robin nearer to the nightingale than to any other bird; from which first experiment I conceived, that the scholar would imitate the master which was at the least distance from him.

From several other experiments, however, which I have since tried, I find it to be very uncertain what notes the nestling will most attend to, and often their song is a mixture; as in the instance which I before stated of the sparrow.

I must own also, that I conceived, from the experiment of educating the robin under a nightingale, that the scholar would fix upon the note which it first heard when taken from the nest; I imagined likewise, that, if the nightingale had been fully in song, the instruction for a fortnight would have been sufficient.

I have, however, since tried the following experiment; which convinces me, so much depends upon circumstances, and perhaps caprice in the scholar, that no general inference or rule can be laid down with regard to either of these suppositions.

I educated a nestling robin under a woodlark-linnet which was full in song, and hung very near to him for a month together; after which the robin was removed to another house, where he could only hear a skylark-linnet. The consequence was, that the nestling did not sing a note of woodlark (though I afterwards hung him again just above the woodlark-linnet) but adhered entirely to the song of the skylark-linnet.

Having thus stated the result of several experiments, which were chiefly intended to determine whether birds had any innate ideas of the notes, or song, which is supposed to be peculiar to each species, I shall now make some general observations on their singing; though perhaps the subject may appear to many a very minute one.

Every poet, indeed, speaks with raptures of the harmony of the groves; yet those even, who have good musical ears, seem to pay little attention to it but as a pleasing noise.

I am also convinced (though it may seem rather paradoxical), that the inhabitants of London distinguish more accurately, and know more on this head, than of all the other parts of the island taken together.

This seems to arise from two causes.

The first is, that we have not more musical ideas which are innate than we have of language; and therefore those, even who have the happiness to have organs which are capable of receiving a gratification from this sixth sense (as it hath been called by some) require, however, the best instruction.

The orchestra of the opera, which is confined to the metropolis, hath diffused a good style of playing over the other bands of the capital, which is, by degrees, communicated to the fidler and ballad-singer in the streets; the organs in every church, as well as those of the Savoyards, contribute likewise to this improvement of musical faculties in the Londoners.

If the singing of the ploughman in the country is therefore compared

with that of the London blackguard, the superiority is infinitely on the side of the latter; and the same may be observed in comparing the voice of a country girl and London housemaid, as it is very uncommon to hear the former sing tolerably in tune.

I do not mean by this, to assert that the inhabitants of the country are not born with as good musical organs; but only, that they have not the same opportunities of learning from others who play in tune themselves.

The other reason for the inhabitants of London judging better in relation to the song of birds, arises from their hearing each bird sing distinctly, either in their own or their neighbours shops; as also from a bird continuing much longer in song whilst in a cage than when at liberty; the cause of which I shall endeavour hereafter to explain.

Those who live in the country, on the other hand, do not hear birds sing in their woods for above two months in the year, when the confusion of notes prevents their attending to the song of any particular bird; nor does he continue long enough in a place for the hearer to recollect his notes with accuracy.

Besides this, birds in the spring sing very loud indeed; but they only give short jerks, and scarcely ever the whole compass of their song.

For these reasons, I have never happened to meet with any person, who had not resided in London, whose judgment or opinion on this subject I could the least rely upon; and a stronger proof of this cannot be given, than that most people who keep Canary-birds, do not know that they sing chiefly either the tit-lark or nightingale notes *.

Nothing, however, can be more marked than the note of a nightingale called its *jug*, which most of the Canary-birds brought from the Tyrol commonly have, as well as several nightingale strokes, or particular passages in the song of that bird.

I mention this superior knowledge in the inhabitants of the capital, because I am convinced, that, if others are consulted in relation to the singing of birds, they will only mislead, instead of giving any material or useful information †.

Birds in a wild state do not commonly sing above ten weeks in the year; which is then also confined to the cocks of a few species. I conceive, that this last circumstance arises from the superior strength of the muscles of the larynx.

I procured a cock nightingale, a cock and hen blackbird, a cock and hen rook, a cock linnet, as also a cock and hen chaffinch, which that very eminent anatomist, Mr Hunter, F. R. S. was so obliging as to dissect for me, and begged that he would particularly attend to the state of the organs in the different birds, which might be supposed to contribute to singing.

Mr Hunter found the muscles of the larynx to be stronger in the nightingale than in any other bird of the same size; and in all those instances (where he dissected both cock and hen) that the same muscles were stronger in the cock.

I sent the cock and hen rook, in order to see whether there would be the same difference in the cock and hen of a species which did not sing at

* I once saw two of these birds which came from the Canary islands; neither of which had any song at all; and I have been informed, that a ship brought a great many of them not long since, which sung as little.

† As it will not answer to catch birds with clap-nets any where but in the neighbourhood of London, most of the birds which may be heard in a country town are nestlings, and consequently cannot sing the supposed natural song in any perfection.

at all. Mr Hunter, however, told me, that he had not attended ſo much to their comparative organs of voice as in the other kinds; but that, to the beſt of his recollection, there was no difference at all.

Strength, however, in theſe muſcles, ſeems not to be the only requiſite; the birds muſt have alſo great plenty of food, which ſeems to be proved ſufficiently by birds in a cage ſinging the greateſt part of the year, when the wild ones do not (as I obſerved before) continue in ſong above ten weeks.

The food of ſinging birds conſiſts of plants, inſects, or ſeeds, and, of the two firſt of theſe, there is infinitely the greateſt profuſion in the ſpring.

As for ſeeds, which are to be met with only in the autumn, I think they cannot well find any great quantities of them in a country ſo cultivated as England is; for the ſeeds of meadows are deſtroyed by mowing; in paſtures, by the bite in the cattle; and in arable, by the plough, when moſt of them are buried too deep for the bird to reach them.

I know well that the ſinging of the cock bird in the ſpring is attributed by many to the motive only of pleaſing its mate during incubation.

Thoſe, however, who ſuppoſe this, ſhould recollect, that much the greater part of birds do not ſing at all: why ſhould their mate, therefore, be deprived of this ſolace and amuſement?

The bird in a cage, which, perhaps, ſings nine or ten months in a year, cannot do ſo from this inducement; and, on the contrary, it ariſes chiefly from contending with another bird, or, indeed, againſt almoſt any ſort of continued noiſe.

Superiority in ſong gives to birds a moſt amazing aſcendency over each other; as is well known to the bird-catchers by the faſcinating power of their call-birds, which they contrive ſhould moult prematurely for this purpoſe.

But, to ſhow deciſively that the ſinging of a bird in the ſpring does not ariſe from any attention to its mate, a very experienced catcher of nightingales hath informed me, that ſome of theſe birds have *jerked* the inſtant they were caught. He hath alſo brought to me a nightingale, which had been but a few hours in a cage, and which burſt forth in a roar of ſong.

At the ſame time, this bird is ſo ſulky on his firſt confinement, that he muſt be crammed for ſeven or eight days, as he will otherwiſe not feed himſelf: it is alſo neceſſary to tie his wings, to prevent his killing himſelf againſt the top or ſides of the cage.

I believe there is no inſtance of any bird's ſinging which exceeds our blackbird in ſize; and poſſibly this may ariſe from the difficulty of its concealing itſelf, if it called the attention of its enemies, not only by bulk, but by the proportionable loudneſs of its notes.

I ſhould rather conceive, it is for the ſame reaſon that no hen-bird ſings, becauſe this talent would be ſtill more dangerous during incubation; which may poſſibly alſo account for the inferiority in point of plumage.

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I TRIED once an experiment, which might indeed have poſſibly made ſome alteration in the tone of a bird, from what it might have been when the animal was at its full growth, by procuring an operator who caponiſed a young blackbird of about ſix weeks old; as it died, however, ſoon afterwards, and I have never repeated the experiment, I can only conjecture with regard to what might have been the conſequences of it.

Both Pliny and the London poulterers agree that a capon does not crow, which I ſhould conceive to ariſe from the muſcles of the larynx never acquiring the proper degree of ſtrength, which ſeems to be requiſite to the ſinging of a bird, from Mr Hunter's diſſections.

But it will perhaps be aſked, why this operation ſhould not improve the notes of a neſtling, as much as it is ſuppoſed to contribute to the greater perfection of the human voice?

To this I anſwer, that caſtration by no means inſures any ſuch conſequence; for the voices of much the greater part of Italian eunuchs are ſo indifferent, that they have no means of procuring a livelihood but by copying muſic; and this is one of the reaſons why ſo few compoſitions are publiſhed in Italy, as it would ſtarve this refuſe of ſociety.

But it may be ſaid, that there hath been a Farinelli and a Manzoli, whoſe voices were ſo diſtinguiſhedly ſuperior.

To this I again anſwer, that the catalogue of ſuch names would be a very ſhort one; and that we attribute thoſe effects to caſtration, which ſhould rather be aſcribed to the education of theſe ſingers.

Caſtration commonly leaves the human voice at the ſame pitch as when the operation is performed; but the eunuch, from that time, is educated with a view only to his future appearance on the opera ſtage; he therefore manages his voice to greater advantage than thoſe who have not ſo early and conſtant inſtruction.

Conſidering the ſize of many ſinging birds, it is rather amazing at what a diſtance their notes may be heard.

I think I may venture to ſay, that a nightingale may be very clearly diſtinguiſhed at more than half a mile if the evening is calm. I have alſo obſerved the breath of a robin (which exerted itſelf) ſo condenſed in a froſty morning, as to be very viſible.

To make the compariſon, however, with accuracy, between the loudneſs of a bird's and the human voice, a perſon ſhould be ſent to the ſpot from whence the bird is heard; I ſhould rather conceive that, upon ſuch trial, the nightingale would be diſtinguiſhed further than the man.

It muſt have ſtruck every one, that, in paſſing under a houſe where the windows are ſhut, the ſinging of a bird is eaſily heard, when at the ſame time a converſation cannot be ſo, though an animated one.

Moſt people, who have not attended to the notes of birds, ſuppoſe that thoſe of every ſpecies ſing exactly the ſame notes and paſſages, which is by no means true, though it is admitted that there is a general reſemblance.

Thus the London bird-catchers prefer the ſong of the Kentiſh goldfinches, but Eſſex chaffinches; and when they ſell the bird to thoſe who can thus diſtinguiſh, inform the buyer that it hath ſuch a note, which is very well underſtood between them.

Some of the nightingale fanciers alſo prefer a Surry bird to thoſe of Middleſex.

Theſe differences in the ſong of birds, of the ſame ſpecies, cannot, perhaps be compared to any thing more appoſite than the varieties of provincial dialects.

The nightingale ſeems to have been fixed upon, almoſt univerſally, as the moſt capital of ſinging birds, which ſuperiority it certainly may boldly challenge: one reaſon, however, of this bird's being more attended to than others is, that it ſings in the night *.

Hence

* The woodlark and reedſparrow ſing likewiſe in the night; and from hence, in the neigh-

Hence Shakeſpeare ſays,

"The nightingale, if ſhe ſhould ſing by day,
When every gooſe is cackling, would be thought
No better a muſician than the wren."

The ſong of this bird hath been deſcribed, and expatiated upon, by ſeveral writers, particularly Pliny and Strada.

As I muſt own, however, that I cannot affix any preciſe ideas to either of theſe celebrated deſcriptions, and as I once kept a very fine bird of this ſort for three years, with very particular attention to its ſong; I ſhall endeavour to do it the beſt juſtice I am capable of.

In the firſt place, its tone is infinitely more mellow than that of any other bird, though, at the ſame time, by a proper exertion of its muſical powers, it can be exceſſively brilliant.

When this bird *ſang its ſong round*, in its whole compaſs, I have obſerved ſixteen different beginnings and cloſes, at the ſame time that the intermediate notes were commonly varied in their ſucceſſion with ſuch judgment as to produce a moſt pleaſing variety.

The bird which approaches neareſt to the excellence of the nightingale in this reſpect is the ſkylark; but then the tone is infinitely inferior in point of mellowneſs: moſt other ſinging birds have not above four or five changes.

The next point of ſuperiority in a nightingale is its continuance of ſong, without a pauſe, which I have obſerved ſometimes not to be leſs than twenty ſeconds. Whenever reſpiration, however, became neceſſary, it was taken with as much judgment as by an opera ſinger.

The ſkylark again, in this particular, is only ſecond to the nightingale *.

And

neighbourhood of Shrewſbury, the latter hath obtained the name of the *willow-nightingale*. Nightingales, however, and theſe two other birds, ſing alſo in the day, but are not then diſtinguiſhed in the general concert.

* I ſhall here inſert a table, by which the comparative merit of the Britiſh ſinging birds may be examined; the idea of which I have borrowed from Monſ. de Piles, in his Cours de Peinture par Principes. I ſhall not be ſurprized, however, if, as he ſuggeſts, many may diſagree with me about particular birds, as he ſuppoſes they will do with him, concerning the merits of painters.

As I have five columns, inſtead of the four which M. de Piles uſes, I make 20 the point of abſolute perfection, inſtead of 16, which is his ſtandard.

	Mellowneſs of tone.	Sprightly notes.	Plaintive notes.	Compaſs.	Execution.
Nightingale	19	14	19	19	19
Skylark	4	19	4	18	18
Woodlark	18	4	17	12	8
Titlark	12	12	12	12	12
Linnet	12	16	12	16	18
Goldfinch	4	19	4	12	12
Chaffinch	4	12	4	8	8
Greenfinch	4	4	4	4	6
Hedge-ſparrow	6	0	6	4	4
Aberdavin (or Siſkin)	2	4	0	4	4
Redpoll	0	4	0	4	4
Thruſh	4	4	4	4	4
Blackbird	4	4	0	2	2
Robin	6	16	12	12	12
Wren	0	12	0	4	4
Reed-ſparrow	0	4	0	2	2
Black-cap, or the Norfolk mock-nightingale	14	12	12	14	14

And here I must again repeat, that what I describe is from a caged nightingale; because those which we hear in the spring are so rank, that they seldom sing any thing but short and loud jerks, which consequently cannot be compared to the notes of a caged bird, as the instrument is over-strained.

I must also here observe, that my nightingale was a very capital bird; for some of them are so vastly inferior, that the bird-fanciers will not keep them, branding them with the name of *Frenchmen*.

But it is not only in tone and variety that the nightingale excels; the bird also sings (if I may so express myself) with superior judgment and taste.

I have therefore commonly observed, that my nightingale began softly, like the ancient orators; reserving its breath to swell certain notes, which by this means had a most astonishing effect, and which eludes all verbal description.

I have indeed taken down certain passages which may be reduced to our musical intervals; but though by these means one may form an idea of some of the notes used, yet it is impossible to give their comparative durations in point of musical tune, upon which the whole effect must depend.

I once procured a very capital player on the flute to execute the notes which Kircher hath engraved in his Musurgia, as being used by the nightingale; when, from want of not being able to settle their comparative duration, it was impossible to observe any traces almost of the nightingale's song.

It may not be improper here to consider whether the nightingale may not have a very formidable competitor in the American mocking-bird; though almost all travellers agree, that the concert in the European woods is superior to that of the other parts of the globe.

As birds are now annually imported in great numbers from Asia, Africa, and America, I have frequently attended to their notes, both singly and in concert, which certainly are not to be compared to those of Europe.

Thomson, the poet, (whose observations in natural history are much to be depended upon) makes this superiority in the European birds to be a sort of compensation for their great inferiority in point of gaudy plumage. Our goldfinch, however, joins to a very brilliant and pleasing song, a most beautiful variety of colours in its feathers.

It must be admitted, that foreign birds, when brought to Europe, are often heard to a great disadvantage; as many of them, from their great tameness, have certainly been brought up by hand; the consequence of which I have already stated from several experiments. The soft-billed birds also cannot be well brought over, as the *succedaneum* for insects (their common food) is fresh meat, and particularly the hearts of animals.

I have happened, however, to hear

I have made no mention of the bulfinch in this table, which is commonly considered as a singing bird; because its wild note, without instruction, is a most jarring and disagreeable noise.

I have likewise omitted the redstart (which is called by the French *le Rossignol de Muraille*), as I am not sufficiently acquainted with its song, though it is admired by many: I should rather conceive, however, with Zinanni, that there is no very extraordinary merit in the notes.

The London bird-catchers also sell sometimes the yellow hammer, twite, and brambling, as singing birds; but none of these will come within my definition of what may be deemed so.

hear the American mocking-bird in great perfection at Meſſrs Vogle's and Scott's in Love-lane, Eaſtcheap.

This bird is believed to be ſtill living †, and hath been in England theſe ſix years. During the ſpace of a minute, he imitated the woodlark, chaffinch, blackbird, thruſh, and ſparrow. I was told alſo, that he would bark like a dog; ſo that the bird ſeems to have no choice in his imitations, tho' his pipe comes neareſt to our nightingale of any bird I have yet met with.

With regard to the original notes, however, of this bird, we are ſtill at a loſs; as this can only be known by thoſe who are accurately acquainted with the ſong of the other American birds.

Kalm indeed informs us, that the natural ſong is excellent *; but this traveller ſeems not to have been long enough in America to have diſtinguiſhed what were the genuine notes: with us, mimics do not often ſucceed but in imitations.

I have little doubt, however, but that this bird would be fully equal to the ſong of the nightingale in its whole compaſs; but then, from the attention which the *mocker* pays to any other ſort of diſagreeable noiſes, theſe capital notes would be always debaſed by a bad mixture.

We have one mocking-bird in England, which is the ſkylark; as, contrary to a general obſervation I have before made, this bird will catch the note of any other which hangs near it, even after the ſkylark note is *fixed*. For this reaſon, the bird-fanciers often place the ſkylark next one which hath not been long caught, in order, as they term it, to keep the caged ſkylark *honeſt*.

The queſtion, indeed, may be aſked, why the wild ſkylark, with theſe powers of imitation, ever adheres to the parental note? but it muſt be collected, that a bird, when at liberty, is for ever ſhifting its place, and, conſequently, does not hear the ſame notes eternally repeated as when it hangs in a cage near another. In a wild ſtate, therefore, the ſkylark adheres to the parental notes, as the parent cock attends the young ones, and is heard by them for ſo conſiderable a time.

I am aware alſo, that it may be aſked, how birds originally came by the notes which are peculiar to each ſpecies? My anſwer, however, to this is, that the origin of the notes of birds, together with its gradual progreſs, is as difficult to be traced as that of the different languages in nations.

The loſs of the parent-cock, at the critical time for inſtruction, hath undoubtedly produced thoſe varieties, which I have before obſerved are in the ſong of each ſpecies; becauſe then the neſtling hath either attended to the ſong of ſome other birds; or, perhaps, invented ſome new notes of its own, which are afterwards perpetuated from generation to generation, till ſimilar accidents produce other alterations. The organs of ſome birds alſo are probably ſo defective, that they cannot imitate properly the parental note, as ſome men can never articulate as they ſhould do. Such defects in the parent-bird muſt again occaſion varieties, becauſe theſe defects will be continued to their deſcendants, who (as I before have proved) will only attend to the parental ſong. Some of theſe deſcendants alſo may have imperfect organs; which will again multiply varieties in the ſong.

The truth is, as I before obſerved, that ſcarcely any two birds of the ſame ſpecies have exactly the ſame notes, if they are accurately attended to, tho' there is a general reſemblance.

R r Thus

† 1773.

* Vol. I. p. 219.

Thus most people see no difference between one sheep and another, when a large flock is before them. The shepherd, however, knows each of them, and can swear to them if they are lost; as can the Lincolnshire gosherd to each goose.

The Pains and Pleasures of Residence in the Country.

THE language of poets has always been warm and glowing in the representation of rural life: Horace, and Cowley, and Virgil, and Pope, and Dryden, and all the dramatists at his back, with the writers of pastoral and manufacturers of morality, are all animated by the description, and kindle as they go, whenever scenes of shade, and sun, and solitude, are the subject. Lowliness of degree, and happy humility of station (they argue), is a 'richness' that Poverty enjoys, to the despair of Wealth. The man who passes his life in the country (they teach us to believe) indulges in the highest relishes of human felicity: the din of business and the distraction of debate, the jargon of coffee-houses and the clatter of courts, never interrupt him: He cultivates his land, and improves Nature, by which her bounties are not only dearer but doubled. He congratulates himself that no foreign robes are necessary, nor foreign meats; and that he is not obliged to comply with every absurd prescription of the ever-shifting modes of the moment. He hugs himself in his home-bred plenty, pleases himself with the quiet of his character, and laughs at the 'laborious idleness' (as Kenrick calls it) of the rich and fashionable. It were, in a critical view, worth while to see how poets have sung and said alike on this very florid subject.—Listen to the similarity of the strains.

O fountains, when in you shall I,
O fields, O woods, when, when shall I be made
The happy tenant of your shade?
Here's the spring-head of Pleasure's flood,
Where all the riches lie, that she
Has coin'd and stamp'd for good.
The gods, when they descended, hither
From Heav'n did always choose their way;
And therefore we may boldly say,
That 'tis the way too, thither.—

So sings the poetical Cowley.——

Who leads a quiet country life,
He views his herds in vales afar!
Or shears his over-burthen'd sheep,
Or mead, for cooling streams prepare;
Or in the new-declining year,
When bounteous Autumn rears his head,
He joys to pull the ripen'd pear,
And clust'ring grapes, with purple spread.
Sometimes beneath an ancient oak,
Or on the matted grass he lies:
No god of Sleep he need invoke,
The stream that o'er the pebbles flies,
With gentle slumber crowns his eyes.

So says friend Horace.

Happy the man whom bounteous gods allow,
With his own hands paternal grounds to plough;
Like the first golden mortals, happy he,
From business and the cares of money free:
He sees the lowing herds walk o'er the plain,
While neighbouring hills lowe back to him again;
And when the season, rich as well as gay,
All her autumnal beauty does display,
This is the life from all misfortunes free.

Thus, in the same key, the elegant Maro in the dress of Dryden.

Oh! knew he but his happiness; of men
The happiest he, who, far from public rage,
Deep in the vale, with a choice few retir'd,
Drinks the pure pleasures of a country life,
Health ever-blooming, unambitious toil,
Calm contemplation and poetic ease.

So sings the Virgilian author of the Seasons.

Hail

Hail ye soft seats, ye limpid springs and floods!
Ye flow'ry vales, and meads, and many woods,
Here grant me, Heav'n, to end my peaceful days,
And steal myself from life by slow decays!—

So says another tuneful Englishman. —Even the manly Juvenal, in the nervous language of Johnson, speaking of the country, says,

There prune thy walks, support thy drooping flowers,
Direct thy rivulets, and twine thy bowers;
And while thy beds a cheap repast afford,
Despise the dainties of a venal Lord.
There ev'ry bush with Nature's music rings,
There ev'ry breeze bears health upon its wings:
On all thy hours security shall smile,
And bless the ev'ning walk, and morning toil.

To the same purpose, and pretty nearly to the same sentiment, might I collect compliments on the country from a thousand other votaries of the muses; but these extracts are sufficient to show that versifiers are all in the same story: from whence one would be led to conceive that cities were altogether intolerable, and fields, grots, groves, rills, hills, mountains, and fountains, were the only objects that answered the pains of searching. But, alas! the hours of Arcadia are over; the pastoral pleasures amongst nymphs and swains, shepherds and shepherdesses, are no more; and the joys which we read of in rhime a mere poetical Utopia.

Having thus shown the country in the most pleasing point of view, and admitted in its favour various sentiments from the writings of poetical encomiasts; having given them all due credit for their trickling rills and cloud-capt hills; their *flocks* that feed beside the *rocks*; their bubbling fountain at the foot of the mountain; and every other object propitious to the enthusiasm of a metaphorical imagination; we now proceed (with all due deference to dealers in figure and traders in tropes) of fairly and candidly speaking of matters *as they are*, not *as they should be*; i. e. not as the fanciful theorist in the furor of picturesque vision chooses to exhibit them.

Respecting the *natural* beauties of the Country (such we mean which regard vegetation only), the sweetest swain that ever sung had not an eye to discover, or a heart to feel, or a taste to relish them in a greater degree than the writer of this paper.—To the charms of verdure, indeed—to the exquisite variety manifested in that verdure—to the elegant and provident transitions of seasons, each presenting its proper charm, and all adapted to inspire delight, and promote utility, few can be insensible.—The clown enjoys it, without entering into the nicety of original causes; the philosopher enjoys it, and traces, or *flatters* himself that he traces, the reason and effect to its principle. Ignorance and science are both blessed under the influence of bright suns, plentiful crops, waving woods, and luxuriant pasturage: But the point and principle with which this Essay set out, was to prove, that with respect to *happiness*, poets of all ages, from Maro down to the Caledonian Mr Thomson, have indulged themselves in the flourish of fable, and, in describing the beauties of the *place*, have run into the mistake of concluding that such beauties have given greater felicity to the *people*. It is indeed by no means true, that men are happy, or that they esteem themselves so (which folks say is the same thing) in proportion to their natural blessings. It is, perhaps, pretty frequently the reverse; for we see those who are placed in the most enviable situations (invariable to inexperience), who have extensive gardens, of which every flower might give the young bard a hint to scribble, the most senseless, stupid, dull, and insensible creatures in the creation.—All that Nature can perform, even in her

summer operations, is a blank to them: They can walk upon the velvet verdure by the side of the sparkling streamlet——(Pardon us, kind reader, for being somewhat poetical, without caring any thing about the matter)—nay, they can yawn over beds of roses, 'tread under foot the violet,' and wish the plumy songsters that build within the shrubbery fairly at the devil.—This may seem to show, that our great men are not captivated with the country.—People in the *middle* station are in general so full of care, so much bigotted to gainful circumstances of thrift and economy, or so little affected by the discriminating delicacies of taste, that they have really no leisure to look at the hedges, criticise the springing buds, nor examine the progress of Providence or Nature. A Sunday nosegay, indeed, they have, which they awkwardly stick into the button-hole of the coat, and to which they smell till they kill it with kindness, and then throw it away.——When on the evening of that Sunday they brush off the dust of the week, and walk into the meadows, it must be confessed their sensibility is transiently awakened; for they take particular notice whether the corn bears a better ear this year than the last—whether the barley is thin, or otherwise—and whether the grass is likely to turn out well. Hence they conclude with infinite prophecy of the likelihood of things. If they do not relish the prospect, this is the expression: 'Why, neighbour, we shall be all ruined.—Hay and barley and wheat will be dearer than ever—and what, pray, is to become of the poor?'——If they approve what they have analysed, they argue thus: 'Well, well—come, come, neighbour—fine crops, heavenly weather, *if it does but hold*—Lovely crops, upon my word—Thank God for them, thank God for them—God is very good, indeed.'—Away they go to the chimney-corner again, and over a pint of home-brewed talk of the goodness of God and the goodness of crops—consult the weather-glass and the old woman's toe—are one moment pious, and the next mistrustful—till they get into bed, and—'eat in dreams the custard of the day.'

Now, in regard to the ladies, the matrimonial property of the gentlemen in these contrasted conditions, it is but a courtesy I owe the fair-sex to take notice of their attachment to rural scenes. The woman of fashion is (for fashion's sake) very often a fair creature of such infinite affectation, that she is sometimes (as shifts the mode) obliged to adore, and sometimes to abominate, the country. One day she has such a passion for Nature, that her bosom is ornamented by so prodigious a besom of natural beauties, that one would be apt to think her half vegetation. While this fragrant fancy is upon her, the chimney, the windows, the window-seats, and the mantel-piece, are all *in flower*. The next day 'comes a frost, a killing frost,'—that is to say, the lady looks cold upon her yesterday's objects of ardour; she is in so delicate a state of stomach, as to sink under the smell of odours. She cannot possibly support the exquisite oppression of perfumes: the maid is directed, therefore, to remove the flower-pots, and take all the nauseous things out of her sight.

The good woman of the *Shop*, mean while, has a different train of ideas upon this subject. Her character is assimilated into that of her husband: she acquires all his love of money, and his mercenary method of getting it: she values the fountain, not because it is favourable to poetical images, but because the water of the spring is more agreeable and commodious, in many domestic respects, than that which is drawn from the river: she esteems the brook,

brook, not because it babbles and bubbles, but upon account of its purity and fine taste, either in mixing the pudding, raising the pye-crust, or supplying the tea-kettle: and as to the article of flowers, the marjoram, the marigold, and such culinary herbs, are preferred, for the most part, to less useful vegetables; and, therefore, like a very wise woman of this world, she makes her broth, dries her lavender, and preserves her pickle—while pinks and roses 'in profusion,' and in confusion too, were left to flourish and to fade as Nature thought proper.

Now with regard to *rural societies*, much I fear the inquiry will not turn out happily, should we enter into particulars. Reputations are even less safe and sacred in the country than in the city. Every little town has its gossip, its lounger, its tell-tale, its inventor, and its critic—and one or all of these know every thing that is going forward in the parish. They assist each other, and like the paragraphical collectors, open the budget for the mutual entertainment of each other and the town. It is the business of the *lounger* to listen—the critic is upon the catch—the inventor supplies the imperfections of simple truth and mere matter of fact—and the tell-tale and gossip run gadding abroad to circulate the materials which have been collected by the industry and ingenuity of their friends aforesaid:

> At every word a reputation dies.

To be serious, however, the general infelicity produced by these, with the wrangling and back-biting amongst the men at their clubs, and of the women at their weekly card-tables or nightly parties, is greater and acuter than can well be imagined. Those who have been long fumigated, and, as it were, smoke-dried in a city, sigh ardently for vernal breezes and the zephyrs of an unclouded sky. This is natural; and so far as refreshment is to be acquired by gales of fragrance and unobstructed air, the wish to make an excursion is rational. In natural descriptions, therefore, the poet is at full liberty, and has indeed a fair opportunity to indulge his genius; nay, he may be allowed to trespass a little upon mere matter of fact, and ('his eye in a fine phrenzy rolling') yield to the pleasures of a florid imagination.—But here let him stop, nor paint as angels all who live in a paradise. The same passions differently exerted, and the temptations in different shapes, attend the inhabitants of the meadows as of the metropolis. The shades are by no means so peaceful as they are said to be by those who seldom hear them whisper; and believe me, the streams are not more apt to *murmur* than those whose cottages are built beside them: neither is the happiness of the houses half so distinguishing or harmonious, in general, as the happiness among the branches, or as the felicity of the forest. Let us not be seduced into any notion which misguides to concenter greater portions of joy in any situation than belongs to it. All conditions have their convenience; all have their disadvantage. The city and the country assist the delights that are afforded by each. Like able lawyers of the same family, they play into one another's hand—and by this politic artifice produce wealth, and health, and honours, and enjoyments. *Variety* is the very quintessence of bliss. Perennial suns would be shocking, and (to use Shakespeare's language 'leave no worship for that garish orb.' But night comes in to the relief of the day, and gives a double welcome to the morning. So of town and country: Whoever reside constantly in the latter are too apt to forget its beauties, even though they should be bigotted to its profits; and the mere cockney thinks all who live

live out of the sound of Bowbell a set of animals who see nothing but what increases their natural vacuity. The point of wisdom in this case, as in a great many more, is to acquire a competent knowledge of facts, and neither to be extravagant in praise nor wild in censure. We have in all situations more happiness than we merit: let us not lessen it by fictitious miseries or ill-founded hopes, of which the disappointment is a misery *indeed!*

To the PUBLISHER.

SIR,

IN your Magazine for October last, you have inserted some remarks on 'the modern corruptions' of the English language.

The author appears to be pretty confident of the justness of his remarks; yet some of them are liable to exception.

Thus he supposes *Scottism* and *provincial* to be synonymous: But there are *Scottisms* which are not *provincial*, and *provincial* phrases which are not *Scottisms*.

Here a doubt may arise as to the propriety of the word *Scottism*. According to analogy, it should seem that the word ought to be *Scotticism*; as from *wit* the word *witticism* was formed in the days of Dryden. Besides, in another view of the case, let it be considered, that *Scots* is an abbreviation of *Scottis*: thus, *Rex Scotorum*, is 'the King of Scottis;' hence, *Scottis*, *Scottiscism*.

And here let me be allowed to point out an error into which the natives of South Britain frequently fall: They do not distinguish between *Scots* or *Scottis* and *Scottish*, pronounced by them *Scotch*: hence they say, in common conversation, 'Mary Queen of *Scotch*; which, if rendered into Latin, would be 'Maria Regina *Scotticorum*.' By the same rule, they ought to call 'Ludovicus Rex Gallorum,' 'Lewis King of *French*.' But this by the way.

The author says, that '*a flair* of twenty steps' is provincial; and for it he substitutes 'a stair case or flight of steps.' But *flair-case* is a phrase of which, when implying *stairs*, the propriety may be doubted. In English it is said, that 'a picture hangs in the *flair-case*;' could it be said, that 'it hangs in a *flight of steps*?" Query, Is not *flight* limited to the steps of one story [*les degrés d'un étage*], or rather to the steps of half a story? hence 'one pair of stairs,' for two flights or the steps of one story.

'The third, fourth, &c. Henry,' is said to be a provincial phrase; it seems rather to be poetical English. Thus, if I mistake not, Shakespeare has 'the Sixth Henry,' and Pope 'the Second Charles.'

'Captivate,' for 'imprisoned, is an affected mode of speech; but it cannot be termed *provincial*, for the English use the word in a figurative sense.

'Incarcerator' is a Scotticism, but it does not mean *a jailor*; it means 'the person at whose suit one is committed to prison;' and with the word *judge* prefixed, it means 'the magistrate who issues the warrant of commitment.' From this mistake of the author, we may see the necessity that there is for understanding all the dialects of a language before one can treat with precision of that language.

'Debitor' is merely the right way of spelling, whether the word come from the Latin *debitor*, or the French *debiteur*; and it is in exact analogy with *creditor*; however, it is generally pronounced *debtor*.

In the English translation of the with

bible '*more straiteſt*' is uſed, *Acts* xxvi. 5. a phraſe which the author ſays is now uſed by the *vulgar*; and which he ſuppoſes will creep into *the newſpapers*.

'*More lighter*,' may be vindicated on the authority of the grammar of Ben Johnſon, who conſiders it as belonging to the idiom of the Engliſh tongue.

The author ſays, '*you was*,' though frequently uſed, is as abſurd as '*we am*,' or '*thou were*, inſtead of *we are*, *thou waſt*.' But *you was*, is to be found often in the Engliſh tranſlation of the bible, and it is agreeable to the other Teutonic dialects.

As to his complaint of the omiſſion of the particle in the ſuperſcription of a letter, it is for brevity's ſake, and there are other inſtances of the like nature. Thus, Sir, your addreſs at full length would be '*Poſtmaſter General and your aſſiſtants, deliver this letter to Mr Sibbald a bookſeller, the entry to whoſe ſhop is from the Parliament Cloſe in Edinburgh.*'

This addreſs is the right one; but *Mr Sibbald bokſeller, Parliament Cloſe, Edinburgh*, will be an addreſs ſooner read and better underſtood at the poſt-office.

Should authors dedicate their books without the particle, it might be ſaid that they were abſurdly and ungrammatically conciſe. But hitherto there has been no complaint againſt dedications for their having ſaid too little.

The author concludes with a cenſure of the word *unwell*; he ſuppoſes it to have been brought from Ireland. If ſo, the Engliſh are gainers by the importation, for there is no ſuch fit word in their language to expreſs what is meant by *unwell*. It is not the ſame as being ſick; one cannot be *ſick* without being *unwell*, but one may be *unwell* without being ſick. The ridicule from the imaginary words, *unblack* and *unwhite*, is miſapplied, they could not mean *white* and *black*; for they might as well mean *blue* or green. But unblack and unwhite, might, by anology, mean privation of black or of white, as *unlearned* is he who is not learned *.

A Character of the Creoles *of St Domingo.* By M. Moreau *de* St Mery.

THE influence of climate and phyſical cauſes on morals is ſo generally acknowledged, that it is unneceſſary to enter farther into the ſubject at preſent than merely to obſerve, that the burning heat of the ſun in the torrid zone muſt produce ſuch effects on the organs of the inhabitants, as to make them conſiderably differ from thoſe of the people of more moderate climes.

Accordingly thoſe who are born in the French Caribbee iſlands, notwithſtanding their connection and intercourſe with the mother-country, preſerve certain features which diſtinguiſh them from the natives of Europe. To theſe we mean to turn our attention, while we delineate the character of the iſlanders of St Domingo.

The Americans who are born in this iſland, and who are called *Creoles* (a name common to all that have their birth in the colonies), are generally well made and of an elegant ſhape. Their features are ſufficiently regular, but the colour that embelliſhes the complexion in cold coun-

* *This applies to the caſe*, is ſaid to be provincial; and perhaps it is not proper to uſe the verb *apply* in a neuter ſignification, though Johnſon has it, and quotes Shakeſpeare as his authority: but from the amendment *this is applicable to the caſe*, one might imagine that the verb *apply* was not even to be uſed in the ſame ſenſe as an active verb; whereas *I ſhall apply this to the caſe*, *this may be applied to the caſe*, are expreſſions frequent in the beſt Engliſh writers. *Edit.*

countries is wanting. They have an expreſſive look, with a ſort of haughtineſs which at firſt ſight gives an unfavourable idea of them. As they are never incommoded with ſwaddling clothes in infancy, their limbs rarely ſuffer any deformity, but receive from the temperature of the climate an activity and ſuppleneſs which fit them for the exerciſes they are naturally inclined to.

They have a lively imagination and a quick apprehenſion, occaſioned by the rapid developement of their phyſical powers, by the perpetual ſight of thoſe productions with which an ever active and fruitful cauſe enriches their country, and perhaps by the continual proſpect of that element which ſeparates without excluding them from the reſt of the world. Theſe natural advantages would enſure them ſucceſs in whatever they might undertake, if they were not counteracted by a love of variety foſtered by theſe very advantages; and if thoſe gifts which in infancy they enjoy ſo liberally, did not often become a ſource of misfortune to themſelves, and a ſubject of aſtoniſhment to the obſerver.

Many cauſes concur to make the young Creoles loſe the advantages which they at firſt enjoy over the children of other climates. In the firſt place, with blind and exceſſive affection, their parents humour them in all their follies. There is no caprice which they do not flatter, no extravagance they do not excuſe, no wiſh they do not ſatisfy; in ſhort, there is no fault which they do not leave to the correction of time, as if time were not likely to make it ſtill more incorrigible. But happy is that child whom a firm conſtitution protects from experiencing the fatal ſenſibility of his parents: for if his health is infirm and his life is in danger, he is doomed to be an object of parental idolatry. Every complaint occaſioned by his diſeaſe is interpreted into a wiſh which he is unable to expreſs; every look is explained into a deſire which muſt be gratified; and if the conſtitution of the child gets the better of his phyſical evil, there are generally ſown the indeſtructible ſeeds of a moral evil that threatens to attend him during the reſt of his life.

To theſe inconveniences we muſt add the cuſtom of being ſurrounded by ſlaves, who are obliged to obſerve every nod, and to obey it. No deſpot was ever more aſſiduouſly ſerved or more conſtantly flattered. Each ſlave is ſubjected to the capriciouſneſs of his humour, which but too often diſturbs the domeſtic tranquillity; for his will, however unjuſt, muſt be obeyed.

Laſtly, even in his play, the Creole child is trained up to be a tyrant: he domineers over a troop of little ſlaves, from whom he will bear no contradiction, and who are obliged to forego the pleaſures of their own age, that they may miniſter to the follies of his. Whatever he ſees he covets, whatever is ſhown him he demands; and if unfortunately any of the little train refuſes to ſubmit, the cries of the poor ſufferer, whoſe colour has doomed him to ſubjection, before he has acquired the inſtinct of it, ſoon inform his companions that puniſhment is the immediate conſequence of diſobedience.

It is, however, to theſe very acts of ſhameful deſpotiſm that ſome ſlaves owe their good fortune. The young Creole often ſhows a predilection for ſome one of his train whom accident has ſupplied with congenial diſpoſitions; and if he is of the ſame age, and grows up with his maſter, he is deſtined to become the miniſter of his pleaſures, a ſort of black vizier to this white ſultan.

But theſe circumſtances, which ſeem able to eradicate every principle of virtue from the mind of the Creole, and to which muſt be added the

tempta-

temptations which accompany the poſſeſſion of riches, might, however, be counteracted by the reſtraints of a vigilant education. His early vices might be changed by an intelligent preceptor into virtues, and he might be made to retain nothing of his habits of tyranny, but a ſort of energy and elevation of mind.

On this head, however, we muſt deplore the unhappy fate of the Creoles. When in France they are often entruſted to the care of mercenary people who are utter ſtrangers to them; and there is not the leaſt hope of their profiting by the imperfect education of our colleges. No body incites or encourages them to virtue; they are incapable of deſiring improvement for its own ſake; the time of their exile from home paſſes tedioufly away, and they look forward with impatience to the moment of their return. Their parents are never mentioned, except to flatter that ſelf-love which tells them they are the objects of parental affection, without exciting them to deſerve it by thoſe accompliſhments which it is their duty to acquire.

It is thus that the greater number of them arrive at the period of their entrance into the world, when they are but too often conſtrained in the choice of their ſituation in life, which is dictated to them by the vanity of their parents, without the conſent of their own inclination. But if their inclinations and diſpoſitions were ſtudied, many of them would ſatisfy the hopes entertained of them; for there have been inſtances of their ſurmounting innumerable obſtacles.

It is for want of attending to theſe circumſtances that we accuſe the Americans of incapacity: But we ought, in the firſt place, to conſider from whence this proceeds, and to remember, that for the ſake of literature and ſcience, they ſuffer a voluntary baniſhment from their native country. We will then perceive, that they are by this means placed in a ſituation, the diſadvantages of which cannot be counterbalanced by the influence of climate, which is accuſed of favouring their conſtitutions at the expence of their morality.

That Creole who has never left St Domingo, where he can receive no ſort of education, and he who has returned thither from France, where his education has been neglected, give themſelves up entirely to the guidance of that lively and active imagination, which we have ſaid nature endows them with under a burning ſky; to the dangerous conſequences of parental indulgence; and to the paſſion of arbitrary dominion over ſlaves, which ſo eaſily takes poſſeſſion of them. They now loſe ſight of every thing that is not qualified to ſatisfy deſire; they diſdain every thing that does not wear the aſpect of pleaſure, and yield to the attacks and the tumults of paſſion. They ſeem to exiſt but for voluptuous enjoyment. Dancing, and muſic, and feaſting, they are fond of to exceſs; and every thing that charms or cheriſhes the delirium that hurries them away.

How fatal muſt ſuch diſpoſitions become in a country where the manners are calculated to encourage them? How can the ardor of ſuch impetuous tranſports be reſtrained, where a multitude of women are ſlaves, and who are perſuaded that by compliance they avenge their own wrongs and thoſe of their kindred?

Thus the paſſions reign uncontrolled over the heart of the Creole, and when at length the evils of which they are the ſource, or the frigidity of age diſmiſs them from their throne, they leave it a prey to the cruel and continual inſtigations of impotent deſire.

Every thing then conſpires to form the imperious character of the Creole, and to give it that lively and fickle

bias which alienates its diſpoſition to the matrimonial yoke, the charm of which is maintained by mutual conſtancy. Self-love makes him jealous, and he is tormented with the fear of that infidelity of which he ſets the example. His unhappy wife, while ſhe ſuffers the injury of ſuſpicion, is forced to endure, even in her preſence, the object for whom ſhe herſelf is forſaken,

The vices of the Creoles, amongſt which muſt be reckoned their paſſion for gaming, are yet counterbalanced by a number of good qualities. They are open, generous, and affable; they are hoſpitable to a fault; they are brave and unſuſpicious; they are firm friends and tender fathers; and they are not addicted to the crimes that degrade humanity. The records of a colony ſo extenſive as St Domingo cannot perhaps furniſh a liſt of more than two criminals deſerving capital puniſhment. How eaſy then would it be to render the inhabitants of this fine colony equally reſpectable with thoſe whom they are deſired to look up to as objects of imitation?

Theſe inhabitants of this iſland are leſs ſubject than Europeans to the diſeaſes of their climate: but their early maturity, and the conſequences of unreſtrained indulgence, too often deſtroy the moſt robuſt conſtitutions.

Let us now turn our attention to the female part of theſe iſlanders. To delicacy of features the female Creoles join an elegant ſhape and majeſtic walk, which ſeem to be natural to the women of warm countries. They are rarely endowed with that exact ſymmetry which conſtitutes perfect beauty; but they almoſt always poſſeſs a certain comelineſs which it is more difficult to deſcribe. The women in Georgia and Greece are beautiful, but in St Domingo they are lovely. Their large eyes exhibit a happy medium between languor and vivacity; and if the ſeverity of the climate were not an enemy to the freſhneſs of their complexion, it would be difficult to defend one's ſelf againſt the charm of a look in which tenderneſs and gaiety are mingled without being confounded. But they are no ſtrangers to the aſſiſtances of the toilette; and they know how to preſerve the advantages which nature has beſtowed.

The thinneſs of their dreſs gives an air of greater freedom to their motions; and the careleſſneſs that ſeems to accompany all their actions, ſerves but the more ſucceſsfully to rouſe thoſe voluptuous ideas that are ever awake.

The idleneſs in which they are educated, the almoſt continual heats they experience, the attentions of which they are perpetually the objects, the effects of a lively imagination and early puberty, all produce an extreme ſenſibility in their nervous ſyſtem. This ſenſibility produces an indolence of diſpoſition, which, ſtruggling with their natural gaiety, conſtitutes a temperament bordering on the melancholic.

The ſtimulus of deſire, however, is only wanting to make them exert all their energy. Accuſtomed to command, they grow obſtinate if controlled; but when their wiſhes are gratified, they ſink down to their uſual apathy. Without emulation for agreeable qualifications, which it would be ſo eaſy for them to acquire, they nevertheleſs envy theſe in others. But the greateſt ſource of their uneaſineſs ariſes from rivalſhip in exterior accompliſhments. The Creole women rarely ſeek to form intimacies with their own ſex, but they are laviſh of civilities when chance brings them together.

They are diſtinguiſhed by an exceſſive tenderneſs for their children, and a pious affection for their parents, which they teſtify by the moſt engaging expreſſions of filial reſpect.

Love,

Love, that tyrant of feeling hearts, domineers over thoſe of the Creoles. Amiable from their ſenſibility, and by the attractions with which nature has endowed them, they yield themſelves willingly to that inclination, which in them does not ſufficiently depend on ſentiment to procure for its votaries its higheſt gratifications. But the durability of their attachments would make them leſs blameable if theſe could be defended on the ſcore of decency. Happy is ſhe whoſe marriage vows have been thoſe of love! adoring her lover in her huſband, her fidelity, which is more commonly the fruit of temperament than of virtue, will inſure their mutual tranquillity. But if the huſband has no other rights but thoſe of duty, let him beware of exerciſing them deſpotically, or of contemning thoſe that are due to his wife; for his example will infallibly be imitated. Their attachment is always mingled with jealouſy; and in ſpite of the indifference which many of them feel for the huſband, whom convenience alone has procured, they cannot pardon his infidelities, but are inflamed at the diſcovery with inconceivable rage. By a ſort of preſentiment of the evils which the freed women occaſion them in this way, they agree in vowing againſt them an implacable hatred, and are particularly offended at ſeeing them adorned with extraordinary finery, conſidering this as a ſort of triumph or victory obtained over them by theſe duſky Roxanas.

Jealouſy, which deſolates the univerſe, often occaſions the death of ſuch Creole women as are not able to bear the eſtrangement of him whom they love: and they are more diſpoſed to endure the loſs of himſelf than of his affection.

They are ſo captivated with dancing, that they give themſelves up to it without reſerve, in ſpite of the heat of the climate and the delicacy of their conſtitution. This exerciſe ſeems to give new energy to their faculties; and they well know what new charms it adds to an elegant figure and graceful ſhape. It makes them forget the indolence which at other times they ſo fondly cheriſh; and ſuch is the delirium with which the dance affects them, that a ſtranger would ſuppoſe it to be the predominant pleaſure of their heart.

They are alſo fond of ſinging; and little tender airs are their favourites; but the old ballad they are particularly pleaſed with: its plaintive ſounds ſeem to flatter the languor of their diſpoſition; and they give ſuch expreſſion to its accents, as captivates the heart while it charms the ear.

They are fond of ſolitude, and willingly ſeclude themſelves even in the heart of towns. This gives them an air of baſhfulneſs in ſociety, which never leaves them except they have been tutored in France, to adopt the familiar manners of that nation.

They are exceedingly temperate. Chocolate, ſweets, fruits, and particularly coffee, are their chief food. But a taſte, which it would ſeem they are not able to reſiſt, prompts them to refuſe ſimple and wholeſome aliment for the factitious ſeaſonings of European diſhes, or for their country food fantaſtically prepared, and known by names ſtill more fantaſtic. Pure water is their common drink; but they ſometimes prefer lemonade, made of ſyrup and citron juice. They eat little at ſtated times; but whenever they feel the ſolicitations of appetite they immediately indulge it.

The Creole women are of feeble conſtitutions; their beauty is delicate, and its duration ſhort. The inactivity and irregularity of their domeſtic life, ill choſen food, and paſſions almoſt always at work, are the cauſes of the ſudden decay of their charms: but perhaps the chief reaſon is the pernicious cuſtom of

marrying before they have attained the perfection of their growth. Being generally fruitful, and liable to no diſeaſe or danger, either during pregnancy or at parturition, they abuſe theſe advantages, which are owing merely to the delicacy of their frame.

It will perhaps ſurpriſe many to be told, that in a country where maternal affection is ſo exquiſite, the children are nurſed by ſlaves. It is but too true, that if few women here attempt to ſuckle their own children, very few are able to do it. This is occaſioned by the natural debility of their conſtitution, by premature connection with our ſex, by the impropriety of their food, and the general irritability of their nervous ſyſtem. But their child is kept under their eye, and the nurſe has always her liberty in reward for her care. The mothers make amends by their tenderneſs and ſolicitude for their inability to perform a duty, the neglect of which is often ſeverely puniſhed.

The Creole women never receive any education at St Domingo; and when this is conſidered, their talents are aſtoniſhing. Their natural good ſenſe, untinctured with prejudice, gives a certain temper to their minds, which if it miſguides them ſometimes, often procures them a character of ſtability, which ſome falſe reaſoners have pretended their ſex was incapable of.

In matters of ſentiment and delicacy they are excellent counſellors. They are endowed with a ſort of inſtinctive inclination for what is honourable; they are haughty and indignant of what is mean. They deſpiſe the man who has been diſhonoured; and they participate the reſentment of him who has been affronted. That man muſt renounce the title of a lover who can tamely ſubmit to an injury; for they would rather weep over the grave than liſten to the vows of a daſtard.

They are naturally affable and generous, and melt with compaſſion over whatever has the appearance of miſfortune or ſorrow. But theſe virtues they ſometimes forget with regard to their domeſtic ſlaves; and a delicate lady, who can ſhed tears at the mere recital of diſtreſs, will often witneſs the infliction of the ſtripes which her paſſion has commanded. It is needleſs to ſay that the puniſhment is ſeldom proportioned to the offence; for ſhe who can forget the character of her ſex rarely keeps within bounds. Nothing can equal the rage of a Creole woman who chaſtiſes a ſlave whom her huſband has ſeduced: and we would in vain attempt to deſcribe it in terms of ſufficient horror.

Theſe frightful ſcenes are but rare, and happily they grow leſs frequent daily. Perhaps the Creoles may in time loſe that inclination for arbitrary dominion, which at preſent they contract at ſo early an age. The cuſtom of educating a greater number in France, and the influence of philoſophical writings that plead the cauſe of humanity, and which they read with the feelings of virtue, will accompliſh this happy revolution. They already ſoften the lot of their ſlaves; they ſhow an attention to their children which they formerly diſdained; they viſit the ſick negroes, and take care that they be properly tended. Sometimes they even prepare medicines for them with their own hands, and ſoothe their diſtreſſes with the gentleſt expreſſions of ſympathy and condolence.

Theſe, O lovely ſex! are your proper charms. Sweetneſs and complacency are your diſtinguiſhing perfection. Nature hath denied you ſtrength, but ſhe hath given you power to ſoften by a look the lordlike creature you were born to bleſs.

She

She hath made you to temper man; to retain in soft captivity his unruly desires; to still the turbulence of his imperious passions; and to reconcile him by the blandishments of love to the miseries of life. A politic religionist, in imagining a place of unceasing delights, seduced half the world to enthusiasm, by painting you, lovely and complying, as the inhabitants of paradise, and the most exquisite reward of the good. Be persuaded then, O amiable sex! to confine your dominion to the power of your charms, and to procure the happiness of your subjects by the allurements of virtue, and the sensibilities of the heart.

Mem. du Musée de Paris.

Pogonologia, *or Anecdotes of* Beards. *From the French.*

THE knowledge of ancient customs and fashions forms a branch of literature which is not without its enthusiasts; it is the favourite study of antiquaries. Among the histories of these usages of our ancestors, that of the *Beard* holds a distinguished rank: and though at present, from its supposed little importance, it is become an object of ridicule, it has been held in high consideration in different ages and among different people.

Like other objects of great worth, the beard never excited quarrels of the petty kind; both its enemies and partisans were violent: these anecdotes will therefore perhaps not only amuse the reader, but discover the character of the people, the spirit of the times, and the narrowness of the human understanding.

When I take a review of the most respectable relations of antiquity, of those celebrated heroes, and the number of wise and learned men that have made Rome and Greece famous, I feel myself penetrated with that admiration and respect which things sacred inspire; but when I figure to myself the noble aspect of these great men, when I perceive on their venerable faces that air of gravity, that character of virtue, which their long beards express, my imagination catches fire; they no longer appear to me as men, but gods, to whom we should bow down.

The most celebrated ancient writers, and several modern ones, have spoken honourably of the fine beards of antiquity. Homer speaks highly of the white beard of Nestor and that of old King Priam. Virgil describes Mezentius's to us, which was so thick and long as to cover all his breast; Chrysippus praises the noble beard of Timothy, a famous player on the flute. Pliny the younger tells us of the white beard of Euphrates, a Syrian philosopher; and he takes pleasure in relating the respect mixed with fear with which it inspired the people. Plutarch speaks of the long white beard of an old Laconian, who, being asked why he let it grow so, replied, *'Tis that, seeing continually my white beard, I may do nothing unworthy of its whiteness.* Strabo relates, that the Indian philosophers, the Gymnosophists, were particularly attentive to make the length of their beards contribute to captivate the veneration of the people. Diodorus, after him, gives a very particular and circumstantial history of the beards of the Indians. Juvenal does not forget that of Antilochus the son of Nestor. Fenelon, in describing a priest of Apollo in all his magnificence, tells us, that he had a white beard down

to

to his girdle. But Perſeus ſeems to outdo all theſe authors: this poet was ſo convinced that a beard was the ſymbol of wiſdom, that he thought he could not beſtow a greater encomium on the divine Socrates, than by calling him the bearded maſter, *Magiſtrum barbatum*.

The beard was likewiſe very much eſteemed among the old Romans. While the Gauls were under their ſovereignty, none but the nobles and Chriſtian prieſts were permitted to wear long beards. The Franks having made themſelves maſters of Gaul, aſſumed the ſame authority as the Romans: the bondſmen were expreſsly ordered to ſhave their chins; and this law continued in force until the entire aboliſhment of ſervitude in France. So likewiſe, in the time of the firſt race of kings, a long beard was a ſign of nobility and freedom. The kings, as being the higheſt nobles in their kingdom, were emulous likewiſe to have the largeſt beard: Eginard, ſecretary to Charlemain, ſpeaking of the laſt kings of the firſt race, ſays, they came to the aſſemblies in the Field of Mars in a carriage drawn by oxen, and ſat on the throne with their hair diſhevelled, and a very long beard, *crine profuſo, barbâ ſubmiſſâ, ſolio reſiderent, & ſpeciem dominantis effingerent*.

To touch any one's beard, or cut off a bit of it, was, among the firſt French, the moſt ſacred pledge of protection and confidence. For a long time all letters that came from the ſovereign had, for greater ſanction, three hairs of his beard in the ſeal. There is ſtill in being a charter of 1121, which concludes with the following words: *Quod ut ratum et ſtabile perſeveret in poſterum, præſentis ſcripto ſigilli mei robur appoſui cum tribus pilis barbæ meæ*.

Several great men have honoured themſelves with the ſurname of *Bearded*. The Emperor Conſtantine is diſtinguiſhed by the epithet of *Pogonate*, which ſignifies *the Bearded*. In the time of the Cruſades, we find there was a *Geffrey the Bearded*: Baldwin IV. Earl of Flanders, was ſurnamed *Handſome-beard**; and, in the illuſtrious houſe of Montmorenci, there was a famous *Bouchard*, who took a pride in the ſurname of *Bearded*: he was always the declared enemy of the monks, without doubt, becauſe of their being ſhaved †.

In the tenth century, we find, that King Robert (of France) the rival of Charles the Simple, was as famous for his exploits as for his long white beard. In order that it might be more conſpicuous to the ſoldiers when he was in the field, he uſed to let it hang down outſide his cuiraſs: this venerable ſight encouraged the troops in battle, and ſerved to rally them when they were defeated.

A celebrated painter in Germany, called *John Maye*, had ſuch a large beard that he was nicknamed *John the Bearded*: it was ſo long, that he wore it faſtened to his girdle; and though he was a very tall man, it would hang upon the ground when he ſtood upright. He took the greateſt care of this extraordinary beard; ſometimes he would untie it before the Emperor Charles V. who took great pleaſure to ſee the wind make it fly againſt the faces of the lords of his court.

In England, the famous chancellor Thomas More, one of the greateſt men

* This Baldwin, in a charter of Robert King of France, in the year 1023, is called *Honeſta Barba*.

† The ſingular quarrel which he had with the monks of St Denis is given at length in my *Deſcription des Environs de Paris*, under the article *Iſle St Denis*. This quarrel was the occaſion of this family's changing their name from *Bouchard* to *Montmorenci*.

men of his time, being on the point of falling a victim to court intrigues, was able, when on the fatal ſcaffold, to procure reſpect to his beard in preſence of all the people, and ſaved it, as one may ſay, from the fatal ſtroke which he could not eſcape himſelf. When he had laid his head on the block, he perceived that his beard was likely to be hurt by the axe of the executioner; on which he took it away, ſaying, *My beard has not been guilty of treaſon; it would be an injuſtice to puniſh it* *.

But let us turn our eyes on a more flattering object, and admire the beard of the beſt of kings, the ever precious beard of the great Henry IV. of France, which diffuſed over the countenance of that prince a majeſtic ſweetneſs and amiable oppenneſs, a beard ever dear to poſterity, and which ſhould ſerve as a model for that of every great king; as the beard of his illuſtrious miniſter ſhould for that of every miniſter. But what dependence is there to be put on the ſtability of the things of this world? By an event, as fatal as unforeſeen, the beard, which was arrived at its higheſt degree of glory, all of a ſudden loſt its favour, and was at length entirely proſcribed. The unexpected death of Henry the Great, and the youth of his ſucceſſor, were the ſole cauſe of it.

Lewis XIII. mounted the throne of his glorious anceſtors without a beard. Every one concluded immediately, that the courtiers, ſeeing their young King with a ſmooth chin, would look upon their own as too rough. The conjecture proved right. for they preſently reduced their beards to whiſkers, and a ſmall tuft of hair under the nether lip.

The people at firſt would not follow this dangerous example. The Duke of Sully never would adopt this effeminate cuſtom. This man, great both as a general and a miniſter, was likewiſe ſo in his retirement: he had the courage to keep his long beard, and to appear with it at the court of Lewis XIII. where he was called to give his advice in an affair of importance. The young crop-bearded courtiers laughed at the ſight of his grave look and old faſhioned phiz. The Duke, nettled at the affront put on his fine beard, ſaid to the King, 'Sir, when your father, of glorious memory, did me the honour to conſult me on his great and important affairs, the firſt thing he did was to ſend away all the buffoons and ſtage-dancers of his court.'

The Czar Peter, who had ſo many claims to the ſurname of *Great*, ſeems to have been but little worthy of it on this occaſion. He had the boldneſs to lay a tax on the beards of his ſubjects. He ordered that the noblemen and gentlemen, tradeſmen and artiſans (the prieſts and peaſants † excepted), ſhould pay a hundred rubles, to be able to retain their beards; that the lower claſs of people ſhould pay a copeck for the ſame liberty; and he eſtabliſhed clerks at the gates of the different towns to collect theſe duties. Such a new and ſingular impoſt troubled the vaſt empire of Ruſſia. Both religion and manners were thought in danger. Complaints were heard from all parts; they even went ſo far as to write libels againſt the ſovereign; but he was inflexible, and at that time powerful. Even the fatal ſcenes of St Bartholomew were renewed againſt theſe unfortunate beards, and the moſt unlawful violences were publicly exerciſed. The razor and ſciſſars were every where made uſe of.

A

* Bullart's Elogy of More.

† The prieſts and peaſants of Ruſſia ſtill wear their beards.

A great number, to avoid these cruel extremities, obeyed with reluctant sighs. Some of them carefully preserved the sad trimmings of their chins: and, in order to be never separated from these dear locks, ordered that they should be placed with them in their coffins. Oh! Peter the Great, John James was very right, you did not possess true genius!

Example, more powerful than authority, produced in Spain what it had not been able to bring about in Russia without great difficulty. Philip V. ascended the throne with a shaved chin. The courtiers imitated the Prince, and the people, in turn, the courtiers. However, tho' this revolution was brought about without violence and by degrees, it caused much lamentation and murmuring; the gravity of the Spaniards lost by the change. The favourite custom of a nation can never be altered without incurring displeasure. They have this old saying in Spain: *Desde que no hay barba, no hay mas alma. Since we have lost our beards, we have lost our souls.*

It is also beyond a doubt that the women of ancient days were very far from disliking a beard. The Venus of Cyprus (whom the ancient Greeks represented with a bushy beard on her chin) seems to strengthen this assertion.

As to bearded women, and those who have done themselves the honour of appearing so, we have several examples.

In the cabinet of curiosities of Stutgard in Germany, there is the portrait of a woman called *Bartel Graetje*, whose chin is covered with a very large beard: she was drawn in 1587, at which time she was but twenty-five years of age. There is likewise in the same cabinet another portrait of her when she was more advanced in life, but likewise with a beard.

It is said that the Duke of Saxony had the portrait of a poor Swiss woman taken, remarkable for her long bushy beard; and those who were at the carnival at Venice in 1726, saw a female dancer astonish the spectators as much by her talents as by her chin covered with a black bushy beard.

Charles XII. had in his army a female grenadier: it was neither courage nor a beard that she wanted to be a man. She was taken at the battle of Pultoway, and carried to Petersburg, where she was presented to the Czar in 1724: her beard measured a yard and half *.

We read in Trévoux's Dictionary, that there was a woman seen at Paris, who had not only a bushy beard on her face, but her body likewise covered all over with hair. Among a number of other examples of this nature, that of Margaret, the governess of the Netherlands, is very remarkable: she had a very long stiff beard, which she prided herself on; and being persuaded that it contributed to give her an air of majesty, she took great care not to lose a hair of it. This Margaret was a very great woman.

It is said that the Lombard women, when they were at war, made themselves beards with the hair of their heads, which they ingeniously arranged on their cheeks, in order that the enemy, deceived by the likeness, might take them for men. It is asserted, after Suidas, that in a similar case, the Athenian women did as much †. These women were more men than our Jemmy-Jessamy countrymen.

About a century ago, the ladies adopted the mode of dressing their hair in such a manner that curls hung down their cheeks as far as their bosom.

* Russian measure.

† Περσονιας, *sive de barbâ Dialogus Antonii Hotomanni.*

om. These curls went by the name of *whiskers* *. This custom undoubtedly was not invented, after the example of the Lombard women, to fright the men. Neither is it with intention to carry on a very bloody war, that, in our time, they have affected to bring forward the hair of the temple on the cheeks. The discovery seems to have been a fortunate one; it gives them a tempting, roguish look.

Among the European nations that have been most curious in beards and whiskers, we must distinguish Spain. This grave romantic nation has always regarded the beard as the ornament which should be most prized; and the Spaniards have often made the loss of honour consist in that of their whiskers. The Portuguese, whose national character is much the same, are not the least behind them in that respect. In the reign of Catharine Queen of Portugal, the brave John de Castro had just taken in India the castle of Diu: victorious, but in want of every thing, he found himself obliged to ask the inhabitants of Goa to lend him a thousand pistoles for the maintenance of his fleet; and, as a security for that sum, he sent them one of his whiskers, telling them, 'All the gold in the world cannot equal the value of this natural ornament of my valour; and I depositе it in your hands as a security for the money.' The whole town was penetrated with this heroism, and every one interested himself about this invaluable whisker: even the women were desirous to give marks of their zeal for so brave a man: several sold their bracelets to increase the sum asked for, and the inhabitants of Goa sent him immediately both the money and his whisker. A number of other examples of this kind might be produced,

which do as much honour to whiskers, as to the good faith of those days.

In Lewis XIII.'s reign, they attained the highest degree of favour, at the expence of the expiring beards. In those days of gallantry, not yet empoisoned by wit, they became the favourite occupation of lovers. A fine black whisker, elegantly turned up, was a very powerful mark of dignity with the fair sex. The women of those ancient times, less taken up with genius than the concerns of the heart, and more learned in lovers than books, made their glory consist in triumphing over a warrior, or seeing a haughty, swaggering lover humbly at their feet. Proud of such a conquest, and jealous to preserve it, these ladies had a sufficient value for their characters to continue faithful; and if a favour was the reward of love, it was often of merit. In this case, a woman had respect enough for a man to be sincere, and a man had respect enough for his mistress to be discreet; but now-a-days . . . . what men!

Whiskers were still in fashion in the beginning of Lewis XIV.'s reign. This King, and all the great men of his reign, took a pride in wearing them. They were the ornament of Turenne, Condé, Colbert, Corneille, Moliere, &c. It was then no uncommon thing for a favourite lover to have his whiskers turned up, combed, and pomatumed, by his mistress; and, for this purpose, a man of fashion took care to be always provided with every little necessary article, especially whisker-wax. It was highly flattering to a lady to have it in her power to praise the beauty of her lover's whiskers, which, far from being disgusting, gave his person an air of vivacity; several even thought them an incitement to love. It seems

* Servants, and citizens wives, who wore *whiskers* like ladies of fashion, were attacked without mercy. *See Trevoux's Dict.*

the levity of the French made them undergo several changes both in form and name: there were *Spanish*, *Turkish*, *guard-dagger*, &c. whiskers; in short, *royal* ones, which were the last worn: their smallness proclaimed their approaching fall.

As for our priests, it appears that they are obliged, not only by reason, but by human and divine laws, to wear a long beard.

If I open at hazard the Old Testament, I every where find proofs of this truth. It is there written how God threatened his chosen people several times, by the mouths of his prophets, that he would have their chins igneminiously shaved; which was then a disgrace inseparable from slavery *. David saw nothing more respectable in a man's outward appearance than his beard: this is what made this Psalmist King speak so honourably of that of the high-priest Aaron †, and think that nothing less than streams of blood could wash away the insult which had been offered the beards of some of his subjects.

We read in the *Paralipomenon*, that this Prince sent ambassadors to Hanon King of the Ammonites, to console him for the death of his father Naas; that this King, having been persuaded that these ambassadors were spies, had them all secured, and sent them back, after having had half their garments and half their beards cut off. On these news David was greatly enraged; and in order that his envoys might avoid the disgrace of appearing at court in this disagreeable situation, he sent them word to stop at Jericho until their beards were grown out to their ordinary length; after which he marched against the Ammonites, and, in two bloody battles, destroyed seven thousand of their chariots, killed Sophach their general, and forty thousand foot, and thus avenged the insult offered his ambassadors ‡.

This massacre, though it had no other object than the cutting off of a part of some beards, will appear neither unjust nor cruel, if we consider how much this ornament of virility was honoured among the Jews, and especially when it is known that there is a law in Leviticus, which expressly forbids to cut off any part of it.

God himself, before all his chosen people assembled, was pleased, by the means of Moses, to explain his intentions with regard to this decoration of the face of man. This law does not solely forbid shaving the chin, as the vulgar translation of the Bible says, which would insinuate that the Hebrews had already made use of this effeminate custom; but, according to all the best versions of this holy book, we read, *Don't marr the corners of your beards*, that is, let them grow naturally ||.

No precept nor other law whatsoever has since altered this. The divine legislator of our religion, far from changing it, respected it so much, that he submitted to it himself: the apostles, and all the most holy and respectable followers of the Christian worship, have warmly supported

* See Isaiah, chap. vii. ver. 20.; ibid. chap. xv. ver. 2. Jeremiah, chap. xlviii. ver. 37. Revel. xiv. Sam. xix. &c.

† See the cxxxii. Psalm. *Sicut unguentum in capite quod descendit in barbam, barbam Aaron.* Tertullian, in his book *de Pallio*, has explained the expressions of this psalm very favourably for the beard. See likewise Saint Ambrose, *lib. de imitand. cap. 6.* At the council of Basil, held in 1433, Henry Kalteism made a long commentary on this subject. Sauveur, archbishop of ———, made a speech at the council of Trent, which ran almost wholly on Aaron's beard.

‡ See *Liber Paralipomenon*, cap. xix.

|| See Leviticus xix. ver. 27. *Non attondebitis in circuitum comam capitis vestri, neque detrahetis extremitatem barbæ tuæ.*

ported the neceſſity of wearing a beard; but the purity of precepts, the ſimplicity of manners, and humble poverty, have diſappeared with the times. We have rich pluraliſts, ſhort-mantled Chryſoſtoms, and prig-parſons; but, divines with venerable beards, fathers of the primitive church, where are you?

In the conſtitution of the apoſtles, this precept is again repeated: *The ſmalleſt hair of the beard muſt on no account be clipped:* it is ſaid therein, *Oportet preterea non barbæ pilum corrumpere* *. If I trace things on, from the time of the apoſtles to the entire eſtabliſhment of Chriſtianity, I find that all the fathers, doctors, and ſaints, of the riſing church, ſtrongly recommended the cuſtom of wearing the beard, and regarded a bald chin as the mark of infamy and debauchery. Saint Clement the Roman, who lived likewiſe in the time of the Apoſtles, after mentioning the Levitican law, which we have already quoted, ſays, that *God, who created us after his own likeneſs, will load thoſe with his hatred who violate his law by ſhaving their chins* †.

Saint Clement of Alexandria, in ſeveral parts of his learned works, complains highly of this abuſe ſo diſgraceful for mankind; he ſpeaks with great warmth againſt the rakes of his time, who were not aſhamed to appear in public cloſe ſhaved. This ſaint, who was ſtill a better philoſopher than a theologian, does not think it beneath him, in another part of his work, to write the elogy of the beard: *It contributes*, ſays he, *to the beauty of man, as a fine head of hair does to that of a woman* ‡. Tertullian, eſpecially, ſays a great deal about beards, and, with his uſual eloquence, forcibly attacks the corrupt manners of his age, which had introduced the ſhameful cuſtom of ſhaving; he ſupports his arguments by St Jerome and St Clement of Alexandria, and even goes beyond theſe two holy fathers ‖.

Saint Cyprian has likewiſe expreſſed how much he thought a ſhaved chin contrary to the Chriſtian inſtitution. In deploring the ſtate of this religion, he exclaims, *There is no longer this religious devotion and entire confidence in the miniſters of God to be found in the prieſts; no more works of mercy, no more order among the lower claſſes: the men cut off their beards, and the women paint their faces.* And in another part: *And notwithſtanding it is written, You ſhall not cut off your beards, they depilate their chins and colour their cheeks. Thus, to pleaſe the world, they are not afraid to diſpleaſe God* §.

It would be too long to cite the number of reſpectable authorities who have either written in praiſe of beards or cenſured ſhaved faces, who have not only looked upon it as an ornament conformable to Chriſtian gravity, but maintained that it could not be cut away without a ſin ¶.

* Lib. i. cap. 3.

† This ſaint, who was the diſciple of St Peter, ſucceeded Pope Anacletus, A. D. 91. See in his book *Conſtitutionum Sanctorum Apoſtolorum*, the chap. intitled *Catholica Doctrina de Laicis.*

‡ Saint Clement of Alexandria, who is looked upon as the moſt learned of all the fathers of the church, lived at the end of the ſecond and beginning of the third century. See his book on Theatrical Exhibitions, and his Pedagogue, book iii. a work which Abbot Fleuri, in his Eccleſiaſtical Hiſtory, calls, *An Abridgment of the whole Chriſtian Moral.*

‖ Tertullian, in his book *de Cultu fœminarum*, and in that *de Pallio*, ſpeaks very advantageouſly of beards. This learned man, whom St Cyprian called his maſter, was the firſt who wrote on the alteration of a canon of the council of Carthage, which forbade prieſts to ſhave their beards.

§ *Divi Cypriani, liber de Lapſis.*

¶ All the firſt fathers of the church have ſtrongly recommended the cuſtom of beards,

This opinion of the first fathers of the church is supported by two councils: the first is the fourth council of Carthage; the 44th canon of which runs thus: *Clericus nec comam nutriat, nec barbam radat. A clergyman must neither keep up his hair nor shave away his beard.* Though this canon has been entirely altered by the suppression of the word *radat*, as Tertulian remarks, and, after him, a number of commentators, it is certain it ought to be thus, and it would be easy to prove it. The second is a council held at Barcelona in 540; in the third canon of which we read, *Ut nullus Clericorum comam nutriat, aut barbam radat. Let no clergyman either keep up his hair, or shave away his beard.*

I find all the popes of the earliest times of Christianity wore long beards until the first division into two churches, Greek and Latin. Their rivality had already broken out in the excommunication of the iconoclasts. When Charlemain became Emperor of the west, the popes then threw off the yoke of the Grecian authority, and seized that occasion to distinguish themselves from their enemies by something particular. It was at this very epoch, according to fathers Henschenius and Papebrock*, that Leo III. gave the Latin church, for the first time, the example of a pope shaved. The disputes soon redoubled. Photius, the Greek patriarch renewed the pretensions of the clergy of the east to precedency over those of the west: he excommunicated, in his turn, Pope Nicholas I. who had already excommunicated him. Never had the chins of the Greeks been so bearded, nor those of the Latins so closely shaved.

Whilst several fovereigns are now taken up with the destruction of monasteries or the lessening of the number of monks, the Portuguese minister has just distinguished himself, not by destroying, but rendering them more respectable, by taking them from worldly practices, and restoring them all their ancient gravity: it was ordered in 1784, that all the monks of every order, without distinction, should let their beards grow out entirely †.

Reason, the interest of religion (which particularly depends on the respect its ministers inspire), an express law of the Divinity, the example of the legislature of the Christians and most of the popes, a precept of the constitutions of the apostles, the general opinion of the primitive church and of all the pontiffs, and the decision of two councils, are the grounds on which the obligation which the Christian clergy are under of wearing long beards, is supported. What then is there to oppose against so many respectable authorities?

Should the example of some great men, or some political event, at length revive the mode of long beards, our delicateness and urbanity might again be reconciled with the majesty of man. Would it not be possible for people of good taste to give the beard an agreeable form, in the same manner as was done some centuries ago? This attention, employing those who take a great deal of pains about adorning their pretty persons, would divert them perhaps from a more dangerous luxury. Besides the respect of one man to another, and of one sex to that which is its superior; this custom would produce another advantage.

For it can never be denied, a man should

er have spoken of them advantageously: such are St Jerome, St Ambrose, St Chrysostom, St Epiphanius, St Theodoret. St Sidoin Apollinarius, &c.

* See the *Propilium* of fathers Henschenius and Papebrock for the month of May, p. 209, vol. i. of the Acts of the Saints.

† See *le Mercure de France, nouvelle politique de Lisbon*, of the 29th January 1784.

should appear what nature made him. This is the opinion of an illuſtrious philoſopher and profound moraliſt *. I cannot better conclude than with his own words: 'A perfect man and a perfect woman ſhould no more be alike in mind than in face: theſe ſilly imitations of ſex are the height of folly; they make the wiſe man laugh and the lover run away.——In ſhort, I take it, that, unleſs one be five feet ſix inches high, have a firm, tenor voice, and a beard on his chin, he ſhould not pretend to be a man.'

Obſervations on the Produce and Commerce of Nova Scotia †.

THE ſituation of Nova Scotia, conſidered in every point of view, is far more advantageous for Great Britain to be poſſeſſed of than any other on the whole continent of North America, whether in reſpect to its connection with Canada, Newfoundland, Cape Breton, St John's Iſland, and the fiſheries, or to its being conſiderably nearer to the mother country than any other province; and, above all, for the ſuperior excellence and number of its harbours, creeks, and inlets; to which we may add the facility wherewith it can ſupply our Weſt India iſlands, in conjunction with Canada, with all the various kinds of lumber, live ſtock, fiſh, ſalt proviſions, and flour, which they formerly purchaſed from the revolted colonies, and that at a cheaper rate than the latter can afford them; whilſt the navigation laws of this kingdom are wiſely permitted to act as they have hitherto done.

Many perſons unacquainted with the nature of this country, and of thoſe above-mentioned, which ſtill belong to us, and others equally blinded by prejudice, have formed to themſelves a very diſadvantageous idea, and repreſented the whole as unworthy the attention of government; and aſſerted, that very little of it is capable of cultivation or any kind of improvement. To ſuch it may be ſufficient to obſerve, that although the proviſional treaty formed under the powerful intervention of France, has ſecured to the States of America large tracts of country on which they never before pretended to have the leaſt claim; yet that what remains is of ſuch value as to be capable, with judicious management, of rendering more eſſential benefit to Great Britain than was ever yet derived by her from any of the ancient colonies. Amongſt other things it ought to be remembered, that the colonies ſouth of Nova Scotia have very few harbours that can be compared with many poſſeſſed by the latter, if any at all, excepting that of Rhode Iſland, which is certainly the beſt in the territories of the United States: All the others have ſome material defect, either in point of ſituation, the towns upon them being commonly at too great a diſtance from the ſea, or in being barred harbours, and incumbered with various dangers.

From the following obſervations on the produce of Nova Scotia, it will be ſeen how far that province is able, as well as Canada, to carry on a trade with Great Britain and the Weſt Indies.

The great quantities of whale-oil conſumed by many manufactures, in every part of Europe as well as in England, make it of the higheſt importance to this nation to beſtow upon it every encouragement, both in her European dominions and in her co-

* John James Rouſſeau.

† From *An Account of the Preſent State of Nova Scotia*, juſt publiſhed 8vo, 3s.

remaining colonies; the inhabitants of which are poſſeſſed of ſufficient capital, and of that enterpriſing ſpirit neceſſary for arduous undertakings. They have, among other advantages, a larger proportion of ſeamen than any one of the States, except Maſſachuſets Bay, over whom their ſhipping muſt ſoon become ſuperior, if the preſent laws relative to this article and the act of navigation are continued in force. They operate as a prohibition upon foreign train-oil; and have this further to recommend them, that no branch of our trade breeds hardier or better ſeamen than the ſhips employed in the whale fiſhery. Several towns are already engaged in this buſineſs, particularly Halifax, Port Roſeway, and at St John's River; which, with thoſe of Canada, will ſoon put an end to that of Nantucket, as no market can be found equal to that of Great Britain, either as to the price of the commodity, or the great bounties given by the Engliſh parliament.

The Dutch take a great quantity off our hands, a large part of which goes to France; and, when the moſt of this trade was in the hands of the New Englanders and Nantucket men, their annual returns were little ſhort of L. 150,000 for ſeveral years before the war. Canada, particularly the lower parts, or thoſe neareſt the ſea, afford conſiderable quantities of oil, that may be greatly increaſed from their enlarged population, as the gulph and river of St Laurence, and the adjacent ſeas, abound with ſeals and white porpoiſes; their oil is already obtained in large quantities, and is generally of a better quality than that of the whale.

Cod fiſhery.] The remaining colonies and iſlands have an evident advantage over every other people in this branch, being much nearer by ſeveral days ſail to the banks than the fiſhermen of New England, and can at all times dry their fiſh on ſhore; a privilege which, though granted to the Americans by the third article of the proviſional treaty; yet, as that article mentions only uninhabited bays and harbours, and very few can be found in that ſtate, they have not attempted to avail themſelves of this advantage.

Too much encouragement can never be beſtowed upon the cod-fiſhery of Great Britain, as, next to the coal and coaſting trade, ſhe receives from it the beſt and moſt uſeful body of her ſeamen, and who are ſcarcely to be equalled, and cannot be exceeded, by any in the world. It may, in every ſenſe, be conſidered as a ſpecies of manufacture, which, independent of the ſeamen which it raiſes for our marine, employs a great number of perſons in ſhip-building, and in curing the fiſh on ſhore; thereby adding to the population, and, conſequently to the real riches of the ſtate. Before the late war, ſcarcely 500 men were employed in the fiſhery of this province; but, ſince the emigration from the other provinces, their number is increaſed in the various ſtages of it to little ſhort of 10,000; a ſure proof of the height to which the cod-fiſhery may be carried, and the fair proſpect there is of their increaſing population becoming the means of their ſucceſsfully rivalling, and even underſelling, other nations in foreign markets.

As the fiſhery can now therefore be carried on with evident advantage, it will commonly be in dried cod, the annual conſumption of which in our Weſt India iſlands is not leſs than 140,000 quintals; ſo that, in proportion as the act of navigation is enforced in that quarter, will our fiſheries become extended or diminiſh. Ships can put to ſea from hence at all ſeaſons of the year, as the harbours are never frozen; ſo that, in a few days getting into the trade-winds, they are free from every kind

of

of danger, except in the hurricane months. Thus if, by means of the fiſheries and lumber trade, their veſſels are conſtantly employed, the quick return of ſo large a capital, as that at preſent employed in the trade of the province, muſt of neceſſity bring a conſiderable profit to the kingdom, which can never happen if the ſtricteſt attention is not conſtantly paid by every officer, whoſe duty it is to prevent any abuſes of the admirable laws that have laid the foundation of our wealth and power.

It is not to the ſouth ſide of the peninſula alone, which abounds with ſo many excellent harbours, that the cod-fiſhery is confined. The ſeas on every ſide equally afford opportunities for the exertions of induſtry, and the means of ſubſiſtence to the inhabitants. Gaſpec Bay was once a famous ſettlement of the French Neutrals, and is, together with Chalem Bay, the principal places reſorted to by the Canadian fiſhermen. The fiſh caught here, though generally inferior in ſize to thoſe of Newfoundland, is, however, conſiderable in quantity, not much ſhort of 40,000 quintals, ſome ſmall portion of which is conſumed within the province of Canada, and the reſt exported.

Wheat and Flour.] In the preſent ſituation of the province, it cannot be ſuppoſed, that ſince her population has increaſed to ſix or ſeven times more than it was before the rebellion, there is any to ſpare either of the one or the other, ſo as to become articles for exportation, at leaſt for ſome time to come. The lands are, however, in moſt places, well adapted for the cultivation of wheat, barley, rye, oats, peaſe, and beans; they are already growing in large quantities in many places, particularly upon the banks of St John's River, north of the bay of Fundy, among the French coloniſts from Canada, equal to any in the world for goodneſs, and likewiſe at Port Roſeway, and many other places in the peninſula.

Both in the lower and upper Canada grow vaſt quantities of corn. The former is equal, in the goodneſs of its ſoil, to many parts of America, whilſt the upper is greatly ſuperior, both in that and its climate; added to this, it is the only channel thro' which the ſtate of Vermont can have any communication with the ſea, and eventually with Europe; conſequently the ſubjects of Great Britain muſt always remain the carriers of its produce: and it is certain, that even Penſylvania does not exceed it in the goodneſs of thoſe articles of which we are ſpeaking. The ſouthern ſtates of Europe take already to a large amount of flour from our remaining colonies; and, if the preſent high price of freight and inſurance continues upon American veſſels navigating in the Mediterranean, by being ſo much expoſed to inſult from the piratical States of Barbary, it will enable them to underſell the reſt of America, in the only market where their flour can find a vent.

Lumber.] The lumber ſent from hence is already very conſiderable; five ſaw-mills are going continually at Port Roſeway and in its neighbourhood, and a far greater number at other places. St Andrews ſent off ſeveral cargoes very lately to our iſlands, notwithſtanding the attempts of the Americans to ingroſs the trade in Paſſamaquoddy Bay to themſelves, by endeavouring to form a ſettlement upon the weſt ſide of the river St Croix: nor is it to be doubted, but that the woods, population, and ſhipping of this province, even independent of the foreſts of Canada, are fully adequate to ſupply the conſumption of all the Britiſh iſlands for ſome ages to come; ſince, from its local ſituation and milder climate, it poſſeſſes many advantages over that province, and the woods of New

England have already failed in many places, eſpecially near the ſea. Nothing, therefore, ſeems wanting at preſent but a ſmall bounty, rather as the means of enabling our ſubjects to bring a ſufficient quantity into the market, than from any ſcarcity; though, without bounties, its exportation will be greatly extended, as ſoon as the people are diſengaged from the more neceſſary purſuits that at preſent may naturally be ſuppoſed to ingroſs their attention.

Furs.] It may be deemed a fortunate circumſtance, that, ſeeing ſuch immenſe territories were abandoned to America in the proviſional treaty, by a perſon who, probably, having never croſſed the Atlantic, was, therefore, in ſome reſpects, inadequate to the taſk, the Americans have failed in the fulfilling ſeveral of its eſſential articles. Until theſe are in ſome degree performed, it will be both juſt and wiſe to with-hold the poſts upon the lakes as a ſecurity to carry on the fur trade, which can be done more advantageouſly through Canada, unleſs theſe forts are given up, than through any of the ſtates, except New York, where Hudſon's river, penetrating a long way into the country, communicates with the lakes of Canada, and thereby enables Albany to become the ſtaple for this traffic with the different India nations. The furs hitherto ſent from Nova Scotia have been but inconſiderable; they would have appeared much greater in the two laſt years, had proper cuſtom-houſes been eſtabliſhed in the reſpective ports of the province, as has been lately done for their entry; ſince moſt of thoſe ſent to Britain were ſmuggled home in merchant ſhips or tranſports.

As the Americans, in ſpite of all our endeavours, will attract a part of this trade to themſelves from Canada, our own ſubjects ſhould receive every poſſible encouragement, either by taking off the preſent duties, which are intolerably heavy, and allowing not only a drawback upon exportation, but even a bounty, ſhould it be found neceſſary, in order to enable the inhabitants of the colonies to undermine the trade of their neighbours, by giving a larger price for furs than the Americans can afford.

Maſts, yards, and ſpars, abounding in ſo great a number of places, and having been ſo often mentioned, need not to be enlarged upon; no other part of the continent affords them in ſo great a variety, nor ſo eaſy for tranſportation to the ſea.

Rum is a ſpirit much uſed in America, particularly in thoſe places that lie contiguous to, or are employed upon, the fiſheries. It was formerly manufactured to an immenſe extent in Boſton and other places now under the dominion of the United States, chiefly from the melaſſes which they procured from the French iſlands; and the rum thus made, though of a very bad quality, was moſtly conſumed by the fiſheries carried on from Newfoundland, Nova Scotia, and Canada, to the amount of 600,000 gallons annually; a ſure proof of the immenſe profit derived from it to the carriers and manufacturers, eſpecially when it is conſidered that the melaſſes was commonly received in exchange for fiſh, lumber, and proviſions of various kinds: ſo that, with theſe encouragements, a certainty of freight, both out and homeward bound, and the conſtant evaſion of duties on their arrival, it is not to be wondered at, that thoſe people became ſo ſuddenly capable of making a figure as a commercial ſtate. As the Britiſh iſlands generally make their melaſſes into rum, which the French do not, it may admit of ſome doubt, whether the diſtilleries of Nova Scotia ſhould be extended, or the fiſheries and remaining colonies receive their ſupply of ſpirits immediately from

from our islands. As the quantity is certainly very great that is consumed by the former, and the sale of foreign liquors being strictly prohibited under very heavy penalties, this regulation, if strictly enforced, will, in a short time, amply compensate the planters and West India merchants for any partial injury they may have received from the wise and salutary restrictions laid upon their commerce with the subjects of the United States, as they will hereby enjoy the monopoly, in its most extensive sense, of all our remaining possessions, and the different fisheries.

Salt.] An advantage, and that not a small one, which our fisheries will have over those of foreign nations, is, the being possessed of the salt keys in the West Indies, where salt is made from sea water, evaporated to dryness by the heat of the sun. A garrison ought to be placed in them to secure the monopoly of it to our own subjects, both in peace and war; and thus, by prohibiting other nations from loading salt for their fisheries, except under certain restrictions, would cause it to operate as a bounty upon the fish taken by the British Americans, and give them the superiority in foreign markets; an advantage much wished for, and of which we should never lose sight.

White oak cannot be said to be very plentiful in Nova Scotia. As it is an article indispensibly necessary for staves for rum puncheons and hogsheads in the West Indies, it may admit of some doubt whether the quantity brought to Britain by the tobacco ships from the southern States of America, each of which takes in a great number of staves as dunnage for her cargo, will be sufficient for the consumption of the islands. If they are not, this kingdom cannot be injured in its trade by the supply that will be afforded them from the southern states; who, having no shipping of their own, are very little interested in the question, either how, or by what nation their produce is exported; and, as they will not be prevailed upon to lose the trade of this country, by adopting the ill-judged resentment of their northern neighbours, most, if not all, of their traffic with the islands will be carried on in British bottoms.

Tar, pitch, and turpentine.] A great demand for these articles will always continue in the British dominions, whilst they remain a commercial empire; large quantities of which may be made in the remaining colonies, where nearly four-fifths of all the lands are covered with pines, especially if a small bounty was given for a few years upon each of them. Most of the tar formerly used in Britain was manufactured in the Carolinas, and though much cheaper, even with the extra charge of freight, than Swedish tar, was held so much inferior to it, that, in many works and manufactures, the latter was constantly preferred. Since, however, the discovery of extracting the bituminous and essential oil of pit-coal, a thing long sought for, and at length brought to perfection, this nation bids fair, after supplying herself, to become the staple for the rest of Europe, as it has been found to resist the bite of that destructive insect the sea-worm, with which the waters of our seas abound almost as much as those of America.

As a quantity of vegetable tar will always be wanted for rigging, cables, sails, &c. and the British colonies are capable of affording a supply to some extent, it will be proper to bestow upon it some encouragement, which must tend greatly to clearing the lands, in the same manner as confining the transportation of lumber to the West Indies to British vessels alone; for as the new settled coun-

tries upon the continent are one entire foreſt, the greater the demand is, and the ſurer vent they find for their produce, the ſooner will the lands be cleared, their improvement effected, and the nation thereby freed from the expence of feeding and clothing the loyaliſts.

Pearl-aſhes and pot-aſhes are made at this time by almoſt every inhabitant, but not in ſufficient quantities for exportation. The reaſon is obvious. The cultivation of their lands, as the only means of ſecuring a permanent ſubſiſtence, muſt naturally preclude almoſt every other purſuit, except thoſe branches of commerce, the means of extending which are eaſy in the acquiſition, and immediately open to their view.

Iron ore abounds in many places. The ſoil in general is well adapted to the culture of hemp and flax. Their pit coal is of an inferior quality, abounding with ſulphur, but may hereafter become uſeful to the province as an article of export. It has been lately diſcovered near the grand lake, upon St John's River, and is accounted better than that of Spaniſh River in the iſland of Cape Breton. Moſt of the garriſons are ſupplied from the latter; and it is probable that the United States muſt purchaſe it from them a few years hence, as wood is much dearer and ſcarcer in the ſea-port towns of the eaſtern provinces than is generally imagined.

It is unneceſſary to enlarge upon the imports from Great Britain to the colonies ſtill poſſeſſed by her. Their nature is too well known to need either a deſcription or enumeration, and their increaſing conſumption muſt always be in proportion to the population of the colonies.

Remarks on the Fog of the Year 1783. By the ABBÉ' SPALLANZANI, *Profeſſor of Natural Hiſtory in the Univerſity of Pavia* *.

BEFORE the middle of June the air in Lombardy was very hazy, and although the fog did not eclipſe the ſun, it nevertheleſs very much diminiſhed its brightneſs, and gave it both at riſing and ſetting a bloody appearance: a gentle wind at weſt continued for ſome days, when there happened at Pavia and its environs more than one ſtorm of rain, and thunder, and lightning, in a weſterly direction. After the ſtorm the fog continued as before. On the twenty-third I left Pavia to go to Reggio; and having been three days on board ſailing down the Po, I obſerved that the fog covered all the country as I paſſed, and had the ſame appearance as at Pavia.

Profeſſor Toaldo, in a memoir on this ſubject, has deſcribed the extent of the ſtorm that happened on the 26th of the ſame month. On that day at Fualtiere, in the State of Reggio, on the banks of the Po, the ſky was only cloudy; but a very thick fog was always obſerved in the air. On the approach of night there aroſe a terrible tempeſt, which continued for ſeveral hours, and then ended in rain. The thunder of this night exceeded any thing I had ever heard; and I imagined that the claps ſucceeded one another at equal intervals. In order to aſcertain this, I made uſe of the only method at that time in my power, being in bed, I mean the ſtrokes of my pulſe, and found that I was not miſtaken; for I reckoned a hundred claps, and meaſured the intervals, which never were leſs than nineteen, nor ever exceeded

* Journal de Phyſique.

ed twenty-two pulsations. It looked like an electrical machine, which required a determined time to receive its charge. After this the intervals were not so regular. On the 27th the sky continued cloudy, but the rain of the night had not dispersed the fog. During the end of this month and the first week of July the air was equally foggy in the State of Reggio and in the Modenese, where they had storms accompanied with hail. The wind was always westerly, and more or less strong; but even when it was violent, the fog did not give way; it only began to be a little more rarefied, and then the west wind ceased. This fog reached from the earth to a height not to be measured by the eye, and it was so dry that it neither wetted the clothes nor moistened plants or other terestrial bodies. Indeed it appeared not to be composed of aqueous particles like other fogs. If it had been of the nature of vapour, it must have been dissipated by a high wind and heavy rain, as I have often seen happen at Pavia, where fogs are very thick and very common. I am persuaded that this singular fog was charged with electric matter, and that we must attribute the frequent thunder storms to this cause. To these I paid a particular attention during the continuance of the mist, which I found always more impregnated with fire than with water; for in general the rain was scanty though the thunder was frequent. Upon two occasions there were several claps of thunder without a drop of rain.

I observed attentively the thunder-cloud in its passage across the zenith, and saw clearly that it was not pregnant with much water; for those clouds which pour down a deluge of rain are generally very bulky, whereas these were exceedingly small. I remarked another difference between the storms that happened during the continuance of this fog and those that are usually observed. In ordinary storms, the clouds assemble while the sky is serene; they increase by degrees, extend themselves over the horizon, pour out a torrent of water or of hail, and then having either exhausted themselves, or being carried elsewhere, the sky recovers its former serenity. But during the fog we now talk of, a thick cloud brooded over a great extent of country, and every now and then broke out into the loudest and most tremendous storms; but in whatever way these ended, the sky always remained hazy and obscure. The thunder and lightning of this season seemed to me to have still another singularity to distinguish them from their ordinary phenomena. The former was not attended with those sharp and prolonged sounds that resemble those of one or more pieces of ordnance; but it was like the noise of a stick snapt through the middle, or of a violent stroke of a cane upon a table, though no doubt incomparably louder. The sound was obscure, which indicated the thunder's being at a great height, and it was not continued, but interrupted with short intervals.

I have hitherto spoken of the dry mist, and of the phenomena which attended it, such as I observed them in the plains of Lombardy; I now mean to describe this fog, such as I saw it on the mountains while I crossed the Apenines in my way to Porto-Venere. I made this journey on the 25d of July; the mist was not then half so dense as it had been in June. The sky was clear, except some storms which the wind from Africa brought with it, and the fog was as thick on the top as it was at the bottom of the mountains. While I was involved in the chain of those mountains, I examined particularly if the fog was equally dense on the ridges as it was on the plains, and found it always the same. Clouds of vapourous mist were formed around

me, which wetted me the moment I entered them, while the other fog was quite dry but not so thick. The grandeſt phenomena I obſerved preſented itſelf to me on the moſt elevated part of theſe mountains. When I was about a mile and a half from the top, I found myſelf enveloped in a great body of clouds brought by the winds from the African coaſt. As I aſcended, I heard a clap of thunder, which ſeemed very near; but continuing to paſs through clouds, the wind and rain overtook me; and I ſoon perceived, by the thunder which rolled around, and the lightnings that darted from every quarter, that I was in the heart of the ſtorm. I encouraged my guide, who was much frightened, and aſcending with greater ſpirit, in about half an hour I reached the top, where I wanted to be. It is called *Ciſa*, and is the boundary between the States of Tuſcany and thoſe of Parma: the rain was not ſo heavy, but the wind was more violent and the air very cold. The thermometer fell at firſt to 70° and ½*: though at the bottom of the mountain it had been 25° above 0†. I was beginning to deſcend when an unexpected phenomenon attracted my attention. I turned my eyes towards the ſouth, and ſaw a light acroſs the thunder cloud, which ſeemed to me to be produced by the rays of the ſun ſtriking upon the ſummit of a neighbouring mountain ſtill higher than that on which I ſtood. Upon leaving the road, Ciſa roſe gently towards the place whence the light ſeemed to come, and I reſolved to approach it. As I aſcended, the clouds began to diſperſe; the light increaſed, the rain and the cold diminiſhed, and at length I ſaw the ſun. I was now out of the ſtorm, and ſaw it raging below me. I never expect to ſee again ſo delightful a ſight. I ſtood on the very ſummit of the mountain; the ſtorm below me ſeemed an immenſe lake ſwimming in the air, illuminated by the ſun, and tormented by the tempeſt. It was the ſuperior ſtratum of the clouds reflecting the light which produced this illuſion. The ſouth wind continuing to blow, made the clouds roll from one extremity to another, and their fantaſtic ſhapes gave them the appearance of waves; but they had not only this progreſſive motion, but a rotatory one that formed various whirlpools, now appearing and then diſappearing, like thoſe in the waters of rapid rivers. The rain falling on the rocks and the trees which covered them, made a confuſed and uninterrupted noiſe, which was augmented by the wind agitating their branches, and by torrents guſhing from their ſides and daſhing through the clefts.

The thunder and lightning, which were frequent, excited my obſervation. I endeavoured particularly to diſcover whether it was produced by an electric ſpark darting from a cloud charged with electricity to another deprived of it, as modern philoſophers ſuppoſe. This I could not ſee diſtinctly, as the great maſs of vapours ſeemed to form but a ſingle cloud; but I ſaw eſcape from the boſom of theſe vapours a very ſtrong ſpark, either ſimple or ramified, which inſtantaneouſly pervaded an amazing ſpace, not however in a ſtraight line, but forming angles or zig-zags, reſembling thoſe made by the ſtrong ſparks of a good electrical machine. Soon after I heard the noiſe of the thunder, but it was not loud. I ſtood for a quarter of an hour immerſed in ſilent admiration of this ſcene, which now ceaſed, and reſtored to me the ſight of Ciſa and the neighbouring places.

I muſt add to all this three obſervations. In the firſt place, During the ſtorm there was but little wind in the lower parts of the mountain.

So-

* 46° of Fahrenheit's.

† 76° of Fahrenheit's.

Secondly, Though the thermometer was at 7° ¾ in the ſtorm, it roſe to 12° upon the top in the ſhade. And, laſtly, The dry fog continued without variation both on this ſummit and in all other places where it had rained. I obſerved the ſame fog at Pontremoli, and the following day at Spezia. This gulph and that of Genez were covered with it; about the 5th of Auguſt it entirely, though gradually, diſappeared. During my reſidence at Porto-Venere it ſhowed itſelf again twice; the firſt time with a ſouth, and the ſecond with a ſouth-eaſt, wind, but continued only for a ſhort time.

Theſe are the chief phenomena of this extraordinary meteor obſerved by me. Mr Toaldo ſuppoſes it to be a conſequence of the earthquakes in Calabria; becauſe, immediately after the terrible cataſtrophe of thoſe provinces, there aroſe a very thick miſt, undoubtedly generated by the vaſt quantity of exhalations at that time diſengaged from the bowels of the earth, which filled the atmoſphere, and were driven every where by the winds. What rendered this hypotheſis probable, was the continuance of a wind neceſſary for conveying the fog from theſe deſolated regions to us, and alſo the elevation of the fog itſelf; which being unconnected with the earth, appeared precipitated from above into our atmoſphere.

I was acquainted with this hypotheſis before I made my obſervations: it appeared to me ingenious and plauſible, and ſtill ſeems worthy of attention. But I imagine, that ſome of the circumſtances obſerved by me differ in certain reſpects from thoſe which M. Toaldo has deſcribed. Thus, for inſtance, in Auſtrian Lombardy and in the Modeneſe, I found a conſtant eaſt wind while the fog was thickeſt, whereas he found it ſouth-eaſt. Beſides this, the fog was not ſo elevated as at Padua; but I have ſeen it reſting upon the ground; and it was as thick on the tops of the Appenines as in the deepeſt valleys.

On the hills of Reggio, in the firſt days of July, I made the following experiment on this fog while it was ſtill very thick. I cauſed a little cottage to be made of vine twigs, with a very ſmall entrance: it was every where perfectly cloſe, except a round hole at top, which I had contrived for the purpoſe of admitting a ſolar ray to ſtrike the bottom of the cottage. My intention was to ſee if, while I was ſhut up in the cottage, I could ſo fix the ray as to make me ſee the fog acroſs it as it glanced on the ground. I ſucceeded, and could with a glaſs diſtinguiſh the particles of which it was compoſed: they were not globular like the veſicles which M. Sauſſure has ſo well deſcribed, but had an irregular figure like thoſe of terreſtrial exhalations. I remarked, that theſe particles, at leaſt ſeveral of them, roſe from the ground; ſo that if this obſervation were univerſal, it would prove the fog not to be adventitious but local. I will not, however, take upon me to decide in this queſtion.

Before I conclude, I ſhall add a few obſervations on thunder-ſtorms. When I drew near to Pania theſe happened almoſt every day. I endeavoured ſeveral times to procure the ſame ſpectacle I had enjoyed on Ciſa, but without ſucceſs. When I got to the top of the mountains, the ſtorm had either ceaſed or was gone elſewhere; but I had an opportunity of obſerving the formation of ſtorms in the middle of the forenoon. On the dry and arid rocks there appeared ſeveral little maſſes of vapour reſembling ſmoke, ſometimes ſeeming to touch the earth, at other times mounting into the air. Theſe maſſes

ſes were increaſed by the addition of others; they had a very ſlow aſcending motion, during which they either grew large or gradually diſappeared. As their volume increaſed, they approached one another ſo near as to be in contact, and towards noon they made but one large cloud, which inveſted the mountain: ſome parts were of a ſquare figure and very white, becauſe they were ſtrongly illuminated by the ſun; while the reſt were more or leſs obſcure according to the greater or leſs privation of light. The cloud extended itſelf and became thicker; undulatory and whirling motions were obſervable, and at laſt the thunder and lightning began. I have conſtantly remarked, that at the beginning the electric flaſh was very ſhort, and the thunder inconſiderable, but both increaſed with the ſtorm. When it had once arrived at a certain height, it poured down a vaſt quantity of rain or hail, and either exhauſted itſelf in the place where it had begun, or was carried elſewhere by the winds. This wind ſeemed to be produced by the cloud; for though I never had the fortune to be on the top of Pania during a ſtorm, I have been upon its ſides where the wind blew with violence, and ſeemed to come from the place of the cloud. I took notice that the wind fell at the diſſolution of the cloud, or after it was carried away; for all which appearances I ſhall endeavour to account on ſome other occaſion.

Flouriſhing State of the National Fiſheries.

A Correspondent of yours *, expreſſes ſurpriſe and diſpleaſure that the fiſheries on our coaſts are not attended to. If, before he wrote that letter, he had made ſufficient enquiry, he would have been ſatisfied that nothing is leſs to be depended upon than general report.

It will, I preſume, give pleaſure to Obſervator, to be informed, that in part of laſt year's fiſhing ſeaſon, I mean from the latter end of Auguſt to November, we had 396 Britiſh and Iriſh veſſels employed in the fiſhery off the north-weſt coaſt of Ireland. Of theſe, 30 were *Scotch*, who cleared 10,000 l. The whole number of veſſels together were computed to contain about 22,000 tons, and they were all very near completely filled. It is eſtimated that each ton in bulk contains herrings enough to fill 10 barrels, each barrel containing 400 herrings. 22,000 tons, multiplied by 10, gives 220,000 barrels; and all this (I have it from the beſt authority) was the produce of only *fifteen* nights fiſhing. But, as the boats go out frequently, and at different times throughout all the year, how very conſiderable muſt be the produce of the whole year's fiſhery, taken together, were it exactly calculated?

The Dutch eſteem it a good fiſhing-ſeaſon if they take 5500 *laſts*, 14 barrels to a laſt, making in all 77,000 barrels; ſo that we have taken above *double* that number in only 15 nights fiſhing.

From the above ſtatement of facts, many obſervations may occur. It, in the firſt place, ſeems evident, that our fiſheries are actually eſtabliſhed, and very thriving; and this not a ſudden affair, for they have been gradually advancing for a length of time. Next, that though this branch of commerce be very important and beneficial, yet it has its limits; it can be carried on to a certain extent, and no farther; and it is abſurd

* Gent. Mag.

lurd to be continually representing it as an enormous, inexhaustible *mine* of wealth. The propagating these false notions does a great deal of hurt. Mens expectations are raised too high, and then their disappointment throws them into despondency; they complain, they murmur; and in the end abandon what would answer extremely well, could they be contented with the reasonable and moderate advantage that the business, in its nature, is susceptible of.

It also appears, that the herring-fishery is by no means a matter of that extravagant profit to the Dutch that I have always heard it represented. It is a conveniency to them, and, in a certain degree, gainful; but, we see, very short of what it produces under our own management.

This considerable fishery, *The British Fishery*, is chiefly carried on at some distance, along the whole extent of the north-west coast of Ireland. Its present prosperous state is owing, perhaps, principally to the public spirit, abilities, and unwearied exertions of an individual, the Right Honourable Colonel William Burton Conyngham, a gentleman of the first character, and honoured and esteemed wherever he is known. Upon his offering to add 20,000 l. of his own property, about two years since, if the parliament would grant an equal sum, for encouraging the fisheries; his proposal was complied with, and the parliament of Ireland granted him 20,000 l. vested in trustees for the purposes mentioned. The same parliament, last session, granted 10,000 l. for the fisheries to certain gentlemen in the county of Donegal, so soon as they should subscribe 10,000 l. more of their own property. Therefore *Observator* must acknowledge, that public encouragement has not been with-held, at least in Ireland.—This large capital is to be expended in building villages and conveniences of all kinds for curing and packing the fish, and accommodating the fishermen. Mr Conyngham has already begun a town in the most eligible situation in the island of Rosses. It is called *Rutland*, in honour of the present chief governor of Ireland. When all those works are completed, which may be in a short time, it may be reasonably expected the fisheries will soon arrive at their *ne plus ultra* of prosperity and perfection.

Now that so much has been done at public cost, it is much to be wished, that here public bounty may stop; otherwise it will defeat its own purposes. The people concerned, instead of attending to their true business, and fishing for herrings in the Northern Seas, will be fishing for grants of money in the House of Commons, in either or both kingdoms. Besides, parliamentary grants produce public debts; debts beget taxes; they enhance labour—and then the market is lost. Many other arguments might be urged against the frequent grants of public money.

Another material caution to be observed is, not to attempt carrying on the fisheries by companies of merchants. Many companies, for this purpose, have been formed within the last 50 years—and they have all failed. What, therefore, has proved without exception unsuccessful, one is warranted to presume, must be radically wrong. Companies of merchants residing in London, Dublin, Corke, Glasgow, are at such a distance from the scene of business, that their superintendance is impossible;—they are obliged to employ clerks and agents. These sort of people being fresh-water sailors, can be of little use or authority, supposing them always honest. But, however, when so far out of reach, and

out

out of sight, they will, in the very prime hour of going out to sea, in the lucky moment for the fishery, frequently be found rambling about the country in pursuit of amusements; and when the merchant at home hopes his capital is well employed, the certain opportunity of making him a profitable return is irrecoverably lost.

Besides, the native fishermen and country people on the coasts are all jealous of strangers; they will not suffer the business to be taken out of their own hands. You must either employ them, and be at their mercy, or they will thwart and ruin every thing that is attempted. It has been found impracticable to do without, or guard against, them; and if they oppose your scheme, you must abandon it.

Some persons may instance the Dutch in contradiction to this; but there is the great mistake. It has been shown before, that their fishery is far less considerable than has been generally imagined, and they do not carry it on by companies. Every fisherman, every sailor in their busses, is himself a proprietor, and carries it on for his own account. It may often happen, that a merchant of Amsterdam or Rotterdam shall advance a sum of money; but in this case he is rather to be looked upon as a *lender* than a *partner*; the fishermen and sailors themselves are the true and real proprietors; all the gain and the profit centers in them, and therefore the business is sharply and diligently conducted.

It is a great error, yet the common one, to suppose that the Dutch carry on their fisheries on our coasts. The natives of the coasts would not permit them. They carry them on under many *hardships*, between Shetland and Norway, and cure the herrings on board their vessels;—so that, though we have been in the habit, time out of mind, to worry the Dutch, and abuse government on this subject, it has always been at the expence of both reason and justice

Mr Conyngham, the summer before last, made a journey into Holland for the purpose of obtaining information respecting the management of the fisheries. Nothing could equal the diligence, sagacity, and exactness, of his inquiries, except the generous compliance and ready assistance which he found amongst the Dutch themselves. He collected all these books written on the subject; informed himself of the full extent of the trade, its advantages and disadvantages; purchased all the implements of fishing; measured the different busses; instructed himself in the method of curing the fish; engaged persons to come over to improve and carry on the trade; and all this without hindrance or difficulty. He might once or twice have encountered some little danger from the suspicions of the people; but that arose from another, and very justifiable cause; the country was then all in consternation from the menaces and hostile proceedings of the Emperor, and the people took Mr Conyngham for an Imperial officer come to view the country: but no sooner was this mistake cleared, than he pursued his researches without disquiet or molestation. Now let me ask *Observator*, or any one else, if the same gentleman had gone to Birmingham or Manchester, with a view to similar enquiries, and to establish manufactures on his estate, what would have been the consequence? In my opinion, he never would have come off with whole bones; therefore, let us say no more about the Dutch. Their long experience in commerce has perhaps taught them liberality of sentiment, that it answers no good purpose the affecting mysteries and encouraging secrets; the world is wide enough, and we

may

may all have employment if we follow it properly.

It appears, on the whole, that we are actually in poſſeſſion of a great fiſhery; that it is very thriving, and will ſoon arrive at all the extent and proſperity of which in its nature it is capable; nothing more now ſeems neceſſary but to leave things to themſelves. Though this branch of induſtry be extremely important, it never can be productive of that exaggerated wealth which ignorant or ill-intentioned writers in newſpapers are perpetually repreſenting. We ſee that the ſhare of it which the Dutch poſſeſs is of much leſs conſequence than is commonly imagined, neither do they interfere with our coaſts or fiſheries. As to foreign markets we ſhall have our proportion, but they muſt ever be precarious; the humour which the *Popiſh* princes of Europe at preſent are in, of promoting continual changes in the eccleſiaſtical ſyſtem, may lead them ſoon to aboliſh the cuſtom of keeping Lent. Should that happen, the demand for fiſh, and conſequently the price of the commodity, and value of the commerce, will be much diminiſhed. Our home conſumption, and our Weſt Indies, are the great markets to look to; theſe we can depend on, theſe we can command; it is all nonſenſe and folly to count upon any others. Yours, &c.

PLAIN TRUTH.

P. S. In the time of the De Witts, the Dutch employed from twelve to fifteen hundred fiſhing-veſſels or buſſes in the herring-fiſhery; and, *as once a name and always a name*, becauſe it was great then, it is ſuppoſed to be ſo ſtill: nothing can be more the reverſe of the truth; the Dutch now have not above one hundred and ſixty buſſes, and about eight men to each buſs. Such are the revolutions in the affairs of nations. *Gent. Mag.*

Analyſis of a Treatiſe concerning the Influence of Electricity on Vegetables. *By the* ABBE' BERTHOLON, *Profeſſor of Natural Philoſophy in Languedoc, &c.*

THERE are ſome truths ſo ſtriking, that when they are diſcovered, we are aſtoniſhed how they ſhould have remained ſo long unobſerved. The influence of the electric fluid in the atmoſphere, on the immenſe number of vegetables that adorn and enrich the ſurface of our globe, is an evidence of this remark. Notwithſtanding the importance of the vegetable kingdom to mankind, the effects of electricity on its various functions have not hitherto been inveſtigated. As the ſubject is new, it is neceſſary, in the firſt place, to demonſtrate its reality and importance.

The influence of electricity on animals, and eſpecially on the human body, being now ſo clearly demonſtrated, we may infer that it will have an equal influence on vegetables. The analogy between plants and animals is ſo cloſe, that whatever acts upon the one is found to operate on the other. This analogy, which was obſerved by the ancient philoſophers, has been proven by the moderns; and now that we are better acquainted than before with the ſeveral links in the great chain of exiſtences, we know that there are no limits between animal and vegetable life, but that both conſtitute one great order, that of organized beings. They both afford the ſame

principles by chemical analyſis; they have an external organization, and both are covered with an epidermis, which is either ſkin or bark, furniſhed ſometimes with hairs and ſometimes with glands. Theſe are general not particular reſemblances; for many animals compared with one another exhibit appearances ſtill more unlike. What particular reſemblance is there between the ſtructure of an elephant and a ſnail, of an eagle and a ſerpent, of a beetle and an eel, or of a lobſter and a whale? There is leſs difference between a polypus and a plant than there is between a monkey and a worm, between an oſtrich and an oyſter.

But the internal analogy is ſtill more ſtriking than that of the external form. The wood of plants may be compared to the bones of animals, and its pith to the marrow; roots perform the function of the ſtomach; the ſap and its veſſels reſemble the blood with the veins and arteries; the trachæ ſerve for lungs; the ſtamina and piſtils are the true organs of reproduction; the ſeeds are nothing but eggs; and there are glands both for ſecretion and excretion. The vegetable functions too reſemble thoſe of animals; plants proceed in the ſame gradation from their firſt production through the different ſtages of developement, growth, maturity, and decay. There is a conſtant action and reaction of the fluids on the ſolids; a continual motion of the ſap; perpetual inſpiration and expiration; a daily waſte and a conſequent neceſſity of repair. Many other circumſtances concur to evince this analogy, and to authorize us to conclude, that the electric fluid acts equally on the vegetable as on the animal kingdom.

That electricity is a fluid is generally allowed. But fluids have an actual influence on bodies plunged into them by a preſſure in all directions. The electric fluid in the atmoſphere muſt therefore exerciſe a continual action on the ſurface of plants; and in conſequence of the tendency of fluids to an equilibrium, the electric matter will diffuſe itſelf uniformly over the vegetable creation, and endeavour to reſtore that equilibrium which accident may have deſtroyed.

When we conſider with what eaſe this matter penetrates the denſeſt metals, with what velocity it is communicated, the luminous ſparks it emits, and its extreme activity, we muſt allow it to be a fluid analogous to fire. But ſuch a fluid cannot fail to have the moſt decided influence upon plants; it will act upon the ſurface of vegetables by its activity and extreme ſubtilty, and will penetrate to their inmoſt receſſes.

It is now commonly admitted, that meteors are for the moſt part electrical phenomena generated in the atmoſphere. Electricity is univerſally diffuſed through the maſs of air that ſurrounds us, and it may at all times be excited by proper apparatus; this excitement nature performs by the ſimpleſt means. Thunder being nothing but an explosion of electric matter accumulated in clouds over certain portions of the earth or atmoſphere which do not poſſeſs the ſame quantity, exerts its influence on every thing upon the earth and in the air. Vegetables therefore exiſting in the air, and puſhing their roots into the earth, ſeem to enjoy that organization which fits them for receiving the double action of this meteor.

Many obſervations prove that vegetation is moſt luxuriant when thunder abounds; and no body will diſpute that rain, which is an admirable conductor of electricity, has the moſt evident effects on the growth of plants; effects ſuperior to thoſe produced by the moſt careful watering: nay it is known, that even aquatic plants thrive beſt in rainy weather. Dew is found likewiſe to have the greateſt

greateſt effect on vegetation when the air is in the moſt electric ſtate.

Snow and hail ſhould have the ſame properties with rain, as they differ in nothing from the vapours and drops of water that fall from the clouds, except in having loſt their fluidity by congelation. They are accordingly very capable of being charged with electricity, as is evident from ſeveral experiments which the author has made. Repeated obſervation too confirms the aſſertion. Every one knows that ſnow is a powerful ſource of fertility; and when it has fallen in abundance there always ſucceed excellent crops. The ſame is true with reſpect to hail; and it is generally remarked, that after its fall every thing grows green; and that corn which has been ſown after hail, produces more abundantly than when none has fallen. This is owing to the great quantity of electricity which the hail and ſnow acquire in the upper regions of the atmoſphere where it abounds, and which they communicate to the lower, and thence to the earth.

While we are talking of aqueous meteors, we muſt not forget fogs, which are equally fitted to be the vehicle of electrical matter from the atmoſphere to the earth and to vegetables. This is atteſted by the moſt convincing experiments; and though fogs are not compoſed of vapour only, but of exhalations from various ſubſtances, yet they do not on that account conduct leſs ſucceſsfully, as appears by the experiments of Mr Henley. Hence we may conclude, that fogs are favourable to vegetation; and this is alſo corroborated by uniform obſervation.

Earthquakes, terreſtrial waterſpouts, and the aurora borealis, are all electrical phenomena: and from various hiſtorical accounts, it appears that thoſe ſeaſons are moſt fruitful in which an earthquake has happened; and we may draw the ſame concluſion with regard to the other meteors.

Water is contained in conſiderable quantity in the air, which perhaps we would not ſuppoſe if we truſted to the evidence of our ſenſes only. But experiments ſhow, that where the air is in its pureſt and dried ſtate, water is diffuſed through it very copiouſly; and that evaporation is greater in ſummer than it is in winter, and more conſiderable in dry weather than in moiſt. It is no leſs certain, that in winter the quantity of evaporation from ice is in proportion to the intenſity of the cold. Water is furniſhed to the air, not only by exhalation from the ocean and rivers, but as copiouſly from the earth: the tranſpiration of vegetables occaſions the aſcent of an enormous quantity of aqueous particles; the perſpiration of animals is as conſtant and as fruitful a ſource; beſides numberleſs other cauſes perpetually operating. Such an immenſe evaporation will juſtify us in comparing the atmoſphere to a boundleſs ocean, ſuſpended over our heads for the purpoſe of conducting from its higher regions the electric fluid to the earth, to animals, and eſpecially to vegetables.

This aſtoniſhing quantity of water ſuſpended in the atmoſphere is, it is true, in the ſtate of vapour; but it is not on that account leſs fit for conducting the electric fluid. Many philoſophers have made direct experiments on vapour with regard to this fluid; and Dr Franklin affirms, that it receives a greater quantity of the electric matter than when in the ſtate of water, and conſequently it tranſmits it better.

One of the principal qualities of electric matter is the power of communicating itſelf to non-electrics, and by their means of tranſmitting itſelf to ſubſtances which are deprived of their natural ſhare of it, and thus reſtoring an equilibrium when it

has been discomposed. Water and metals are the best conductors; and accordingly metallic substances are employed by us in our puny experiments; but nature, ever grand and yet simple in her operations, makes use of water as a medium of electricity with the greatest effect. For this reason water composes the greatest part of the substance of plants, and of every shrub and tree that covers the surface of the earth. In general we may affirm, that plants consist of five parts of fluid and three parts of solid matter, and they are therefore excellent conductors. By experiments it appears, that the plants which most perfectly communicate electricity are the succulent and milky tribes, the lilliaceous and greatest part of those belonging to the class hexandria: those of inferior power are the gramineous and arundinaceous tribes; but trees and shrubs communicate this fluid least of all; the young plant always better than the old, the green better than the dry. Now from these experiments we may be convinced, that it is water alone which bestows on plants the power of transmitting the electric matter, and that this power is in proportion to the water contained in the substance of the plant.

But we have further to observe, that the particular structure of vegetables fits them for receiving the electric fluid. Over the whole of their surface is scattered an innumerable multitude of pores, visible sometimes with the naked eye. Thro' these they absorb the fluid we are speaking of, as well as the air itself and the water of the atmosphere; of both which they contain so astonishing a quantity, that Hales has shown the absorption of a sunflower to be, bulk for bulk, seventeen times greater than that of a man. While plants thus absorb the ambient air and the conducting exhalations which float in it, they will at the same time receive by their inhaling pores the electricity of the atmosphere; and as the conducting matters are so abundant, the quantity of the fluid communicated will be proportionally considerable.

Experiments have demonstrated that plants soon die in the vacuum of an air pump; and that they likewise perish if the air in which they grow is not frequently renewed. It is also established, that though many plants will grow in water alone, yet water that has been deprived of its air is incapable of nourishing them. Hence we conclude, that air is the element most essential to vegetable life. But plants thrive exceedingly when they are electrified. May we not then be allowed to infer, that this agent, which is so universally diffused, is as necessary to their growth as the air itself? Plants that grow in a room never show the same luxuriance that they would do in the open air; not that air is wanting, but that the electric fluid is not there in such abundance as without.

The electricity of the atmosphere cannot have less power over vegetables than that which we artificially apply to them by means of our machines. This acts upon them in the most obvious manner; and if they are insulated, its effects are exceedingly sensible; the points of all their leaves and branches exhibit luminous appearances; and upon approaching them a spark is produced, which gives us the sensation of a slight pricking.

But to have a just idea of the extent of atmospherical electricity on plants, it is necessary to consider it in its different relations to the vegetable œconomy.

And in the first place, the reiterated experiments of various philosophers incontestably prove that it accelerates the germination of seeds: and this happens whether the seeds have been electrified before or after being sown,

fown, and whether the electrifation has been interrupted or continued. Similar experiments have been made on the eggs of animals with the fame fuccefs. It may alfo be fuppofed that the earlier vernation in particular feafons is owing to the fuperior abundance of electricity at that time in the air.

It would be furprifing if electricity, whether natural or artificial, which has fo great an influence on the germination of feeds, fhould have none on the growth of plants, on the developement of their roots, of their ftems, their branches, and their leaves. But this, which is probable from analogy, is alfo confirmed by experiment, and the growth of thefe is alfo accelerated. Cloudy weather indicates a fuperabundance of electrical matter; and in fuch weather vegetation is exceedingly luxuriant. The north-wind, fo favourable to the production of electricity, likewife promotes the growth of plants, even though the weather fhould be dry. Thefe are the refult of obfervation, and they confirm the doctrine at prefent maintained.

The production of the flower and the fruit is not exempted from the fame beneficial influences, as is vouched by proofs equally conclufive.

But electricity does not merely accelerate vegetation, it makes it more vigorous and more abundant. Plants artificially electrified have furpaffed in growth thofe that were left to nature; they have flowered more luxuriantly, and produced a much greater number of feeds.

In the neighbourhood of volcanoes, and fuch places of the earth where the electricity of the atmofphere acts with greateft energy, and exerts itfelf moft conftantly, the vegetable kingdom flourifhes with amazing luxuriance. For proof of this we need only refer to the environs of Naples, to Sicily, to the Philippine Iflands, to the Ifle of France, and many other places. It is probable that electric fire, accumulated in the bowels of the earth, is the principal caufe of volcanoes, and that their eruptions are a violent effort to reftore its equilibrium. Earthquakes too probably owe their origin to the fame caufe, as their phenomena have fo near an affinity with thofe of volcanoes. Grapes produced on volcanic foil afford the beft wine: and in many places where mineral fprings abound vegetation is vigorous, even though the foil be comparatively poor. Now lava and other volcanic matters being electric, they may, by various circumftances, be put into a ftate of actual electricity, and may communicate its influence to the plants around.

All organized bodies are fubject to the laws of tranfpiration; and from vegetables a quantity of perfpirable matter is continually and copioufly exhaling. Now it is found, that electricity increafes this tranfpiration, when, from a fuperabundance of the fluid in electrified plants, it endeavours to reftore its equilibrium by efcaping and carrying along with it the aqueous particles and perfpirable matter, with which it has a great affinity. If our fmall machines can produce this effect, is it not reafonable to fuppofe that the great quantity of this fluid in the atmofphere will have the fame power in a fuperior degree?

But it is not here meant to aflign the electricity of the atmofphere as the fole caufe of the perfpiration in plants or of the other vegetable functions already mentioned, but only to demonftrate its influence on the vegetable œconomy, without denying the co-operation of any other caufe.

The analogy between plants and animals is ftrengthened by the function of refpiration which is common to both. Philofophers have difcovered air-veffels in plants of a fpiral figure, fo as to admit of dilatation

and

and contraction, by which the air is abſorbed and diſcharged. And as this element is always filled with aqueous vapours and exhalations, it muſt communicate along with theſe the electrical fluid to vegetables.

It is now known that the ſap in plants ſometimes aſcends and ſometimes deſcends, and that the electric fluid ſometimes iſſues from the earth and ſometimes darts from the clouds. The ſap is a liquor eaſily put in motion, and an excellent conductor of electricity; the matter of which laſt augments the heat of bodies, and conſequently dilates their ſubſtance; in both which ways it may contribute to the propulſion of the ſap: and indeed certain experiments ſeem to ſhow that it can perform this function independently of the action of heat or cold, though in general it is only an aceeſſary with theſe agents.

Plants receive their nouriſhment by the root and by the leaves; the bark too ſeems to be a nutritive organ. The electric fluid, as it riſes from the earth, muſt carry with it the nouriſhing juices contained there, which are generally compoſed of aqueous particles, and tranſmit them thro' the various veſſels with which vegetables are furniſhed; and thus contribute to their nouriſhment, expanſion, augmentation, and growth. In like manner, when it eſcapes from the atmoſphere to the earth, the vapours and exhalations which float in the air will inſinuate themſelves along with it into the abſorbent pores on the ſurface of the leaves; whence they will be received into the proper veſſels of the plant, and be aſſimilated with its ſubſtance.

Beſides the ſap, vegetables are furniſhed with a juice which is different in different plants, called the *ſuccus proprius*: this is a proof of vegetable ſecretion; for the ſap cannot be carried along by electricity without having its heterogeneous fluids and molecules ſeparated from it by ſecretory organs; and this, it may be ſuppoſed, is effected by the operation of contrary electricities: at any rate, this agent, having an influence on the motion of the ſap, muſt neceſſarily act upon the glands, which are the true ſecretory organs.

When the fructifying duſt of the antheræ eſcapes from its capſules, and tends toward the ſtigmata, whence it is tranſmitted through the ſtyle to the germen for the fecundation of the ſeeds, the function ſeems to be effected by a ſort of electric attraction; for the pollen is of a ſulphureous or electric nature, and the ſtigmata, ſtyles, &c. are non-electrics.

There are certain motions which are common to all vegetables, and ſome that are partial. Of the former, the perpendicular aſcent of the ſtem and deſcent of the radicle is the moſt curious. It ſeems probable that electricity may be one cauſe of this motion; for a fluid which moves always in the ſame direction muſt neceſſarily force thoſe bodies which it meets in its courſe to accompany it, if they are at liberty to obey the impulſe. Now as the electric fluid exiſts in the earth, which muſt be conſidered as its common reſervoir, and riſes into the atmoſphere in a ſtraight line, it will be conducted through the veſſels of plants in a line perpendicular to the horizon; it will impreſs upon them the ſame motion and direction, and will determine them to the perpendicular in proportion to the flexibility of their fibres. The ſame reaſoning may be applied to the direction of the branches, and it will account for the motion of plants in a cellar towards the door or air-holes, the electric fluid directing its courſe to that place in which it finds the beſt conductors, which the free air always affords it.

Experiments prove, that electri-

city has some power over the particular motions of vegetables, such as that of the sensitive plant and others.

The cause of smell in plants is the *spiritus rector*, a very volatile and fugacious principle, composed of an inflammable and of a saline substance extremely attenuated. This spirit, although of an oily nature, is perfectly miscible with water by means of its saline principle. Now when the electric fluid endeavours by its repulsive force to escape from bodies in which it abounds to others in which it is deficient, the odorous effluvia are made still more attenuated than in their ordinary state; they are produced more abundantly, and carried to a greater distance. Accordingly experiments show, that the flowers of electrified plants emit their odours sooner, throw them to a greater distance, and communicate to them a greater intensity than those of plants not electrified. Besides, it is remarkable, that when electricity most abounds in the air the odours of vegetables are most felt.

Nature has established such a correspondence between the smell and taste of plants, that the latter is subject to the same influence with the former.

The effect of the action of light on plants is well known; electricity is nothing but a modification of light; and therefore the effects of light are, properly speaking, the effects of electricity. But not to insist on this, by reiterated experiments it is found, that the leaves and young stems of plants acquire by electrification a deeper and more brilliant green colour, their flowers sooner acquire their tints, and are more beautifully and more richly variegated. These changes may depend on the alteration which electricity produces on the configuration of the molecules of which plants are composed, on their composition or tenuity, by which they become more fitted for reflecting or refracting the rays of light. Dr Priestley changed the blue colours of vegetables into red by the electric spark.

The component parts of vegetables are water and air chiefly, oils, salts, and a portion of earth: these are either electric by themselves or by communication. All electric substances give signs of electricity upon friction; and every thing that rubs upon vegetables will electrify those parts of them in a certain degree. Now this rubbing may be produced by meteors acting either immediately by themselves, or mediately by the intervention of secondary agents, which every where abound in nature; the agitation of the air alone, the motions dependent on the vegetable œconomy, and all those which are necessary for carrying on the functions of plants, produce continual friction. Heat alone is capable of electrifying electric substances; and therefore the electric parts of vegetables will be influenced by the heat which reigns in the atmosphere. But these parts retain the electric fluid very strongly, and do not transmit it like non-electrics; by means of which property, the continual action of that in the atmosphere must be very efficacious.

Plants thus absorbing the electric fluid in different ways, can the fluid itself be considered as constituting a part of their substance? This is thought extremely probable by many authors. It is at present the opinion that vegetables are the great agents in the combination of phlogiston, which has so great an affinity with the electric fluid. The author is very much inclined to think that this last is nothing but the phosphoric acid some way combined with phlogiston: for, according to the experiments of Priestley and Ingenhousz, plants in the sun give out dephlogisticated air; but this they could

could not do if they had not previouſly reſpired or abſorbed phlogiſton from the atmoſphere. Leaves then muſt be conſidered as filters which nature employs for dephlogiſticating the air. This is the more probable, as reſinous trees are of all others thoſe that give out the greateſt quantity of dephlogiſticated air, and they are alſo the moſt electric. We know that electricity is more abundant in the higher regions than in the lower; which proves, that the higher plants grow above the level of the ſea they are the more reſinous, that is, more electric. The roſemary, the fir, the pine, the larch, the ſpruce, &c. are all proofs of this.

Plants owe to the phlogiſtic and electric ſubſtances they contain the nutritive properties they poſſeſs.

Sugar, which is an electric, exiſts not only in the ſugar-cane but in moſt plants, and probably in all. It is ſo univerſally diffuſed, that many have conſidered it as the chief matter in all nutritious ſubſtances. Honey, which bees gather from the nectaria of flowers, differs but little from ſugar either in its nature or properties. The different oils furniſhed by plants are true alimentary ſubſtances, and the vegetables that yield them are all fit for food; but theſe oleaginous juices are electric, and the ſubſtances that unite them with ſaccharine matters, ſuch as ſalts of different kinds, muſt make them doubly nutritive. Such food, therefore, as abounds with electric matter, ſhould be preſcribed to perſons that want their natural ſhare, and to ſuch as have more than their ſhare, food that is compoſed of conducting ſubſtances.

Vegetables likewiſe owe their medical virtues to the electric ſubſtances of which they are compoſed. Vegetable oils are electrics *per ſe*, and they are medicines of a warm, tonic, ſtomachic, cephalic, and cordial nature. Aromatic plants, reſinous and balſamiferous trees, &c. are alſo electric, and have their proper medical virtues. Many plants contain a true ſulphur, which is a ſubſtance eminently electric. Hence too we may conclude, that in diſeaſes which depend on a ſuperabundance of electricity in the human body, food and remedies ſhould be uſed of a non-electric or conducting nature; ſuch as greens, watery fruit, acidulated drink, &c. and in thoſe occaſioned by a defect of that fluid, ſuch as paſſies, &c. we ſhould have recourſe to electrics or non-conductors, ſuch as ſugar, honey, chocolate, old wine, ſaccharine fruits, &c.

A daughter of the celebrated Linnæus obſerved a light to come from the flowers of the Indian creſs; and it is well known that other plants are luminous in the dark. It is probable that this proceeds either from the friction of the electric parts of plants upon one another, or upon thoſe that are non-electric; or perhaps it may depend on the communication of the heat in the atmoſphere to the electric parts. If it be urged that this is a phoſphoric light, it may be replied, that phoſphorus, which has loſt its luminous quality, recovers it upon being electrified.

It ſeems probable that vegetables have not only the power of attracting and abſorbing the electric fluid, but of combining and aſſimilating it in ſuch manner as to make it form a component part of their ſubſtance. Light, according to modern authors, is a chief ingredient in the food of plants, as well as inflammable air and fixed air; and the great affinity between light and the electric fluid has been already mentioned.

It is almoſt needleſs to remark, that the influence of electricity on vegetables muſt very much depend on the

the different qualities of the atmosphere, such as its heat, humidity, weight, rarefaction, &c. but, *cæteris paribus*, cloudy weather inclining to thunder, or a north wind, at which seasons electricity abounds, are most favourable to vegetation.

Hitherto the effects attributed to the influence of this agent on vegetables belong to positive electricity; but the atmosphere is often electrified negatively; and in this state communicates the fluid as easily to plants as when it is electrified positively. When clouds negatively electrified pass over any spot of ground, they absorb the electricity from the earth, and consequently from the plants, which in this case being deprived of their natural share of this fluid so necessary to their growth and œconomy, suffer very much; their transpiration is considerably increased; their juices are exposed to copious evaporation; and consequently their nourishment is greatly diminished. Observation shows evidently the fatal effects of negative electricity; for when the atmosphere continues in this state for any time, plants become weak and languish; the germination of seeds is retarded, and all the other vegetable functions are checked or suspended.

The influence of atmospheric electricity on the soil must be very considerable, whether it be positive or negative; for as it acts by dividing and attenuating the particles of which different soils are composed, its effects will resemble those produced by labouring the ground: this is confirmed by experiment, and by those fairy rings, as they are called, which thunder makes, and which are generally afterwards clothed with a finer verdure and more luxuriant herbage.

What has been said on this subject is not mere speculation; it may be turned to use. Nature often yields to the vigorous efforts of human industry. If then plants sometimes languish from a deficiency of the electric fluid, the author has imagined several ways of supplying them with it, either by drawing it down from the atmosphere by means of conductors, or by watering the plants by insulated people artificially electrified, or, which is least beneficial, by previously electrifying the water. All these methods he has successfully employed; and if his friends, he says, do not flatter him, his electro-vegetometer may be considered as one of the finest and most useful discoveries of this century.

But plants may be hurt by too much as well as by too little electricity. The author recommends in this case to sprinkle valuable plants with water, that the electric fluid may thus be conducted into the ground, or to set up metallic conductors in their neighbourhood with the same view.

Good and evil are mingled in the affairs of this world. If the electric fluid is favourable to plants, it is so likewise to animals, and especially to insects. Observation shows, that those years in which vegetation is most luxuriant produce the greatest swarms of insects. The author thinks this evil cannot be remedied but by the electric shock; and he has devised a method by which this may be easily and successfully performed.

The analogy between plants and animals being so close, the former are subject to diseases which resemble those of the latter, though they are not so numerous. Vegetables are often liable to obstructed perspiration, to inanition, to plethora, &c. in all which cases the application of electricity is of essential service.

Such are the arguments of the Abbé Bertholon and the results of his inquiries. He not only describes at large the apparatus he has invent-

ed for the purpoſes abovementioned, but details the experiments on which his arguments reſt. Thoſe who wiſh for more complete information we muſt refer to his book. It was difficult to compriſe a full view of the ſubject within the limits to which we are here confined.

Critical Remarks on the late Editions of SHAKSPEARE'S *Plays.*

THERE is perhaps no author, either among the ancients or moderns, whoſe works afford more abundant ſubject of moral illuſtration, of critical diſcuſſion, and of philological enquiry, than Shakſpeare. A ſelf-illumined genius, deriving ſcarcely any aid from the literary labours of others, exerciſing his native talents in painting every feature of the human character, in developing the ſprings of action and the influence of all the paſſions, and in exhibiting views of human conduct in every relation of life, while he furniſhes a rich field of illuſtration to the moraliſt, can hardly fail to preſent a vaſt aſſemblage both of beauties and imperfections to the eye of the critic. When we conſider at the ſame time the very careleſs manner in which the plays of Shakſpeare were firſt given to the world, and that moſt of his pieces were not printed till after the death of the author, from mutilated and diſcordant tranſcripts abounding in every page with palpable errors; when we conſider that the author's ſtyle was in itſelf frequently ungrammatical and obſcure; we muſt acknowledge, that no writer could poſſibly furniſh more ſubject for the labour of the philologer.

Of this latter the taſk will not fail to maintain its ſhare of reſpect and importance, when it is conſidered, that upon its due and perfect execution depends in a great meaſure the ſucceſs of the more ſplendid labours of the former.

It is therefore not at all ſurpriſing that the works of this poet, who in many reſpects is now to be viewed in the light of an ancient claſſic, ſhould have ſolicited the endeavours of ſome of the ableſt and moſt ingenious of his countrymen to preſent him faithfully to the world. At the diſtance of a century and a half from the death of Shakſpeare, it has now become neceſſary in many paſſages to illuſtrate his genuine ſenſe, which is wrapped up in obſolete modes of expreſſion, to explain his alluſions to forgotten facts, and to juſtify his delineation of tranſitory manners by the evidence of contemporary writers. Without ſuch helps, it is perhaps impoſſible, in the preſent day, either to form a juſt eſtimate of the real merits of this great poet, or derive from him that complete inſtruction and knowledge of human nature which his works are capable of furniſhing.

But while ſuch conſiderations have induced ſome of the moſt judicious of the Engliſh writers to undertake the taſk of commentators and editors of Shakſpeare, they have unfortunately encouraged many others to aſſume a character for which they were not qualified either by natural or acquired endowments. On the one hand, there has been much uſeful labour; on the other, a great deal of unprofitable pedantry: And taking all into the account that falls under either of theſe denominations, the various editions of this poet, with their appendages of notes and commentaries, the ſeparate publications of his various readings, the eſſays, remarks, critical obſervations, and examinations both of ſeparate plays and ſeparate characters, have ſwelled at laſt

to ſo enormous a maſs, that, like the books of the Roman laws before their abridgement by Juſtinian, they are become literally πολλων καμηλον αχθος, 'the burden of many camels.'

In conſidering the lateſt and moſt improved editions of Shakſpeare, viz. that of 1778, by Johnſon and Steevens, and that of Mr Reed in 1785, while it is impoſſible to refuſe to the editors the praiſe of both critical ingenuity and of induſtry, it is much to be regretted, that they ſeem in one point to have ſtudied more the emolument of the bookſeller than of the reader; and, diveſting themſelves of all ſpirit of diſcrimination, to have eſtimated the merit of their editions according to the quantity of matter that they could accumulate from all the different ſources I have mentioned, and throw together at the bottom of their pages. In the advertiſements of this laſt edition (Mr Reed's), there is an oſtentatious enumeration of no leſs than fifty-five different commentators and authors from whom the notes are collected. In fact, it ſeems to have been the aim of theſe editors rather to give *all that has been ſaid* upon the ſubject, than to confine themſelves to what has been *well ſaid*.

I am very ready to allow, as an alleviation of this charge againſt the late editors, that in many inſtances it was extremely difficult, from the nature of thoſe materials on which they went to work, to avoid loading their editions with much redundant matter. Moſt of the commentators that preceded them had interwoven their critical remarks on their author with hypercriticiſms on the remarks of each other; ſo that it was no unuſual thing to loſe ſight entirely of the original matter to be elucidated, and to maintain an obſtinate controverſy on ſome incidental obſervation that furniſhed the commentator with ground for expoſing the inſufficiency of his predeceſſors. It was no doubt a taſk of ſome difficulty to ſeparate this droſs from the valuable metal which it enveloped. But if difficult, it was not impoſſible; and to have at leaſt endeavoured to accompliſh this diſcrimination was a neceſſary part of the duty of an editor.

Under the charge of redundancy in the late editions, muſt likewiſe be comprehended a vaſt number of entire notes, which ſeem to have been introduced for no other end than to diſplay the erudition of the annotator; a ſpecies of erudition too which one ſhould imagine gave very little merit to its poſſeſſor—the acquaintance with all the literary rubbiſh of two centuries. The notes principally cenſurable in this reſpect in the late editions, are thoſe which conſiſt of multiplied quotations from the old Engliſh writers, in proof of the meaning of words and phraſes, many of which, though not in common uſe, continue to be as well underſtood in the preſent day as they were at the time the poet wrote. Of ſuch even as are neceſſary towards the explanation of obſolete expreſſions, the length at leaſt might be greatly retrenched: for although the laſt editor, in the advertiſement prefixed to his edition, has acknowledged in the words of Prior,

'That when one's proofs are aptly choſen,
Four are as valid as four dozen,'

he has been very far from regulating himſelf by that maxim. Witneſs ſuch notes as that upon the expreſſion *cry'd game*, in *Merry Wives of Windſor*, act 2. ſc. 3. where Dr Warburton's correction of *cry'd aime* is ſupported by no leſs than *twenty-two* quotations from old Engliſh writers, when *two* would have afforded as complete evidence of the uſe of the expreſſion. The ſame ſuperfluous anxiety too we find ſometimes diſplayed even about a ſingle ſyllable; as for inſtance, in a note in *Two Gentlemen of Verona*, conſiſting of eighty-ſeven lines of the cloſeſt printing;

in which Steevens and Tyrwhitt endeavour to ſhow, that Shakſpeare, in a particular paſſage, intended the word *reſembleth* to be read as if it had been written in four ſyllables, *reſembeleth*.

The ſlighteſt inſpection of the late editions of 1778 and 1785 will be ſufficient to ſatisfy any perſon, that the value of the annotations they contain would ſuffer no diminution by a judicious retrenchment of ſuch redundancies.

But the heavieſt charges againſt theſe celebrated editions remain yet to be mentioned. 1*mo*, The late editors have omitted to explain a variety of paſſages of the moſt obſcure and doubtful import: And, 2*do*, They have given interpretations of others, which are palpably erroneous. As accuſations of this nature ought not to be raſhly brought, I ſhall endeavour to ſupport them by proofs. Theſe I ſhall confine to a few of the firſt plays as they ſtand in the order of theſe editions.

In the Tempeſt, act 2. ſc. 1. Sebaſtian and Antonio, conferring together while Alonzo King of Naples lies aſleep under the charm of the enchanter, Antonio endeavours to perſuade Sebaſtian to murder his brother in his ſleep, and thus ſecure to himſelf the ſucceſſion to his throne.

Ant. I am more ſerious than my cuſtom: You
Muſt be ſo too, if heed me; which to do
Trebles thee o'er.
Seb. Well; I am ſtanding water.
Ant. I'll teach you how to flow.
Seb. Do ſo: to ebb
Hereditary ſloth inſtructs me.
Ant. O,
If you but knew how you the purpoſe cherish
Whiles thus you mock it! how in ſtripping it
You more inveſt it! Ebbing men indeed
Moſt often do ſo near the bottom run
By their own fear or ſloth.

The lines marked in italics in this laſt ſpeech are extremely obſcure; and the commentators, probably deſpairing of elucidating them, have paſſed them over without notice. Although I have undertaken to point out omiſſions, I have not engaged myſelf to ſupply them.—I ſhall, however, attempt it. Sebaſtian introduces the ſimile of water: it is taken up by Antonio, who ſays he will teach his ſtagnant water to flow. 'It has already learnt to ebb,' ſays Sebaſtian. To which Antonio replies, 'O, if you but knew how much even that metaphor which you uſe in jeſt encourages to the deſign which I hint at; how in ſtripping the words of their common meaning, and uſing them figuratively, you adapt them to your own ſituation.'

In Meaſure for Meaſure, act 1. ſc. 3. Claudio, ſeized by order of the Viceroy Angelo as offending againſt a law of the ſtate, which made uncleanneſs a capital offence, is relating to Lucio the fact for which he is to ſuffer.

Claud. Thus ſtands it with me—Upon
a true contract
I got poſſeſſion of Julietta's bed;
You know the lady; ſhe is faſt my wife,
Save that we do the denunciation lack
Of outward order: *this we came not to*
Only for propagation of a dower
Remaining in the coffer of her friends;
From whom we thought it meet to hide
our love
Till time had made them for us.

This ſingular mode of expreſſion, of which none of the fifty-five commentators, in ſo far as appears from Mr Reed's edition, have taken the ſmalleſt notice, certainly demanded ſome elucidation. The ſenſe appears to be this: 'We did not think it proper publickly to celebrate our marriage; for this reaſon, that there might be no hindrance to the payment of Julietta's portion, which was then in the hands of her friends; from whom, therefore, we judged it expedient to conceal our love till we had gained their favour.' *Propagation* being here uſed to ſignify payment, muſt have its root in the Italian word *pagare*.

Ibid. act 1. ſc. 5. 'To teeming *foyſon*.' The meaning of the word *foyſon*

Foyſon is familiar to thoſe who are converſant in the old Engliſh, and to ſuch as underſtand the French language; but ordinary readers will require to be told that it ſignifies *plenty*.

In Much Ado about Nothing, act 3. ſc. 4. Margaret, in deſcribing to Hero a very rich gown of the Dutcheſs of Milan, ſays, 'Cloth of gold and cuts, and laced with ſilver, ſet with pearls, down-ſleeves, *ſide-ſleeves*, and ſkirts round,' &c. From the ſilence of all the annotators, it is plain that they underſtood ſide-ſleeves to mean ſleeves on the ſide of the garment; as if all ſleeves were not ſo. It would therefore have puzzled them a little had they met with Sir David Lindeſay's '*Satyre in contempt of* ſyde *tails*.' *Side* or *ſyde* in the north of England and in Scotland, is uſed for *long* when applied to a garment, and the word has the ſame ſignification in the Anglo-Saxon and Daniſh. Vide gloſſary to G. Douglas's Virgil. To remove an appearance of tautology, as *down-ſleeves* may ſeem ſynonymous with *ſide-ſleeves*, a comma muſt be taken out, and the paſſage printed thus: 'Set with pearls down ſleeves, or down th' ſleeves.'

Love's Labour Loſt, act 1. ſc. 1. 'Fire-new words,' i. e. words newly coined, new from the forge. *Fire-new*, *new off the irons*, and the Scottiſh expreſſion *bren-new*, have all the ſame origin.

Ibid. ſc. 2. 'For this damſel, I muſt keep her at the park; ſhe is allowed for the *day-woman*.' She is allowed for the dairy-maid. *Dairy*, ſays Johnſon in his dictionary, is derived from *day*, an old word for milk. In the northern counties of Scotland a dairy-maid is at preſent termed a *day* or *dey*.

Ibid. act 5. ſc. 2. Roſaline, telling the Princeſs how ſhe would vex and torture her lover Biron, were ſhe once ſure of having a faſt hold of his affections, ſays, 'How would I make him fawn, &c. and ſhape his ſervice all to my bequeſts,'

And make him proud to make me proud that jeſts.'

The meaning of this obſcure line ſeems to be, 'I would make him proud to flatter me who make a mock of his flattery.'

In Midſummer Night's Dream, act 3. ſc. 2. Hermia ſays,

'Would he have ſtol'n away
From ſleeping Hermia? I'll believe as ſoon
This whole earth may be bor'd; and that the moon
May through the centre creep, and ſo *diſpleaſe*
Her brother's noon-tide with the Antipodes.'

It would be difficult to ſay what is the meaning of the moon's diſpleaſing the ſun's noon-tide; and this want of meaning in the common reading ought to have led the commentators to ſuſpect that the paſſage was corrupted. I have no doubt that Shakeſpeare wrote *diſplace*, i. e. come in place of: and the figure then becomes expreſſive of an impoſſibility. It were nothing that the moon ſhould be ſeen ſhining at the ſame time with the ſun, for that happens very frequently; but that ſhe ſhould *diſplace* the ſun at noon-day, and thus convert the day into night, is an utter impoſſibility.

Ibid.

'All fancy-ſick ſhe is, and pale of *cheer*.'

Cheer, from the Italian *cara*, is frequently uſed by the old Engliſh writers for countenance. Even Dryden ſays,

'Pale at the ſudden ſight, ſhe chang'd her *cheer*.'

Ibid. act 4. ſc. 1.

'And ſince we have the *vaward* of the day.'

Vaward, compounded of *van* and *ward*, the fore-part. In Knolles's Hiſtory of the Turks, the word *wayvod* is uſed in the ſame ſenſe.

Of erroneous interpretations a very large catalogue might be furniſhed. The following inſtances are taken from

from a very few of the plays that ſtand firſt in the order of the late editions.

In the Tempeſt, act 2. ſc. 1. Antonio, in the ſame converſation in which he endeavours to perſuade Sebaſtian to murder his brother Alonzo, ſpeaking of his conſcience, ſays:

——But I feel not
This deity in my boſom; twenty conſciences
That ſtand 'twixt me and Milan, *candy'd be they,*
And melt, ere they moleſt.

'i. e. *Twenty conſciences, ſuch as ſtand between me and my hopes, though they were congealed, would melt before they could moleſt one,* or prevent the execution of my purpoſes. JOHNSON.'

'Or *melt ere they moleſt.* The old copy reads—*And* melt, which is as intelligible as *or*, which was ſubſtituted in its place. *Let twenty conſciences be firſt congealed and then diſſolved, ere,* &c. MALONE.'

If the interpretation of Johnſon and Malone is juſt, *and* is certainly as intelligible as *or*; but I can ſee no reaſonable meaning in this interpretation. It amounts to nothing more, as thus interpreted, than, 'My conſcience muſt melt and become ſofter than it is before it moleſts me;' which is an inſipidity unworthy of the poet. I would read 'candy'd be they *or* melt.' And the expreſſion then has ſpirit and propriety. 'Had I twenty conſciences,' ſays Antonio, 'they might be hot or cold for me; they ſhould not give me the ſmalleſt trouble.'

In Two Gentlemen of Verona, act 5. ſc. 1. The fooliſh Thurio enquires of Protheus what opinion Silvia had of his (Thurio's) perſon and qualities, and how ſhe reliſhed his ſuit.

Thu. What ſays ſhe to my birth?
Pro. That you are well derived.
Julia. True; from a gentleman to a fool. [*Aſide.*
Thu. Conſiders ſhe my poſſeſſions?
Pro. O ay; and pities them.
Thu. Wherefore?
Jul. That ſuch an aſs ſhould owe them. [*Aſide.*
Pro. That they are out by leaſe.

'*That they are out by leaſe.*' I ſuppoſe he means, becauſe Thurio's folly had let them on diſadvantageous terms. STEEVENS.'

As there is no wit in this expreſſion as Mr Steevens has explained it, we may naturally ſuſpect that the poet had another meaning. By Thurio's poſſeſſions, he himſelf underſtands his lands and eſtate: but Protheus chooſes to take the word likewiſe in a figurative ſenſe, as ſignifying his *mental endowments*; and when he ſays they are *out by leaſe*, he means they are no longer enjoyed by their maſter (who is a fool), but are leaſed out to another.

Merry Wives of Windſor, act 3. ſc. 2.

Hoſt. Farewell, my hearts: I will to my honeſt knight Falſtaff, and drink canary with him.
Ford. [*Aſide.*] I think *I ſhall drink in pipe-wine firſt with him; I'll make him dance.*

'To *drink in pipe-wine*, is a phraſe which I cannot underſtand. May we not ſuppoſe that Shakſpeare rather wrote, *I think I ſhall drink* horn-pipe *wine firſt with him; I'll make him dance.* TYRWHITT.' This emendation is truly ridiculous. *Pipe-wine* is wine in the caſk. The jeſt here lies in a mere play of words; 'I'll give him *pipe*-wine, which ſhall make him *dance*.'

Meaſure for Meaſure, act 2. ſc. 1.

'If this law hold in Vienna ten years, *I'll rent the faireſt houſe in it after three pence a bay.*'

'Mr Theobald,' ſays Warburton, 'ſuppoſes *bay* to be the projection called a *bay-window*, as if the way of rating houſes was by the bay-window. But it is quite another thing, and ſignifies the ſquared frame of a timber houſe, each of which diviſions or ſquares is called a *bay*; hence a building of ſo many bays.' 'A *bay*,' ſays Johnſon, 'is the ſpace

ſpace between the main beams of the roof.' But it may be aſked, in what reſpect theſe latter modes of rating houſes are better than Mr Theobald's? *Bay* is palpably an error for *day*.

Ibid. act 2. ſc. 4.

'*Ang.* Nay, women are frail too.

Iſab. Ay, as the glaſſes where they view themſelves;
Which are as eaſy broke as they make forms.
Women! help heaven! *men their creation mar*
In profiting by them.'

'*In profiting by them.* In imitating them, in taking them for example. JOHNSON.' Dr Johnſon does not ſeem to have underſtood this paſſage. Iſabella certainly does not mean to ſay that men mar their own creation by taking women for examples. Her meaning is, that men debaſe their nature by taking advantage of ſuch pitiful weak creatures.

Ibid. Iſabella ſays to Angelo the deputy when he firſt diſcloſes his unchaſte deſires:

'I know *your virtue hath a licence in't.*
Which ſeems a little fouler than it is.'

'*Hath a licence in't.* Alluding to the licences given by miniſters to their ſpies to go into all ſuſpected companies, and join in the language of malecontents. WARBURTON.' I ſuſpect this interpretation is more ingenious than juſt. The obvious meaning is, 'I know your virtue aſſumes an air of licentiouſneſs which is not natural to you, on purpoſe to try me.'

Ibid. act 3. ſc. 1.

This outward ſainted deputy——
——— is yet a devil;
His filth within being caſt, he would appear
A pond as deep as hell.

'To *caſt* a pond,' ſays Johnſon, 'is to empty it of mud.' But if this pond were emptied of its filth, it would appear clean, which would derogate from the propriety of the ſimile. *Caſt*, in my apprehenſion, ſignifies here *ſounded*, or having its depth fathomed. Or perhaps it may be underſtood as in the expreſſion to *caſt a patient's water*, which means to ſubject it to examination and experiment. Thus again Shakeſpeare,

—— If thou could'ſt, Doctor, *caſt*
The water of my land, find her diſeaſe.

But I prefer the former meaning.

Ibid. act. 4. ſc. 4. Angelo, being told of the Duke's approach, ſays to Eſcalus,

'Give notice to ſuch men of *ſort and ſuit*
As are to meet him.'

'*Sort and ſuit*,' ſays Johnſon, 'means figure and rank.' But not ſo, as I imagine, in this paſſage. In the feudal times all vaſſals were bound to hold ſuit and ſervice to their overlord; that is, to be ready at all times to attend and ſerve him, either when ſummoned to his courts, or to his ſtandard in war. 'Such men of ſort and ſuit as are to meet him,' I preſume means the Duke's vaſſals or tenants *in capite*.

Ibid, act 5. ſcene the laſt.

Ang. O my dread lord.
I ſhould be guiltier than my guiltineſs,
To think I can be undiſcernable,
When I perceive your grace, like power divine,
Hath *look'd upon my paſſes*.'

'*Paſſes*, i. e. what has paſt in my adminiſtration. STEEVENS.' Not ſo. *Paſſes* means here artful devices, deceitful contrivances. *Tours de paſſe-paſſe* in French are tricks of jugglery.

Love's Labour Loſt, act 2. ſc. 1.

'His tongue all impatient to ſpeak and not ſee,
Did ſtumble with haſte in his eye-ſight to be.'

'That is, *his tongue being impatiently deſirous to ſee as well as ſpeak*. JOHNSON.' What the meaning of this explanation is, Johnſon himſelf beſt knew. Although the expreſſion in the text is extremely odd, I take the ſenſe of it to be, that his tongue envied

envied the quickneſs of his eyes, and ſtrove to be as rapid in its utterance as they in their perception.

Ibid. act 4. ſc. 1.

'*Boyet.* Who is the ſuiter? who is the ſuiter?

Roſ. Shall I teach you to know?

Boyet. Ay, my continent of beauty.

Roſ. Why, ſhe that bears the bow. Finely put off!

Boyet. My lady goes to kill horns; but if thou marry,
Hang me by the neck, if horns that year miſcarry.
Finely put on!

'*Finely put on*, &c. ſeem only marginal obſervations. FARMER.' This is a ſtrange miſapprehenſion. Roſaline, by her exclamation of *finely put off!* means, that by wilfully miſtaking the ſenſe of Boyet's queſtion, and giving him a croſs-purpoſe anſwer, ſhe had finely put him off: and Boyet in his reply plays upon that anſwer.

Ibid. act 4. ſc. 3.

'A lover's ear will hear the loweſt ſound
When the *ſuſpicious head of theft* is ſtopp'd.'

'The *ſuſpicious head of theft*, is, *the head ſuſpicious* of theft. FARMER.' This is another blunder of Dr Farmer's. The *ſuſpicious head of theft*, is the ſuſpicious head of *the thief*. There is no man who liſtens ſo eagerly as a thief, or whoſe ears are ſo acutely upon the ſtretch.

Midſummer Night's Dream, act 2. ſc. 2.

——Thou remember'ſt
Since once I ſat upon a promontory,
And heard a mermaid on a dolphin's back
Uttering ſuch dulcet and harmonious breath,
That the rude ſea grew civil at her ſong;
And certain ſtars ſhot madly from their ſpheres,
To hear the ſea-maid's muſic.'

'By the veſtal,' mentioned a few lines below, ſays Dr Warburton, 'every one knows is meant Queen Elizabeth;' and in a long note he endeavours to ſhow, that under the mermaid is figured Mary Queen of Scots. *On a dolphin's back*, ſays he, evidently marks out her marriage with the Dauphin. *Dulcet and harmonious breath*, alludes to her great genius and learning. By the *rude ſea* is meant Scotland, whoſe tumults were quieted on her return to her country: And in the boldeſt expreſſion of the ſublime, the poet images the fall of the Earls of Northumberland and Weſtmoreland, and principally of the Duke of Norfolk, by *certain ſtars ſhooting madly from their ſpheres*. Such is the ſubſtance of Dr Warburton's note. I allow it the merit of being highly fanciful and ingenious. That a compliment to Queen Elizabeth was intended in the expreſſion of the *fair veſtal thron'ed in the weſt*, ſeems to be generally allowed; but how far Shakſpeare intended, under the image of the mermaid, to figure Mary Queen of Scots, is more doubtful. If by the *rude ſea growing civil at her ſong*, is meant, as Dr Warburton ſuppoſes, that the tumults of Scotland were appeaſed by her addreſs, the obſervation is not true: for that *ſea* was in a ſtorm during the whole of her reign. Neither is the figure juſt, if by the *ſtars ſhooting madly from their ſpheres to hear the ſea-maids muſic*, the poet alluded to the fate of the Earls of Northumberland and Weſtmoreland, and particularly of the Duke of Norfolk, whoſe projected marriage with Mary was the occaſion of his ruin. It would have been abſurd and irreconcileable to the good ſenſe of the poet, to have repreſented a nobleman *aſpiring* to marry a Queen by the image of a ſtar *ſhooting* or *deſcending* from its ſphere. But if Dr Warburton's commentary on this paſſage is erroneous, I freely own I have nothing better to offer in its ſtead.

Ibid.——'Cupid all armed.' Surely, ſays Dr Warburton, 'this preſents us with a very unclaſſical image.

mage. Where do we read or ſee in ancient books or monuments, Cupid armed more than with his bow and quiver?' and he therefore propoſes to read '*alarmed.*' But Dr Warburton is miſtaken in ſaying, that the reading of the text preſents an *unclaſſical* image. In the Medicean collection is a gem repreſenting Cupid winged, putting on complete armour.

Ibid. act 5. ſc. 1. Theſeus being told that Bottom the weaver and his clowniſh aſſociates had prepared a play to be performed in honour of his marriage with Hippolyta, deſires the actors to be brought in. Hippolyta is averſe to it, as ſhe fears they are ſo unſkilful that their *intents*, however good, will fail to pleaſe.

Hip. He ſays they can do nothing in this kind.

Theſ. The kinder we, to give them thanks for nothing.

Our ſport ſhall be to take what they miſtake.

'*Our ſport ſhall be*, &c. Voltaire ſays ſomething like this of Louis XIV. who took a pleaſure in ſeeing his courtiers in confuſion when they ſpoke to him. STEEVENS.' Mr Steevens has evidently miſunderſtood this paſſage. He aſſigns to Theſeus a malignant in place of a humane ſentiment. *Our ſport ſhall be to take what they miſtake.* 'We will accept with pleaſure even their blundering attempt.'

Ibid.

Hip. Well ſhone moon—Truly the moon ſhines with a good grace.

Theſ. Well mous'd lion.

Dem. And then came Pyramus.

Lyſ. And ſo the lion vaniſhed.

'Dr Farmer inſtructs me to correct this paſſage as follows:

'*Dem.* And *ſo comes* Pyramus.

Lyſ. And *then* the *moon* vaniſhes.

'It were needleſs to ſay any thing in defence of ſo acute an emendation. STEEVENS.' This emendation, ſo much praiſed for its acuteneſs, appears to be quite erroneous. The *moon* it is evident does not *vaniſh* on the coming in of Pyramus, for he thanks it in the next ſpeech for ſhining *now* ſo bright; and we find the ſtage direction of 'Exit moonſhine' afterwards upon the death of Pyramus. It is therefore the lion who vaniſhes or goes out upon the entering of Pyramus.

In the above inſtances, I have confined myſelf to a few of the firſt plays in the order of Johnſon and Steevens's edition; whence it may be conjectured, that this taſk, if purſued, might furniſh materials for a volume. The inſtances, however, which I have given, are ſufficient for the purpoſe I had in view; which was nothing more than to ſhow, that, however conſiderable is the debt of gratitude which the public owes to the late editors of Shakſpeare for preſenting them with the accumulated fruits of much ingenuity, learning, and induſtry, this reflection ought not to bar the hopes of others to make even farther advances in the ſame arduous but honourable path—That if much *has been done*, ſomething yet *remains to be done*; and that it is not impoſſible for future editors, by judiciouſly availing themſelves of the labours of their predeceſſors, by the retrenchment of all that is ſuperfluous, the ſupplement of material omiſſions and the correction of palpable errors; to preſent the public with the works of this great poet in a more valuable form than any in which they have yet appeared.

LUCIUS.

SIR,

YOUR Magazine for laſt month contained a paper, under the ſignature of R. W—NNE, addreſſed to the authors of the Engliſh review. The writer of it complains heavily of the corruption which daily gains ground in the Engliſh language; and I was not a little amuſed to obſerve, that he ranked all that *abuſe* and *corruption* of language under one general term *Scotticiſms*. Allowing Mr W—nne all the merit which is due him, for the politeneſs with which he attacks a whole nation, I ſhall beg leave to give his paper a ſlight review, that we may ſee whether or not he is a proper perſon for correcting the abuſes which he complains of.

The firſt Scotticiſm which Mr W—nne takes notice of is the following; *a ſtair of twenty ſteps*; which he tranſlates into Engliſh thus: *a ſtair caſe, or flight of ſteps*.

The ignorance which is betrayed in this his very firſt criticiſm is truly entertaining, as it appears in more reſpects than one within the compaſs of half a line. 1*ſt*, As the word *ſtair* is printed in characters different from the context, I preſume it is objected to as provincial; but, for its being a Sterling word, I appeal to Dr Johnſon, whoſe authority will ſurely not be conteſted; that writer likewiſe refers to Clarendon and Milton; and they all uſe it in the ſame ſenſe which it muſt bear in the phraſe under conſideration. 2*dly*, Neither is there any thing exceptionable in the phraſe *a ſtair of twenty ſteps*; it evidently means a ſtair *conſiſting of twenty ſteps*; the conſtruction is the ſame with that of the better known phraſe, *an army of twenty thouſand men*; which is daily uſed by our beſt writers, and the vocables in each are equally good. 3*dly*, I ſhall for a moment ſuppoſe the phraſe a Provincial one, or, as Mr W—nne would rather denominate it, a *Scotticiſm*; let us ſee whether or not he has tranſlated this Scotticiſm into good Engliſh. The *ſenſe* of the phraſe, be the expreſſion good or bad, is ſufficiently obvious; it is a ſtair *of twenty ſteps*; the meaning of which, ſays Mr W—nne, is a *ſtair-caſe*. But I am at a loſs to conceive how *a ſtair-caſe* ſhould give us the idea of a ſtair *of twenty ſteps*, or any other kind of ſtair whatever; for I have always been taught that the ſtair-caſe is a part of the building diſtinct from the ſtair. It is that part, according to Johnſon's Dictionary, which *contains* the ſtair. The other tranſlation, *a flight of ſteps*, which is given us of the phraſe in queſtion, is equally inaccurate, as that expreſſion never determines the number of ſteps ſpoken of.

In place of, is ſaid to be provincial, and is tranſlated *in the room or inſtead of*; but Dr Johnſon in his Dictionary holds theſe expreſſions be equally good. The verb *determine* lies under the ſame imputation, when by it we would ſignify to *terminate* or *put an end to*: it is uſed in this ſenſe, however, by Johnſon, Shakeſpeare, and Locke. To *captivate*, meaning *to take priſoner*; to *incarcerate*, meaning *to impriſon*, are both ſaid to be Scotticiſms; but if any deference be due to the authority of Johnſon and Harvey, both theſe words are pure Engliſh.

Were I not afraid, Sir, of treſpaſſing upon your patience and that of your readers, I might remark ſeveral other blunders in Mr W—nne's critique. Theſe, however, I ſhall paſs over, and proceed, with your permiſſion, to examine for a moment whether or not the language which he uſes in conveying his

own

own ideas, be of that pure kind which he professes to teach us.

After pointing out sundry Scotticisms, he has the following sentence. 'The omission of the definite article *the* in the four last instances and in numberless others, and the absurd practice of using abstract terms, *render* the phrases indefinite and vague; and *is* contrary to the idiom of our own and every other language.' Here is a fair grammatical blunder; for it is clear, that whatever nominative belongs to the verb *is* in the subsequent clause of the sentence; and therefore these verbs ought not to have been put in different numbers: that part of the sentence which precedes the word *render* is properly the nominative of both verbs; and according to that mode of construction, both ought to have been in the singular.

'I must not omit,' says he in a subsequent paragraph, 'the use of the simple past tense, instead of the participle in the compound past tense.' This sentence would import that the author had been pointing out the use of the different tenses, and had almost omitted to speak of one of them, the simple past tense. This, however, we find from the context, is not his meaning: He wished to say, 'I must not omit *to remark* the use *which is commonly made* of the simple past tense instead of the participle in the compound past tense.' Such negligence and inaccuracy of expression in a writer who boasts of a knowledge of language is utterly inexcusable.

Having said that *wrote, drove, chose*, &c. are used instead of *written, driven, chosen*; he adds, 'the first of these *at least you* frequently use in the review;' which, in my humble apprehension, imports no great compliment to the reviewers; it is as if he had said, 'The error indeed is not very common, but *you* at least frequently fall into it;'—whereas we find from the context, that he ought to have said, 'The first of these *even you* yourselves frequently use in the review.' The subsequent clause of the same sentence is still worse. It runs thus: 'And I am sorry *to say*, that, *by so doing*, you, who are critics by profession, countenance such inaccuracies.' Here one is at a loss to pronounce whether clumsiness of thought or of expression most abounds. The passage would convey sense if modelled thus: 'And I am sorry that you, who are critics by profession, countenance such inaccuracies.'

I beg pardon, Sir, for detaining you so long on this subject. I confess, when I perused this article of your valuable Miscellany, I had a strong desire to make a few remarks upon it, with a view to caution such of your readers as may be better employed than in hunting after the niceties of language, from adopting as pure whatever is dictated to us from beyond the Tweed. How far I shall bring any of them under obligations to me in this respect, is uncertain; but sure I am that I shall lay Mr W—nne under a very particular obligation, by telling him, that, in detecting the provincial phrases interspersed in the course of these remarks, he may have a fair thrust at a Scotchman, whereas before he was only pushing at random. I am, Sir,

Your most obedient humble servant,

Edin. Nov. 23. 1786. B— SCOTUS.

SIR,

I SEE, among your Scraps in the laſt Magazine for October, a letter, deſiring that the public ſhould be informed what evidence there is that the picture from which Mr Beugo's print for Moriſon's edition of the Scottiſh poets was engraved was done for James I. of Scotland.

Here it is.

Somewhat more than five and twenty years ago, the late learned and excellent Sir James Steuart Denham, Baronet, my uncle, firſt diſcovered the portrait referred to, in the gallery of pictures belonging to Menheer von Lytrum at Kielberg near Tubingen in Suabia, whoſe anceſtor being a man of great fortune as well as taſte, travelled to moſt of the principal courts in Europe with a painter in his ſuite, and cauſed portraits of all the ſovereigns at whoſe courts he reſided to be painted; and when he returned from his tour, he hung them up in a large room which he added to his houſe for that purpoſe. The names and titles of the ſovereigns are painted on the backs of the pictures, as well as the times when they were done, at leaſt if my memory is not treacherous, ſo I think Sir James informed me; but if this ſhould not be the caſe with all of them, Mr Goguel, the younger, counſellor of the Duke of Wirtemberg, who procured my copy of King James by the kind permiſſion of the preſent proprietor of Kielberg, informs me that this portrait does moſt certainly repreſent King James I. of Scotland; and that the portraits of the contemporary ſovereigns are in the ſame gallery as abovementioned; a liſt of which he has promiſed to ſend me. When I firſt heard of the portrait, I imagined it muſt repreſent King James II. or III. and wrote to Mr Goguel on the ſubject; who returned me for anſwer, that there was not the leaſt doubt of its being the portrait of King James I.

Theſe particulars I forgot to ſend to Moriſon when he had the uſe of the picture for his print. Indeed I thought them not very material in a publication of that ſort; and rather wiſhed to reſerve them till I ſhould ſee the print engraved in another manner for a ſeries of the royal family of Scotland, which I meant to facilitate by giving the artiſt acceſs to the other authentic portraits of that illuſtrious family, which are in my poſſeſſion.——I am, Sir, with great approbation of your well-choſen ſelection in your Magazines, your humble ſervant,

Edin. Nov. 15. 1786. BUCHAN.

Literary Intelligence.

(Communicated by a Correſpondent.)

A GOOD French tranſlation of Mr Schmidt's Hiſtory of Germany is now publiſhed at Berlin, which, as the German language is not generally familiar to the learned in Britain, will be a great acquiſition to our libraries.

Mr Schmidt, as inſpector of the public records of the empire, has had great opportunity of enriching his work; but in his account of the Reformation he does not write with candour, going ſo far as to ſay, that the world has not gained by the effects of the Reformation. In other reſpects, and through the reſt of his work, Mr Schmidt goes on as he begun. The ſecond edition of the work, much corrected, comes down to the hiſtory of Charles I.

The

The Abbé Granvella, who is the heir of the Cardinal, miniſter to the Emperor Charles V. poſſeſſes a great maſs of invaluable papers relating to the Hiſtory of the reign of Charles.

Profeſſor Hæbertin at Helmſtadt who wrote ſome time ago a very prolix hiſtory of Germany, made uſe of the records and library at Wolfenbüttle, which contain an immenſe maſs of original papers and letters, and the profeſſor had made a great collection of his own, from whence he has taken the ſubject of no fewer than thirty-four large 8vos, which have brought his hiſtory no farther down than the year 1594!

At the Gottingen library there is a manuſcript collection of Chancellor Viglius Quichemus's Letters in 22 vols in folio, very important to the hiſtory of Charles V. Among a vaſt number of valuable papers it contains the Abdication Speech of the Emperor, delivered in the Netherlands Oct. 25. 1555.

In the ſame library of Gottingen, there is a Sommaire des Voyages faits par Charles V. depuis 1514, juſques 1551, recuillie & mis par eſcript par Jean Vandeneſſe Controleur ayant ſuivi ſa Majeſté en touts les dites Voyages. This journal is dedicated to Cardinal Granvella; which journal the author continued afterwards to 1560. It is written in the ſimple ſtyle of a diary: it contains many remarkable unknown facts, related with unaffected veracity and ingenuouſneſs. Very little uſe has been made of theſe manuſcripts by the late librarian of Gottingen, Mr Dieze, who corrected Guthrie and Gray's hiſtory of Spain and Portugal, and publiſhed the book with additions and corrections at Leipſic in 1774.

The materials abovementioned, and particularly Cardinal Granvella's papers, would enable an hiſtorian to give a new and truly intereſting account of the reign of the Emperor Charles V.

Deſcription of William I. Prince of Orange. By Sir Fulk Grevill, *Lord Brook.*

HIS uppermoſt garment was a gown, yet ſuch as I dare confidently affirm, a mean born ſtudent, in our inns of court, would not have been well pleaſed to walk the ſtreets in. Unbuttoned his doublet was, and of like precious matter and form to the other. His waiſtcoat, which ſhowed itſelf under it, not unlike the beſt ſort of thoſe woolen knit ones which our ordinary watermen row us in. His company about him, the burgeſſes of that beer-brewing town [*Delph*], and he ſo fellow-like encompaſſed with them, as, had I not known his face, no exterior ſign of degree, or deſervedneſs, could have diſcovered the inequality of his worth or eſtate from that multitude. Notwithſtanding I no ſooner came to his preſence, but it pleaſed him to take knowledge of me. And even upon that, as if it had been a ſignal to make a change, his reſpect of a ſtranger inſtantly begat reſpect to himſelf in all about him; an outward paſſage of inward greatneſs, which in a popular eſtate I thought worth the obſerving. Becauſe there no pedigree, but worth, could poſſibly make a man a prince; and no prince, in a moment, at his own pleaſure.

POETRY.

POETRY.

The extracts from the Poems of Robert Burns in our last Magazine, being but a partial specimen of their general merits, we think it necessary, in justice to him as well as at the solicitation of many of our readers, to insert some other examples of his manner in a different style.

To a MOUSE, *on turning her up in her Nest with the Plough*, Nov. 1785.

WEE, sleeket, cowran, tim'rous *beastie*,
O, what a panic's in thy breastie!
Thou need na start awa sae hastily,
Wi' bickering brattle!
I wad be laith to rin an' chase thee
Wi' murd'ring *pattle!*

I'm truly sorry Man's dominion
Has broken Nature's social union,
An' justifies that ill opinion,
Which makes thee startle
At me, thy poor, earth-born companion,
An' *fellow-mortal!*

I doubt na, whyles, but thou may *thieve;*
What then? poor beastie, thou man live!
A *daimen-icker* in a *thrave*
'S a sma' requeest:
I'll get a blessin wi' the lave,
An' never miss't!

Thy wee-bit *housie*, too, in ruin!
It's silly wa's the win's are strewin!
An' naething, now, to big a new ane,
O' foggage green!
An' bleak *December's winds* ensuin,
Baith snell an' keen!

Thou saw the fields laid bare an' wast,
An' weary *Winter* comin fast,
An' cozie here, beneath the blast,
Thou thought to dwell,
Till, crash! the cruel *coulter* past
Out thro' thy cell.

That wee-bit heap o' leaves an' stibble,
Has cost thee monie a weary nibble!
Now thou's turn'd out, for a' thy trouble,
But house or hald,
To thole the winter's *sleety dribble*
An' *cranreuch* cauld!

But, mousie, thou art no thy-lane.
In proving *foresight* may be vain:
The best laid schemes o' *mice* an' *men*
Gang aft agley,
An' lea'e us nought but grief an' pain,
For promis'd joy!

Still thou art blest, compar'd wi' *me!*
The *present* only toucheth thee:
But, Och! I *backward* cast my e'e
On prospects drear!
An' *forward*, tho' I canna *see*,
I *guess* an' *fear!*

Part of an Epistle, to W. S——*n Ochiltree.*

O SWEET are Coila's haughs an' woods,
When lint-whites chant amang the buds,
And jinken hares, in amorous whids,
Their loves enjoy,
While thro' the braes the cushat croods
With wailfu' cry!

Ev'n winter bleak has charms to me,
When winds rave thro' the naked tree;
Or frosts on hills of *Ochiltree*
Are hoary gray;
Or blinding drifts wild furious flee,
Dark'ning the day!

O Nature! a' thy shews an' forms
To feeling, pensive hearts hae charms!
Whether the summer kindly warms,
Wi' life an' *light*,
Or winter howls, in gusty storms,
The lang dark night!

The *muse*, nae *poet* ever fand her,
Till by himself he learn'd to wander
Adown some trottin burn's meander,
An no think lang;
O sweet, to stray an' pensive ponder
A heart-felt sang!

The warly race may drudge an' drive,
Hog-shouther, jundie, stretch and strive,
Let me fair Nature's face deserve,
An' I, wi' pleasure,
Shall let the busy, grumbling hive
Bum owre their treasure.

Epistle to a Young Friend.—May 1786.

I.

I LANG hae thought, my youthfu' friend,
A something to have sent you,
Tho' it should serve nae other end
Than just a kind memento;
But how the subject theme may gang,
Let time and chance determine;
Perhaps it may turn out a sang;
Perhaps, turn out a sermon.

II.

Ye'll try the world soon, my lad,
And Andrew dear, believe me,
Ye'll find mankind an unco squad,
And muckle they may grieve ye:
For care and trouble set your thought,
Ev'n when your end's attained;
And a' your views may come to nought,
Where ev'ry nerve is strained.

III.

I'll no say men are villains a';
The real, harden'd wicked,
Wha hae nae check but *human law*,
Are to a few restricked:

IV.

But, Och, mankind are unco weak,
An' little to be trusted;
If *self* the wavering balance shake,
It's rarely right adjusted!

IV.

Yet they wha fa' in Fortune's strife,
Their fare we should na censure,
For still th' *important end* of life,
They equally may answer:
A man may hae an *honest heart*,
Tho' Poortith hourly stare him;
A man may tak a neebor's part,
Yet hae na *cash* to spare him.

V.

Ay free, aff han', your story tell,
When wi' a bosom crony;
But still keep something to yoursel
Ye scarcely tell to ony.
Conceal yoursel as weel's ye can
Frae critical dissection;
But keek thro' ev'ry other man
Wi sharpen'd, sly inspection.

VI.

The *sacred lowve* o' weel plac'd love,
Luxuriantly indulge it;
But never tempt th' *illicit rove*,
Tho' naething should divulge it:
I wave the quantum o' the sin;
The hazard of concealing;
But, Och! it hardens a' *within*,
And petrifies the feeling!

VII.

To catch dame Fortune's golden smile,
Assiduous wait upon her;
And gather gear by ev'ry wile
That's justify'd by honor:
Not for to *hide* it in a *hedge*,
Nor for a *train-attendant*;
But for the glorious privilege
Of being *independant*.

VIII.

The *fear o' Hell's* a hangman's whip,
To haud the wretch in order;
But where ye feel your *honor* grip,
Let that ay be your border:
Its slightest touches, instant pause—
Debar a' side-pretences;
And resolutely keep its laws,
Uncaring consequences.

IX.

The great Creator to revere,
Must sure become the *creature*;
But still the preaching cant forbear,
And ev'n the rigid feature:
Yet ne'er with wits prophane to range,
Be complaisance extended;
An *Atheist-laugh's* a poor exchange
For *Deity offended!*

X.

When ranting round in pleasure's ring,
Religion may be blinded;
Or if she gie a *random-sting*,
It may be little minded;
But when on life we're tempest-driven,
A conscience but a canker—
A correspondence fix'd wi' Heav'n,
Is sure a noble *anchor!*

XI.

Adieu, dear, amiable youth!
Your *heart* can ne'er be wanting!
May prudence, fortitude, and truth,
Erect your brow undaunting!
In *ploughman phrase* 'God send you speed,'
Still daily to grow wiser;
And may ye better reck the *rede*,
Than ever did th' *Adviser!*

Introduction to his Poem intitled The Vision.

THE sun had clos'd the *winter-day*,
The curlers quat their roaring play,
And hunger'd maukin taen her way
To kail-yards green,
While faithless snaws ilk step betray
Where she has been.

The thresher's weary *flingin-tree*,
The lee-lang day had tired me;
And when the Day had clos'd his e'e,
Far i' the west,
Ben i' the *Spence*, right pensivelie,
I gaed to rest.

There, lanely, by the ingle-cheek,
I sat and ey'd the spewing reek,
That fill'd, wi' hoast-provoking smeek,
The auld clay biggin;
And heard the restless rattons squeak
About the riggin.

All in this mottie, misty clime,
I backward mus'd on wasted time,
How I had spent my *youthful prime*,
An' done nae-thing,
But stringing blethers up in rhyme
For fools to sing.

Had I to guid advice but harket,
I might, by this, hae led a market,
Or strutted in a bank and clarket
My *cash-account*:
While here, half-mad, half-red, half-farket,
Is a' th' amount.

I started, mutt'ring, blockhead! coof!
And heav'd on high my wauket loof,
To swear by a' yon starry roof,
Or some rash aith,
That I, henceforth, would be *rhyme-proof*
Till my last breath—

When, click! the *string* the *snick* did draw;
And, jee! the door gaed to the wa;
And by the ingle-lowe I saw,
Now bleezan bright,
A tight, outlandish *hizzie*, braw,
Come full in sight.

Ye need na doubt, I held my whisht;
The infant aith, half-form'd, was crush't;
I glowr'd as eerie's I'd been dusht
In some wild glen;
When sweet, like *modest worth*, she blush't,
And stepped ben.
Green,

Green, slender, leaf-clad *holly-bought*
Were twisted, graceful, round her brows.
I took her for some Scottish Muse,
By that same token;
And come to stop those reckless vows,
Would soon been broken.
A 'hare-brain'd, sentimental trace'
Was strongly marked in her face;
A wildly-witty, rustic grace
Shone full upon her;
Her *eye*, ev'n turn'd on empty space,
Beam'd keen with *honor*.

Down flow'd her robe, a *tartan* sheen,
Till half a leg was scrimply seen;
And such a *leg!* my Bess, I ween,
Could only peer it;
Sae straught, sae taper, tight and clean,
Nane else came near it.

Her *mantle* large, of greenish hue,
My gazing wonder chiefly drew:
Deep *sights* and *shades*, bold-mingling, threw
A lustre grand;
And seem'd, to my astonish'd view,
A *well-known* land.

* * * * *

The following is part of the Muse's *Address to him in the same Poem.*

When future hope, I oft would gaze,
Fond, on thy little, early ways,
Thy rudely-caroll'd, chiming phrase,
In uncouth rhymes,
Fir'd at the simple, artless lays
Of other times.

I saw thee seek the sounding shore,
Delighted with the dashing roar;
Or when the *North* his fleecy store
Drove thro' the sky,
I saw grim Nature's visage hoar
Struck thy young eye.

Or when the deep-green mantl'd Earth,
Warm, cherish'd ev'ry flowret's birth,
And joy and music pouring forth,
In ev'ry grove,
I saw thee eye the gen'ral mirth
With boundless love.

When ripen'd fields, and azure skies,
Call'd forth the *Reaper's* rustling noise,
I saw thee leave their ev'ning joys,
And lonely stalk,
To vent thy bosom's swelling rise
In pensive walk.

When *youthful Love*, warm-blushing, strong,
Keen-shivering shot thy nerves along,
Those accents, grateful to thy tongue,
Th' adored *name*,
I taught thee how to pour in song,
To soothe thy flame.

I saw thy pulse's maddening play,
Wild-send thee Pleasure's devious way,
Misled by Fancy's *meteor-ray*,
By Passion driv'n;
But yet the *light* that led astray
Was *light* from Heav'n.

* * * * *

To give my counsels all in one,
Thy *tuneful flame* still careful fan;
Preserve *the dignity of Man*,
With Soul erect;
And trust the UNIVERSAL PLAN
Will all protect.

From a Poem on Fishing, by *Mr* Gay, *wrote at Drumlanrig*, April 28. 1733.

IF an enormous salmon chance to spy
The wanton errors of the floating fly,
He lifts his silver gills above the flood,
And greedily sucks the unfaithful food;
Then downwards plunges with the fraudful prey,
And bears with joy the little spoil away.
Soon, in smart pain, he feels the dire mistake,
Lashes the wave, and beats the foaming lake.
With sudden rage he now aloft appears,
And in his eye, convulsive anguish bears.
And now again, impatient of the wound,
He rowls and wreaths his shining body round;
Then, headlong, shoots beneath the dashing tide;
The trembling fins the boiling wave divide.
Now hope exalts the fishers beating heart;
Now he turns pale and fears his dubious art.
He views the tumbling fish with longing eyes,
While the line stretches with the unwieldy prize;
Each motion humours with his steady hands,
And one slight hair the mighty bulk commands.
Till, tired at last, dispoil'd of all his strength,
The game, athwart the stream, unfolds his length.
He now with pleasure views the gasping prize
Gnash with his teeth, and roll his bloodshot eyes;
Then draws him to the shore with artful care,
And lifts his nostrils in the sick'ning air.
Upon the burthen'd stream he floating lies,
Stretches his quivering fins, and, gasping, dies.

On the new-painting of K. Charles's *Statue in the Parliament-close.*

DOWN, down, Britannia! doubly be abash'd;
Your P—ce is bankrupt, and your K—g white-wash'd!

I. D.