THE

CRITICAL REVIEW.

NOVEMBER, 1800.

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ. *Euripidis Hecuba, ad Fidem Manuſcriptorum emendata, et brevibus Notis Emendationum potiſſimum Rationes reddentibus inſtructa. In Uſum ſtudioſæ Juventutis.* 8vo. 2s. 6d. Wilkie.

THE publication before us is generally underſtood, and as generally acknowledged, to be the production of Mr. Porſon, late fellow of Trinity college, and now Greek profeſſor in the univerſity of Cambridge. What motive of wiſdom or prudence, of modeſty or magnanimity, has induced the author either to with-hold the communication of his name altogether, as in the preſent inſtance, or to deliver his name, as on a former occaſion, without thoſe diſcriminations of degree and college and office, which are uſually ſubjoined to their works by ordinary men not aſhamed of academical connections, ſince he has not condeſcended to inform his readers, we profeſs ourſelves unable to divine. This we know at leaſt; ſuch performances as have iſſued from the pen of this profeſſor would confer celebrity and honour on any name, however ſignaliſed by literature, of any age or country.

At the end of his preface, our editor has ſignified his intention of publiſhing ſeparately, in the vulgar order of their arrangement, the remaining plays of Euripides, if this firſt ſpecimen ſhould be favourably received by the public. But his labours, we truſt, in this intereſting province, which is peculiarly his own, will not terminate with Euripides. The lovers of Greek literature will experience a moſt grievous diſappointment, if Sophocles and Æſchylus ſhould not profit in their turn by the critical cares of ſo accompliſhed a maſter in his art; a maſter, qualified in many reſpects to do that juſtice to theſe illuſtrious tragedians, which they can expect from no other artiſt: and we are miſtaken, if Ariſtophanes, and the copious fragments of other comic writers, have not ſtill higher

claims upon our profeſſor for a reſtoration to as much accuracy and correctneſs as can poſſibly be conferred upon them by ingenuity and learning, in conjunction with all the ſubtleties and dexterities of modern criticiſm.

The number of readers, in this day of ſuperficial ſtudy and intellectual diſſipation, that are calculated to apprehend, and reliſh, and appreciate the profeſſor's ſyſtematic labours, we believe to be extremely few. Claſſic literature, however, in general, whoſe ſolid foundation is ſtrict and elaborate criticiſm, will be bound by the ſtrongeſt obligations of gratitude to his exertions for reſtoring and rectifying the text of ſuch valuable writers to that purity, which can alone reſult from the fineſt talents in co-operation with every poſſible opportunity of information, and every acceſſible aſſiſtance from MSS. and the beſt editions.

The profeſſor's knowledge of his ſubject is at once extenſive, accurate, and profound: his judgement cool, cautious, and ſevere: his deciſions always peremptory, but frequently dogmatical: his illuſtrations, and obſervations in general, reſerved, unornamental, and conciſe, unleſs when he occaſionally expatiates in a ſuperfluity of words to flagellate an antagoniſt, or banter a fellow-labourer, leſs gifted than himſelf; he is then ſarcaſtical, indeed illiberal, to an extent, which cannot fail to excite aſtoniſhment in aſſociation with ſuch extraordinary endowments of learning and ſagacity. Of this, and of all our other remarks, to his praiſe or diſpraiſe, we ſhall furniſh ſome proofs in the courſe of our attention to his publications.

We think we perceive alſo at times too much appearance of deliberate oppoſition to an explanation and emendation, right or wrong, which has never been promulgated by himſelf or the tribunal of his critical friends: ſo that a correction or conjecture ſeems, on ſome occaſions, to be rejected merely becauſe it had previouſly eſcaped their ſagacity, or not yet received the ſanction of their mandamus. Violations moreover of metrical propriety, which are ſeverely proſecuted when obſerved in others, are readily committed by the profeſſor himſelf, even in contradiction to his own unexceptionable rules.

Jura negat ſibi nata, nihil non arrogat armis.

Notwithſtanding theſe culpable irregularities, theſe immoralities of criticiſm, we feel no heſitation in affirming, that ſuch ſpecimens of vigorous, exact, judicious and learned emendation, from a juſt eſtimate of MSS. variations, have never yet been exhibited in ſo ſmall a compaſs; and the univerſity of Cambridge will bluſh to the lateſt day of her exiſtence at the muſeleſs Syndics of her preſs, who deprived her of thoſe honours which poſterity would have accumulated on her name, if ſhe had been ſufficiently ſenſible of her poſſeſſion to patroniſe

this unrivaled ornament of her diſcipline in his editions of Æſchylus and the other dramatic writers of Greece from her public preſs. Centuries may not place a ſimilar opportunity within her power.

We ſhall now proceed to a particular review of the profeſſor's exertions in the work before us, in corroboration of theſe preliminary remarks.

Our editor's preface is brief, if conſidered as the introduction to ſo laborious and voluminous an undertaking; but, if contemplated in its contents, it is pregnant with accurate learning, and with original, as well as highly important, information. We ſhall indulge ourſelves but little in quotations, as every reader, who is engaged in claſſical occupations, will deem the poſſeſſion of the book abſolutely neceſſary to his purſuits; and to readers unexerciſed and uninterested in theſe ſtudies, ſuch quotations would prove, not merely wearisome, but impertinent and uſeleſs.

'In Hecuba, ut a me edita eſt, neque omiſſi verborum augmenti, neque admiſſi in paribus ſenariorum locis anapæſti exemplum occurrit. Locus unicus, qui priori licentiæ in hoc dramate favet, ab ipſo Brunckio, acerrimo alias hujus licentiæ vindice, emendatus eſt. Et cum rariſſima omnino ſint talia exempla, quorum tria in Bacchis, corruptiſſima pene omnium fabula, reperiantur, plane perſuaſum habeo, non licuiſſe in Attico ſermone augmentum abjicere.' P. iv.

The profeſſor, for the information of thoſe *ſtudious youth*, ſtudioſæ juventutis, whoſe exigencies he declares himſelf to have particularly conſidered in this edition, ſhould not have forgotten one exception to this rule, χρην frequently uſed for εχρην in the imperfect tenſe, when no vowel or diphthong has preceded to occaſion an eliſion.

What our editor next delivers, reſpecting the inadmiſſibility of anapæſts in any foot of the tragic iambic beyond the firſt, is new and important; one reſult of his deep inſight into the ancient rythmus; and, we make no difficulty in adding, incontrovertibly juſt and true. Let the profeſſor ſpeak for himſelf on this article.

'Altera quæſtio, quod ad Hecubam attinet, non minus facile explicatus habet. In neutro enim duorum exemplorum, ubi anapæſtum admiſit aut retinuit Brunckius, omnes conſentiunt MSS. In altero, v. 488, lectio ejus uno tantum codice nititur. In altero, 385, (τοὔνομα pro ὄνομα) ſatis auctoritatis pro ονομα, ſi auctoritas in re tantilla deſideraretur.

'Brunckius, qui anapæſtos in ſecundo et quarto ſenarii loco ſubinde defendit, fatetur tamen tragicos hanc licentiam, quarum poterant, vitaſſe. Quidni igitur ſemper vitarint? An volebant, et tamen nequibant? An caſu et incuria eos has maculas fudiſſe arbi-

trabimur? Adde quod MSS. auctoritate, ſcriptorum citationibus, et criticis argumentis exemplorum, quæ in hanc partem laudari ſolebant, numerus jam valde imminutus eſt.

'Aliam ipſe rationem adjicio, quæ ſi vera eſt, omnes, opinor, anapæſtum paribus ſenarii locis ſemper excludendum eſſe ultro agnoſcent. Hanc rationem, non plane quidem novam, plerisque tamen ignotam, quam breviſſime explicabo. Tantum ſcilicet abeſt, mea ſententia, ut anapæſtus pro ſecundo aut quarto pede ponatur, ut ne pro tertio quidem aut quinto ſubſtitui poſſit. Hoc de tertio pede ſi quis verum eſſe concedet, concedet a fortiori, ut logici dicunt, de quinto etiam verum eſſe. Dactylus enim, qui in tertia ſede creberrime uſurpatur, in quinto numquam apparet. Anapæſtus igitur, ſi illa excluditur, hanc intrare non poteſt. Jam loca, quæ huic doctrinæ adverſantur, tam pauca ſunt, tam facilia emendatu pleraque, ut ſi unus et alter forte ſuperſint, quibus nos mederi nequeamus, non idcirco ſana judicanda ſint. Equidem omnia, quæ regulæ noſtræ contraria obſervavi, aut ſanare, aut adverſariis eripere poſſe videor. Ea quæ Euripideæ fabulæ ſuppeditant, ſingula, ubi occaſio poſtulabit, examinabo.' P. vi.

After theſe indiſputable poſitions, we were much ſurpriſed to find the following note at ver. 273 of the profeſſor's Oreſtes; and the more ſo as the fidelity of his memory ſeems no leſs conſpicuous than his other extraordinary accompliſhments of critical erudition.

'Cæterum veriſſime obſervat Reiſkius, Euripidem facile potuiſſe ſoloecismum et ſibila comicorum effugere, verſum ſic concinnando:'

Εκ κυματων ΓΑΡ 'ΟΡΩ γαληνην αυθις αυ.

Where behold, in oppoſition to his own ſtatutes, an anapæſt, ſanctioned by our metrical lawgiver, in the *third* foot!

'Quæ nemora, aut qui vos ſaltus habuere, puellæ
Pierides!'

that ye ſhould abandon the profeſſor to this dereliction of his own rules and ſuch failure of recollection? Beſides, the inadvertency of the tragedian ſhould be called, in ſtrictneſs of ſpeech, an *ambiguity*; and is denominated a *ſoloecism*, we apprehend, with inaccuracy not pardonable in an inſtructor of ſuch eminence. After all, however, this may be no more than a piece of refined jocularity in the profeſſor to entrap the uninitiated in the myſteries of his witticiſms.

The profeſſor then proceeds to ſpecify *ſix* examples from Æſchylus, and *four* from Sophocles, of deviations from this canon, which he rectifies with a neatneſs, and facility, and acuteneſs, that characteriſe his criticiſms, and are commenſurate

with his learning. The third example from Æſchylus is this, Choëph. 654.

Ειπερ φιλοξενος εστιν Αιγισθη βια:

where the profeſſor ſubſtitutes φιλοξενη, but corroborates this feminine termination of the compound adjective by no paſſages of ſufficient congruity and certainty. But, ſhould we grant the word to be unexceptionable, the paſſage contains an incivility of inſinuation diſparaging to the poet, nor conſonant to the ſituation of the ſpeaker. We are inclined to prefer a ſuggeſtion of our own:

Ειπερ φιλοξενη 'στιν Αιγισθη βια;

The addreſs is abrupt and incomplete, in conformity with the affected impatience of Oreſtes; and accordingly ενδον εν δομοις muſt be tacitly ſupplied from the preceding verſes.

In another paſſage from the Supplices, ver. 800,

Προς ὀν νεφη δι' ὑδρηλα γιγνεται χιων:

the editor propoſes the reading of Aldus and Robertellus νεφη δ' ὑδρηλα. We ſhould rejoice to have been told what poſſible force or propriety can be aſcribed to the δε in this connection. In γε we could diſcern the cuſtomary power of the particle, and the ſpirit of theſe writers: *ubi ſcilicet:* in that ſubſtitution, therefore, it ſeems moſt adviſeable and ſecure to acquieſce; otherwiſe we ſhould propoſe:

Προς ὀν νεφη ΔΙΥΓΡΑ γιγνεται χιων:

or poſſibly ſtill nearer διυδρα, though this word be not extant in our lexicons: but theſe niceties are left to the deciſion of the reader.

But we have ventured on theſe heſitations at the profeſſor's mandates with fear and trembling. The profeſſor himſelf, and his ſquire, the critic militant, have inſcribed over the critical throne, in characters that flaſh intimidation in the eyes of all who preſume to controvert their ſupremacy, the maxim of the poet:

Ουκ αγαθον πολυκοιρανιη· εις κοιρανος εστω,
Εις βασιλευς, ὡ εδωκε Κρονου παις αγκυλομητεω
Σκηπτρον:

and, frightful to think, and formidable to relate! this ſceptre is exerciſed in the ſtyle of true claſſical antiquity, on every preſumptuous opponent:

Σκηπτρῳ ταχ' αρα σον καθαιμαξω καρα;

We ſhall now go forward to a ſurvey of ſome paſſages in the Hecuba itſelf.

At ver. 11, the comma ſhould have been preſerved, as in Beek's edition:

πατηρ, ἰν', ει ποτ'—:

but theſe defects of punctuation, ſufficiently numerous, where not injurious to the verſe, we ſhall forbear to notice, as ſuch remarks may be eſteemed frivolous; though, in our opinion, this ſpecies of accuracy is a capital excellence in any writer.

In ver. 15, οἱος τ' ην is very improper. If the profeſſor joins ſuch words as επερ, ουπερ, &c. ſurely the τ', which is inſeparable from οἱος in this acceptation, is diſunited with no propriety whatever.

At ver. 28, the profeſſor, with all former editors, miſconceives the ſenſe and conſtruction of the paſſage, when he ſuppoſes a former αλλοτε to be omitted. We will give a much ſimpler and more elegant repreſentation of the verſes, after the following punctuation:

κειμαι δ' επ' ακταις αλλοτ', εν ποντῳ σαλῳ,
πολλοις διαυλοις κυματων φορουμενος,
ακλαυστος, αταφος· νυν δ' ὑπερ—.

The contraſt lies between αλλοτε and νυν: '*At other times* my poſition is on the borders of the ſhore, among the breakers;—but *now* I am ſitting in a ſtate of ſeparation from the body—.' Ποντῳ σαλῳ is explanatory of ακταις· and this exactly correſponds to Homer's ἠγιμιν θαλασσης—the *breakers*. Compare vv. 699, 700. Compare Helen. 1085. Iph. Taur. 253.

An imitation of theſe elegant verſes by a poet of great merit in other reſpects, beſides that of an unequaled purity in iambic verſe, but very undeſervedly neglected, may prove not unacceptable to the reader:

Τονδ', οἱα δυπτην κηρυλον, δια στενῳ
Αυλωνος οισει κυμα γυμνιτην φαγρον,
Διπλων μεταξυ χοιραδων σαρεμενον.

They will be found in Lycophron's Caſſandra, ver. 387.

In ver. 41, we find an error of orthography, very common indeed in ſuch words, and venial in editors of ordinary magnitude, but inexcuſable in ſo accurate a ſcholar as Mr. Porſon, προσφαγμα, inſtead of προσφαγμα; which is the proper word here, and of a different ſignification from the former.

Ver. 112. The editor judiciouſly prefers ὁτε to ὁτῳ, but his reaſon is inaccurate: 'Plus enim eſt, ſi quis ſimul et rem ipſam et rei tempus quam ſi rem ſolam memorat.' In truth ὁτε comprehends and implies the other; the profeſſor therefore ſhould have ſaid: 'Significantius eſt ὁτε· nam, qui *tempus* noſcat, haud dubie *rem ipſam* teneat neceſſe eſt.'

A very remarkable paſſage, and of much difficulty, occurs at v. 243, on which the profeſſor's exertions are wholly ſuperficial and inefficient:

οισθ' ηνικ' ηλθες Ιλιθ' κατασκοπος,
δυσχλαινια τ' αμορφος, ομματων τ' απο
φονῳ σταλαγμοι στην κατεσταξον γενυν;

For φονου Muſgrave recommends δολου, our editor φοβου, which comes indeed nearer in appearance to φονου, but is not well adapted to the ſuppoſed fact of a man *voluntarily* undertaking this adventure. This word, however, conſtitutes but a trivial particle of what is puzzling and exceptionable in the verſes: they are deſtitute of legitimate conſtruction. The former τε, according to the regularity and accuracy of theſe writers, connects ſomething *ſimilar*, preceding or ſubſequent; but κατασκοπος, an *agent*, forms no proper correſpondence with αμορφος δυσχλαινια, a mere *external variation*. Beſides, the forms ηνικ' ηλθες and σταλαγμοι κατεσταξον are not ſuitably conſecutive, nor agreeable to the genius of Greek compoſition. Theſe niceties are not eaſily pointed out by words, and are rather to be felt than explained; but no reader, we will venture to ſay, well verſed in the ſubject, will not be aware of this illegitimacy and harſhneſs after our admonition and appeal to his ſenſations. In ſhort, whoever will take the trouble of comparing the parallel paſſage in Rheſ. 712, and the original in Homer's Od. Δ. 214, muſt be inclined to conclude that a *fictitious madneſs*, or *idiotiſm*, was adopted by Ulyſſes on this occaſion. For theſe reaſons we will venture to propoſe, under a due impreſſion of awe and reverence, with the profeſſor's permiſſion and the permiſſion of his critical friends, the following correction and conception of the paſſage, which would leave alſo a regular and unexceptionable conſtruction:

οισθ', ηνικ' ηλθες Ιλιθ' κατασκοπος,
δυσχλαινια τ' αμορφος ομματων τ' απο,
ΑΦΡΟΥ σταλαγμοις στην ΚΑΤΑΣΤΑΖΩΝ γενυν;

The ſecond verſe now means *diſguiſed* BOTH *in dreſs* AND *countenance*: and how eaſily the ς in σταλαγμοις might be loſt in that poſition, every body ſees: but that alteration of the ſubſtantive would readily ſuperinduce the corruption of its verb. Compare with the Rheſus a very oppoſite paſſage in the LXX, 1 Reg. xxi. 13. Compare alſo alſo Iph. Taur. 308—Herc. fur. 934—Plut. vi. 62. im. ed. Reiſke; for we are unwilling to multiply our quotations beyond neceſſity in the courſe of our remarks.

At ver. 448, the profeſſor has excogitated an alteration of a nature ſo ſubtile and recondite, as would alone ſuffice to carry

down his fame with unrivaled glory to posterity. Other editions have, with most lamentable and fatal incorrectness:

Αὔρα, πόντιὰς αὔρα:

he substitutes, with incomparable acuteness and most edifying restoration:

Αὔρα πόντιὰς αὔρα.

But we wrong the reader whilst we prevent our learned critic from communicating the discovery in his own words: '*Mutavi accentum*, cum secunda hujus vocis producatur.' In the mean time *we* are reminded of some lines in Butler:

> 'For he a rope of sand could twist
> As tough as learned Sorboniſt;
> And weave *fine cobwebs*, fit for skull
> That's *empty*, when the moon is *full*.'

What an union have we here! Such rare talents with such despicable trifling.

What our editor seems to blame, and with justice, in Brunck, at ver. 464, he commits himself at ver. 487, where he adopts Αἰδα, a conjecture of Musgrave's, instead of the authorised reading Ἀϊδᾳ, unnecessarily, as both constructions are in use: see Troad. 351, and Elect. 89 is in fact an apposite example.

We are surprised, that the professor at ver. 513, which by an error of the press is put 509, should not have accepted readily, as more significant, the reading of the Harleian MS. because Talthybius does not merely μεταστειχει—*come after*—Hecuba, *to find her*, as in Supp. 90, Theseus after Evadne and her company; but with a view also of *conducting* her to another place, ver. 512. On this account we should have thought it impossible for any competent judge to hesitate a moment between the readings at Phœniss. 1328.

——————————εγω δ' ἡκω μετα
ΣΤΕΛΩΝ αδελφην—.

Nothing can be more insipid than γερων in this place. Compare Hec. 725.

At ver. 515 we think the present editor mistaken with his predecessors in placing an interrogation at the clause:

οιμοι, τι λεξεις; ουκ αρ' ὡς θανουμενην
μετηλθες ἡμας, αλλα σημανων κακα;

Put a period at κακα· and understand the sentence as the language of despair. 'So THEN you are not come after me to put me to death, but to signify calamities!' Αρα, when interrogative, has the former syllable long, being put for ἠ ρα. The scholiast might have instructed them better: see ver. 519. But

poſſibly the profeſſor looks for his remedy in thoſe little conjurers, the magic tribe of curve and circle and inclined plane, which he places above his words; whoſe prodigious achievements we have commemorated with due reſpect at ver. 448. Inſtances, we know, may be adduced to the contrary of our ſuppoſition here, and of ſuch exceptions the ſcholiaſt alſo was aware: but they are either great ſingularities, or liable to much ſuſpicion of integrity.

Ver. 712. *ουχ ὁσια τ', θθ' ανεκτα.*

The profeſſor obſerves, that one MS. has *γ'* inſtead of *τ'*· and certainly the former particle would be preferable with *ουδε*: but we ſhould read in reality:

Ουχ οσια τ', ΟΤΤ' ανεκτα.

Brunck has advanced ſome poſitions on this point, both in his notes on Apollonius Rhodius and Æſchylus, which are by no means accurate.

Of an elegant verſe, 754,

ὁρᾳς νεκρον τονδ', ου καταστἀζω δακρυ;

the profeſſor ſeaſonably points out an imitation by Ennius, preſerved in the collections of Nonius:

'Vide hunc meæ in quem lacrumæ guttatim cadunt.'

But it is remarkable that his ſagacity ſhould have overlooked a ſlight error in the Latin verſe, when thus brought into compariſon with its original. Read interrogatively, as in Euripides:

'*Viden* hunc meæ in quem lacrumæ guttatim cadunt?'

Nor, on this ſubject of imitation, would he have acted unprofitably to his *ſtudious youth* had he furniſhed them with an opportunity of contemplating and admiring the ſuperior majeſty of Roman poetry in ſome verſes of the Mantuan, adumbrated from ver. 770 juſt below, and vv. 21, 22, of the prologue to this play:

'Ille, ut opes fractæ Teucrûm, et Fortuna receſſit,
Res Agamemnonias victriciaque arma ſecutus,
Fas omne abrumpit: Polydorum obtruncat, et auro
Vi potitur.'

What a contraſt between the ſimplicity and tenuity of the Athenian, and the magnificence and ſplendour of the Latin bard: a bard, without a rival for poetic language and majeſtic numbers among the favourites of the Muſes!

In ver. 768, our editor juſtly excepts to the 'in *τινος γ'ὑπ' αλλε*, and for *γ'ὑπ'* propoſes *προς*. But how this latter word could ever be ſupplanted by the former, it is difficult to comprehend: the poet wrote, we think, *τινος ΓΑΡ αλλου*—. When the

abbreviation of γαρ had once molten away into γ', the ὑπ' might eaſily be deviſed to remedy the hiatus.

A real difficulty of conſtruction occurs in ver. 806:

οιμοι ταλαινα, ποι μ' ὑπεξαγεις ποδα;

Muſgrave's attempts are juſtly diſparaged by the profeſſor, who adds: 'Senſus eſſe videtur; Quo meum pedem ſubducis, *i.e.* quo me cogis te ſequi?' A pretty method truly of unraveling this intricacy! without a particle of illumination thrown either on the ſyntax or the peculiarity of expreſſion.

——————————— feciſti probe:
Incertior ſum multo quam dudum.'

We perceive no readier contrivance for removing this obſtruction than a ſlight alteration in the concluding words:

———— ποι μ' ὑπεξαγεις ΠΟΔΙ;

'Quonam me furtim ac pedetentim abſtrahis *inceſſu tuo*?'

Agamemnon is ſuppoſed to be gradually retreating, and Hecuba following his ſteps with her entreaties. What is there harſh or unintelligible in this?

In ver. 902, inſtead of the former reading αμφι σε καλυπτει, which is redundant by a ſyllable, our editor inſerts with the MSS. αμφι σε κρυπτει. As the ſcholiaſt alſo acknowledges καλυπτει, we ſhould prefer a diſmiſſion of the pronoun, which can be more conveniently and legitimately ſpared in the chorus than in the dialogue:

————————τοιον Ἑλ-
λαναν νεφος αμφι καλυπτει.

So in Hel. 45, νεφελη καλυψας· and his exemplar, Il. Ξ. 343, whom our poet had in view:

——ΤΟΙΟΝ τοι εγω ΝΕΦΟΣ ΑΜΦΙΚΑΛΥΨΩ.

But we ſhall weary our readers by drawing out our remarks to ſuch a length: with two paſſages more, therefore, we will finiſh our obſervations on the Hecuba.

αλιμενην τις ὡς ες αντλον εμπεσων
λεχμιος, εκπεση φιλας καρδιας,
αμερσας βιοτον: Ver. 1018.

What notions the *ſtudious youth*, for whom the profeſſor's exercitations were primarily accommodated, will entertain of ſuch a paſſage as this before us, we undertake not to divine: but the manner in which it is here exhibited affords no preſumption of a very diſtinct perception of it on the part of our learned editor, who neither ingenuouſly acknowledges a difficulty, nor condeſcends to illuſtrate theſe obſcurities with a ſingle ray of his genius and erudition. Let us firſt produce

the place which Euripides may be ſuppoſed to have had under contemplation, from Homer's Odyſſey, O. 478,

Αντλω δ' ενδυπησε, πεσυσ' ὡς ειναλιη κηξ·

for ſo the paſſage ſhould be pointed. As to λεχριος, with which Muſgrave is diſſatisfied, that word muſt not be diſturbed; becauſe it excellently repreſents the attitude of one in the circumſtance ſuppoſed by the poet. The ſame picture, of a creature gradually falling in the agonies of death, is ſtrikingly pourtrayed by a whole line in Virgil, geo. iii. 524:

'Ad terramque fluit *devexo pondere* cervix.'

With the admiſſion of the preſent reading, we muſt acquieſce in Brunck's explanation of αμερσας βιοτον, though it be not wholly ſatisfactory. A trivial alteration would render the verſes altogether faultleſs and perſpicuous.

αλιμενον τις ὡς ες αντλον εμπεσων
λεχριος, ΕΚΠΕΣΕΙ φιλας καρδιας,
Σ' αμερσας ΒΙΟΤΟΥ.

Perhaps the editor's εκπεση is a typographical error, of which there is no ſcarcity, in addition to thoſe ſpecified by himſelf.

Ver. 1169 is much better given by the profeſſor from Stobæus than former editions gave it. Now it ſtands thus in his edition:

η νυν λεγει τις, η παλιν μελλει λεγειν.

But as one MS. has εστι, and another omits τις, which is certainly repeated moſt unpleaſantly after the preceding verſe, and as there is a degree of retired elegance in the uſe of the participle, not likely to have originated in tranſcribers, we have little doubt of thus reſtoring the verſe to its primitive integrity:

η νυν ΛΕΓΩΝ ΕΣΤ', η παλιν μελλει λεγειν.

Here then we finiſh our cenſures on the Hecuba, and ſhall ſpeedily proceed to an examination of the Oreſtes. We muſt warn our readers, however, to recollect that the more ſalubrious part of our office, as *critical reviewers*, conſiſts in animadverting on what we ſuppoſe errors in judgement and deficiencies of knowledge; otherwiſe, we might have found an opportunity in every page of producing the moſt unequivocal teſtimonies to the deep learning, the ſingular acuteneſs, the unexampled accuracy, the ſober diſquiſition, and the ſolid judgement of our incomparable profeſſor.

On two points he is particularly urgent: the baniſhment of anapæſts from the ſecond, third, fourth, and fifth feet of the iambic; and the reſtoration of the augment to the verb: and in both theſe reſpects his ſentence is unqueſtionably juſt, and admits of no appeal. A very conſiderable difficulty on the latter topic occurs in Sophocles; and with our conjectural ſo-

lution of that puzzling ſpecimen in contradiction to the profeſſor's admirable rule we will diſmiſs our wearied and impatient reader. The verſe occurs in the Œdipus Coloneus, v. 1621, according to the enumeration of the Eton edition in quarto, which is the only copy at preſent in our power:

ην μεν σιωπη, φθεγμα δ' εξαιφνης τινος
Σωϋξεν αυτον—.

No plauſible correction ſeems readily to preſent itſelf, and Σωϋξεν is indubitably erroneous, as the preceding verſe ends with a conſonant. Now repeat only the verb-ſubſtantive απο κοινου in the following clauſe, than which nothing can be more unexceptionable, and a moſt eaſy and natural emendation ſpontaneouſly ariſes:

ην μεν σιωπη, φθεγμα δ' εξαιφνης τινος
ΘΩΥΞΑΝ αυτον—.

We have juſt witneſſed the ſame elegant government in Euripides; and what more probable than the ſubſtitution of Σωϋξεν by the copyiſts? Thus, in a ſimilar caſe, the true reading εχον of editt. Ald. and Baſ. in Plut. vi. 68, has been expelled for εχει, from inattention to this conſtruction.

An Account of an Embaſſy to the Court of the Teſhoo Lama, in Tibet; containing a Narrative of a Journey through Bootan, and Part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Obſervations Botanical, Mineralogical, and Medical, by Mr. Robert Saunders. 4to. 2*l.* 2*s.* *Boards.* Nicols. 1800.

SUCH are the varying fortunes of Eaſtern politics, that the horizon, which we lately contemplated without a cloud, is already darkened and portends a ſtorm. The moſt eaſtern Engliſh poſſeſſion is too near to Arracan, and has already occaſioned ſome miſunderſtanding; while the Nipaul, on the north ſide of Bengal, either in the poſſeſſion or under the protection of China, may produce ſome difficulties on that ſide. Yet, perhaps, in an extenſive political view, we need not regret being excluded from Thibet. The baleful inhoſpitable country interſperſed between the dominions of the Dalai Lama and Bengal renders the communication difficult and dangerous; nor can the productions of a Tartarian race, in a cold region, invite a commercial company to engage in a competition with Ruſſia. If it be true, as reported, that this power has advanced towards the confines of China, and is attempting to eſtabliſh a colony with peculiar immunities, it may be ſafely left to the

effects of Chineſe jealouſy and ſuſpicion, or to the more active notice of the Birman monarchy.

The preſent ſubject is not wholly new to us. In our journal we have often adverted to this country of ſingular politics, and where an union of deity, prieſt and monarch, exiſts under the form of a child, and pointed out ſome difficulties in this peculiar ſyſtem, not yet explained. The embaſſy was undertaken many years ſince, under the patronage of Mr. Haſtings, and ſome account of it publiſhed in the firſt volume of the Aſiatic Reſearches; but, as that was ſhort and the particulars few, we ſhall now reſume the ſubject afreſh.

Thibet is, we know, far north of Bengal, and its capital in more than 29° north latitude. The mountains which divide it from India are a part of that vaſt ridge which pervades Aſia, and is the ſource of numerous rivers, which fall into almoſt every ſurrounding ſea, ſo that, though in a latitude comparatively low, the cold from the great elevation is often intenſe. The mountains of Bootan, over which the road of the embaſſy extended, are inhabited by a ſtout hardy race, differing in every reſpect from the timid feeble Hindu, and apparently of Tartarian origin, while, at the foot of theſe mountains, between them and Bengal, is a vaſt plain divided by moraſſes, which forms a barrier, from its unwholeſome exhalations, more inſuperable than the ſtrongeſt fortreſſes. Yet this country was the ſubject of conteſt, as it was attacked by the rajah of Bootan, whoſe troops were repulſed by the company's army. The rajah applied to the Lama for his mediation. The Dalai Lama is uſually a child, changed when it ſuits the conveniency of the regent, and ſuppoſed to be immortal; for, though the body dies, the Dalai Lama may at will be born again in whatever country he prefers. The Teſhoo Lama, next to him in religious rank, is the regent; and his letter to Mr. Haſtings, on occaſion of this mediation, we ſhall tranſcribe. No threat was ever conveyed in a milder or more courteous manner.

'Tranſlation of a Letter from Teſhoo Lama to Warren Haſtings, Eſq. Preſident and Governor of Fort William in Bengal. Received the 29th of March, 1774.

'The affairs of this quarter in every reſpect flouriſh: I am night and day employed in prayers for the increaſe of your happineſs and proſperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the bloſſoms of ſpring, abounds with ſatisfaction, gladneſs, and joy. Praiſe be to God, that the ſtar of your fortune is in its aſcenſion! Praiſe be to him that happineſs and eaſe are the ſurrounding attendants of myſelf and family! Neither to moleſt, nor perſecute, is my aim: it is even the characteriſtic of our ſect, to deprive ourſelves of the neceſſary refreſhment of ſleep, ſhould an injury be done to a ſingle

individual; but, in juſtice and humanity, I am informed you far ſurpaſs us. May you ever adorn the ſeat of juſtice and power, that mankind may, in the ſhadow of your boſom, enjoy the bleſſings of peace and affluence! By your favour, I am the Raja and Lama of this country, and rule over a number of ſubjects, a circumſtance with which you have no doubt been made acquainted by travellers from theſe parts. I have been repeatedly informed that you have engaged in hoſtilities againſt the Dêh Terria, to which it is ſaid, the Dêh's own criminal conduct, in committing ravages and other outrages on your frontiers, gave riſe. As he is of a rude and ignorant race, paſt times are not deſtitute of inſtances of the like faults, which his avarice has tempted him to commit. It is not unlikely that he has now renewed thoſe inſtances; and the ravages and plunder which he may have committed on the ſkirts of the provinces of Bengal and Bahar have given you provocation to ſend your avenging army againſt him. Nevertheleſs his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the puniſhment he deſerved. It is as evident as the ſun, that your army has been victorious; and that, if you had been deſirous of it, you might, in the ſpace of two days, have entirely extirpated him; for he had not power to reſiſt your efforts. But I now take upon me to be his mediator; and to repreſent to you, that, as the ſaid Dêh Terria is dependent upon the Dalai Lama, who rules in this country with unlimited ſway, though, on account of his being yet in his minority, the charge and adminiſtration of the country, for the preſent, is committed to me; ſhould you perſiſt in offering further moleſtation to the Dêh Terria's country, it will irritate both the Lama and all his ſubjects againſt you. Therefore, from a regard to our religion and cuſtoms, I requeſt you will ceaſe from all hoſtilities againſt him; and in doing this, you will confer the greateſt favour and friendſhip upon me. I have reprimanded the Dêh for his paſt conduct; and I have admoniſhed him to deſiſt from his evil practices in future, and to be ſubmiſſive to you in all things. I am perſuaded he will conform to the advice which I have given him; and it will be neceſſary that you treat him with compaſſion and clemency. As to my part, I am but a fakeer; and it is the cuſtom of my ſect, with the roſary in our hands, to pray for the welfare of all mankind, and eſpecially for the peace and happineſs of the inhabitants of this country; and I do now, with my head uncovered, entreat that you will ceaſe from all hoſtilities againſt the Dêh in future. It would be needleſs to add to the length of this letter, as the bearer of it, who is a Goſein, will repreſent to you all particulars; and it is hoped that you will comply therewith.

'In this country, the worſhip of the Almighty is the profeſſion of all. We poor creatures are in nothing equal to you. Having, however, a few things in hand, I ſend them to you as tokens of remembrance, and hope for your acceptance of them.' P. ix.

This letter produced ſome friendly communications between Thibet and Calcutta, and in the reſult the preſent embaſſy, which was undertaken ſeventeen years ſince. To finiſh, however, this hiſtorical ſketch, we ſhall add the ſubſequent events from the laſt chapter. This friendly intercourſe continued, with a mutual exchange of good offices, till about the year 1792, when the Nipaleſe, inhabitants of a tract between Oude and Thibet, made an irruption into the latter diſtrict, but were repelled by the Chineſe, the ſovereign military protectors of Thibet, who in return invaded Nipal, and compelled the robbers, for plunder was their only aim, to reſtore the booty. The reſemblance of the Nipaleſe ſoldiers to the Engliſh, or ſome aſſiſtance, as it has been ſaid, given them by the officer who commanded on the frontiers, occaſioned great coolneſs in the Chineſe court, and was the cauſe of many of the inconveniences experienced by lord Macartney in his embaſſy. The Chineſe ſtill keep poſſeſſion of the frontiers of Nipal, and the weſtern ſide of Bootan, ſo as to prevent any communication between Bengal and Thibet.

Nothing very intereſting occurs in captain Turner's narrative, till he arrives at the frontiers of Bootan. The Cooch Bahar, the noxious plain already mentioned, at the foot of the Bootan mountains, is a moſt wretched place, and its inhabitants a miſerable and puny race. A very ancient cuſtom exiſts here, viz. that if a peaſant is unable to ſatisfy his creditor, he gives up his wife as a pledge till the debt is diſcharged, and the family born during this period is equally divided between the temporary poſſeſſor and the huſband. The lower ranks diſpoſe of their children for ſlaves without any reſerve.

In the approach to Buxadewar, the country begins to wear the bold and ſublime aſpect of an immenſe mountainous diſtrict, and the travellers ſoon aſcend thoſe lofty eminences, which, in Mr. Kirwan's opinion, emerged, at the earlieſt æras, from the chaotic fluid.

'It was ſeven o'clock when we left Buxadewar; our way led acroſs the Peachukoon mountain, and it was nine before we reached its ſummit, by a ſteep and rocky road, ſome parts of which conſiſted entirely of ſtairs of ſtone. We found here a ſmall hut, which ſeemed intended as a reſting place for travellers, and we availed ourſelves of the convenience to look back on the difficulties we had paſſed, in the hope of enjoying an uninterrupted proſpect of the low country of Bengal. The ſun ſhone, and the atmoſphere was clear, but, from the exceſſive height of the mountain, we could ſee only a ſhort diſtance beyond the woods, that extended from its baſe for more than ten miles upon the low lands. The woods are interſected by the channels of many ſtreams, which in the ſeaſon of the

rains become conſiderable rivers, and greatly contribute to the magnitude of the Berhampooter.

'Every object beyond the wood appeared indiſtinct, and the horizon was loſt in haze. In a few minutes our proſpect was entirely changed; clouds came gliding towards us, and every object was enveloped in a thick miſt. The air became very chill: a thermometer, carried in the pocket, at the foot of the mountain ſtood at 80°, on the top at 74°, but in the ſhade it fell in ten minutes to 65°.

'While reſting on this elevated ſtation, we were cautioned by the Booteeas to preſerve the profoundeſt ſilence, and to beware of the danger of diſturbing the elements by any ſound louder than a whiſper. We were ſeriouſly aſſured that the concuſſion of the air, occaſioned by loud converſation, would inevitably bring down on us torrents of rain. We eſcaped the danger: but we had not long left Peachukom, when the clouds, which we had ſeen collecting, broke in abundant ſhowers. Thus we obtained credit for attention to the advice of our guides; nor were their precautions loſt upon us, as they taught us to avoid waſting too much time on ſo commanding a ſpot, which, from its ſuperior elevation, ſtands in the way, to intercept much of the vapour exhaled from the extenſive waſte that lies ſpread far and wide beneath its baſe.

'We next aſcended the Oomkoo, a mountain higher than the former, covered to its ſummit with trees, all clothed with moſs, and with creepers intertwined amongſt them, of ſurpriſing length and thickneſs, and not leſs remarkable for their flexibility and ſtrength; qualities which render them an excellent ſubſtitute for rope, the uſe of which indeed they entirely ſuperſede.

'The mountain is compoſed in ſome places of clay; but for the moſt part it conſiſts of a flinty ſtone, ſtriated with talc, and intermixed with marble. It produces a great quantity of bamboo, which is very hollow, and ſmaller than that of Bengal, having its knots at a greater diſtance from each other, and growing to full maturity in one ſeaſon. Its leaves are very large, and are gathered as food for their horſes, inſtead of graſs: cluſters of plantain trees were not uncommon. Deſcending on the other ſide, we came to a ſacred ſpot called Sheenſhilla, dedicated to a deity of the ſame name. In compliance with the earneſt advice of my guide, I threw down a rupee here, by way of purchaſing a proſperous journey. After paſſing this ſpot, we travelled along the ſides of Pheadinchim, a perpendicular rock, the road being only about two feet broad, formed entirely of large looſe ſtones, and projecting over a deep precipice below, which is twice the height of the talleſt trees; above, large maſſes of impending rock frown horribly on the paſſenger, and threaten every moment to overwhelm him. It is an awful ſituation: and were the rock ſtript of the trees and vegetables with which it is covered, the boldeſt adventurer would be filled with terror and diſmay. My head almoſt turned round. In this place was loſt the fine Arabian horſe ſent by the governor-general as a preſent for the

daeb raja. He ſtarted at the overhanging rock; and falling from the road, was daſhed to pieces at the bottom of the precipice.' P. 44.

In theſe mountainous diſtricts, the peculiar qualities of the Tangun horſes are highly valuable and uſeful.

'This ſpecies, which is indigenous to Bootan, has its title from the region in which they are bred; being called Tangun, vulgarly Tannian, from Tanguſtân, the general appellation of that aſſemblage of mountains which conſtitutes the territory of Bootan. The breed is altogether confined within theſe limits, being found in none of the neighbouring countries; neither in Aſſam, Nipal, Thibet, nor Bengal. I am inclined to conſider it as an original and diſtinct ſpecies: they are diſtinguiſhed in colour by a general tendency to piebald; thoſe of one colour are rare, and not ſo valuable in the opinion of the Booteea, but they are more eſteemed by the Engliſh, and bear a higher price than the party-coloured, which are compoſed of the various ſhades of black, bay, and ſorrel, upon a ground of the pureſt white. They are uſually about thirteen hands in height, and are remarkable for their ſymmetry and juſt proportions; uniting, in an eminent degree, both ſtrength and beauty. They are ſhort bodied, clean limbed, and, though deep in the cheſt, yet extremely active. From this conformation they derive ſuch a ſuperiority in ſtrength of muſcle, when condenſed by the repeated effort of ſtruggling againſt acclivities, as can never be attained by a horſe of a thin and light ſhoulder. It is ſurpriſing to obſerve the energy and vigour apparent in the movements of a Tangun. Accuſtomed to ſtruggle againſt oppoſition, they ſeem to inherit this ſpirit as a principle of their nature; and hence they have acquired a character among Europeans, of being headſtrong and ungovernable; though, in reality, it proceeds from an exceſs of eagerneſs to perform their taſk.

'Indeed, ſome of thoſe that come into our hands aged, have acquired habits of reſiſtance, which it is rather difficult to modify or reform. Theſe are chiefly to be attributed to the ſtrong hand with which they are governed: I have ſeen a Tangun horſe tremble in every joint, when the groom has ſeized both ends of a ſevere bit, and compreſſed his jaws, as it were, in a vice. Under the ſtrongeſt impreſſion of fear, they execute their labour with an energy unſubdued even by fatigue; and their willingneſs to work, added to their comparatively ſmall value, has drawn upon them a heavy ſhare of the hardeſt ſervices in Bengal, equal with that of the talleſt and moſt powerful horſes in India, both for the road and draught; yet, in the heavieſt carriages, they are never ſeen to flinch, but often betray an impatience, and ſtart forward with a ſpring, that ſometimes ſurpriſes their driver. If they happen to have been unſkilfully treated, they will not unfrequently bear againſt the bit with a force which ſeems to increaſe with every effort to reſtrain them. Sometimes, with leſs apparent cauſe on their ſide, they lean againſt each other, as though it were a ſtruggle which of them ſhould puſh his companion down;

at other times, they lean with so great an inclination from the pole, that a person unacquainted with them would apprehend every instant that they must either fall or the traces break. These are habits, indeed, which it requires the greatest patience to endure, and a long course of mild and good usage to subdue. By such means it is practicable to govern them; but to a person not endued with a very even temper, I would by no means recommend the contest; for, after all, strong and hardy as Tanguns are, they are less able to bear the heat of an Indian sun than any other breed, and they often fall victims to it when hard driven in very hot weather.' P. 22.

Our travellers were received at Buxadewar with particular attention by the soobah, and the circumstances which occurred there are not uninteresting, but too long for insertion. The ascent over immense and almost inaccessible mountains continued, where the vast gigantic features of nature appear in their sublimest magnificence. The river, unseen from its distance, roars under foot; the cascades dash from such a height that the water is lost in vapour ere it reaches the bottom; their path is over loose rocks, retained by cramps of iron and beams of wood; and, near the top of a mountain, they pass through a chasm in the solid rock, eighteen or twenty feet deep. The peculiar scenery of this spot is represented in some excellent engravings of Basire, from the drawings of Mr. Davis. The bridges over these stupendous chasms are simple, but of curious contrivance, particularly the chain bridge over the Tehintchieu at Chuka. A similar one over the Tees is described by Mr. Hutchinson in his History of Durham.

It was with extreme delight that Tournefort, in ascending Teneriffe, recognised, as he advanced, the plants of Gaul, Germany, and even the Arctic regions, as the gradually decreasing temperature admitted of their growth. In the same way, captain Turner, in advancing from Chuka, saw, with rapture, strawberries, the dog rose in full bloom, primroses, and even the docks and nettles of his own country. He was in the climate of England, though in latitude 27° 15′; and, after the sun had withdrawn his rays, enjoyed the lively fires which the neighbouring pines afforded.

Tassisudon is the capital of Bootan, and the rajah is himself a lama, and truly religious. The reception of our travellers, we may, indeed, call them embassadors, was friendly and attentive.

'The raja expressed a wish that my servants should leave the room. He then began to lay aside something of his formality, and conversed with less reserve. He dwelt much upon his friendship for the governor-general, and ascribed a durability to their connexion, in strict unison with the doctrine of the metempsychosis. He told me that he understood the contents of the governor's letter,

in which I was mentioned in high expreſſions of confidence and regard; and aſſured me of the particular ſatisfaction he experienced, in ſeeing a perſon ſo intimately known to, and deputed by, his friend; enjoining me to eſteem him in the ſame light. Then carrying on an alluſion, which agreed perfectly with the tenets of their faith, he claimed with Mr. Haſtings the neareſt ſpiritual alliance; and, rejecting every degree of mortal relation, aſſerted theirs to be no other than emanations from the ſame ſoul; thus indicating a new ſpecies of affinity of unlimited extent and compaſs; embracing, in one comprehenſive ſyſtem, the immaterial ſpirit, or animating principle of all the good and great, unconfined to place, to nation, or religion, but indelibly diſtinguiſhed by a more permanent and definite ſimilitude, than the operation of nature ever accidentally ſtamps upon the periſhable materials of the human form.' P. 74.

The lama confines his diet to fruits and vegetables; nor would he join with the Engliſh in their repaſts. They left him, however, ſome claret and raſpberry jam, as *curioſities*, and in a few days they were ſo well reliſhed that a farther ſupply of the former was requeſted. The gylongs (a religious order) pray three times a day, and perform their ablutions every month. Not a female lodges in their reſidence, where 1500 are collected, but they are not deprived of their occaſional aſſiſtance by day; and our author remarks 'that the prettieſt women he ſaw were employed in carrying water into the palace.'

'We uſed to ſee them paſſing in proceſſion, at the baſe of the eminence on which our habitation ſtood, in order to croſs the bridge, and proceed over a ſmall plain, on the other ſide, to a little iſland at a ſhort diſtance, where they undreſſed, and laved their brawny limbs in the waters of the Teſhintchieu. This reſort of the gylongs was viſible from our windows; and as they went half naked into the water, ſuch a promiſcuous aſſemblage afforded a fair opportunity of forming a juſt judgment of their figure: and I know not where in the world an equal number of men would be met with, ſo ſtraight, ſo well proportioned, and ſo ſtout. This may be taken as a general character: and I do not remember a ſingle inſtance of deformity in the ſpace through which I have travelled, unleſs we reckon as ſuch the glandular ſwelling of the throat, of which I ſhall preſently ſpeak more particularly.

'The Booteeas have invariably black hair, which it is their faſhion to cut cloſe to the head. The eye is a very remarkable feature of the face; ſmall, black, with long pointed corners, as though ſtretched and extended by artificial means. Their eyelaſhes are ſo thin as to be ſcarcely perceptible; and the eyebrow is but ſlightly ſhaded. Below the eyes is the broadeſt part of the face, which is rather flat, and narrows from the cheekbones to the chin; a character of countenance appearing firſt to take its riſe among the

Tartar tribes, but is by far more ſtrongly marked in the Chineſe. Their ſkins are remarkably ſmooth, and moſt of them arrive at a very advanced age before they can boaſt even the earlieſt rudiments of a beard: they cultivate whiſkers, but the beſt they produce are of a ſcanty ſtraggling growth. In this heroic acquiſition I quickly ſurpaſſed them; and one of my Mogul attendants, for the luxuriancy of his, was the admiration of them all. Many of theſe mountaineers are more than ſix feet high; and, taken altogether, they have a complexion not ſo dark by ſeveral ſhades as that of the European Portugueſe.

'Though it be ſomewhat to their diſcredit, yet impartiality obliges me to own, that my new friends were far from having any very nice notions of cleanlineſs. The ablution I have juſt noticed, is a practice connected with their religion, and not repeated more frequently than it enjoins. The miniſters, it may be obſerved, are totally a diſtinct claſs, confined ſolely to the duties of their faith; and the common people, pretending to no interference in matters of ſpiritual concern, leave religion, with all its forms and ceremonies, to thoſe who are attached from early habit to its obligations, prejudices, and preſcriptions: and hence, no doubt, many find an apology for abjuring the uſe of water, as nature offers it, either on their perſons, or at their meals.' *P.* 84.

The ſwelling of the neck, to which they are ſubject, is the goître of the Alpine regions.

Taſſiſudon is ſituated in a glen, three or four miles in length, and about one in breadth, ſurrounded by moſt ſtupendous mountains. Its houſes are ſcattered in groups, in the glen and on the ſides of the ſurrounding hills, while the receſſes of the religious devotees are, as in Montferrat in Spain, placed in ſome of the moſt inacceſſible parts: ſo uniform are the effects of the ſame principle, in men moſt different in manners, cuſtoms, and climate. The deſcription of the reſidence of the raja, the chief lama, and of the ſubordinate ones, admits not of an abſtract; but the inſcription on the religious buildings, often on a wall erected for the purpoſe in different places, and with immenſe ſtones on the ſides of mountains, ſo as to be viſible at vaſt diſtances, is a ſingular one—Oom maunie paimee oom—Theſe terms, however, are obviouſly Chaldee; and are almoſt literally Om-ain-ai 'the region or temple of the emanation of Ham;' and Pi-*or* P'-ain-ai-Om 'the place of the oracle of the emanation of Ham.' The other religious term found upon the walls is not leſs conſpicuouſly of the ſame origin, Chauſcha (Chus-Cai) 'the temple of Chus.' It is from the ſame radicals the Greeks derive the words Ομ, Παξ, and Κυς, (Coc-Chus, 'the loftie and ſupreme Chus') adopted in their Eleuſinian myſteries. And the whole proves obviouſly that, on the deſtruction of the city of Babel, ſhortly after the deification of

theſe patriarchs, and the inſtitution of ſolar worſhip, which we might eaſily prove connected therewith, the deſcendants of Chus branched forth in different directions from the plains of Shinar, and propagated their idolatrous opinions along with them. Indeed, the very name of Booteea is itſelf of Chaldee origin,—Bad, or Bout, implying a boat or ark, and was often peculiarly applied to that of Noah: whence *Βουτος*, 'the city of the ark,' was ſacred to the arkite deity Iſis. The pampered bull, like the Brahmennee, or ſacred bull of Hindoſtan, wanders about the glen and mountains in ſecurity; the monkeys play their miſchievous gambols unmoleſted; and the fiſhes riſe to the river's edge, requiring ſuſtenance from the friendly hand, which never churliſhly refuſes it. All animated nature is apparently protected by the Booteeas; but the wild and miſchievous creatures are almoſt unknown among them. The ingenuity of the Booteeas ſeems by no means inconſiderable; yet they know not how to conſtruct a chimney. They prepare butter by a ſimple churn like a chocolate mill; and manufacture paper from the bark of a tree ſtronger, and perhaps coarſer, than ours, though in a very ſimilar way. It may not be amiſs to hint at this time, when paper is ſo ſcarce, that the vegetable pulp is ſeparated by beating, and that many of our barks will afford it in great abundance. The mountaineers of this country we have ſaid are robuſt, but we do not perceive that they are bold and active warriors. Captain Turner deſcribes ſome little ſcenes of warfare which occurred in a rebellion during his reſidence at Taſſiſudon, which do not ſpeak highly in favour of the Booteeas' military proweſs.

An occaſional reſidence of the rajah is Wandipore, ſituated on the weſt of the capital. European fruits, ſuch as peaches, apricots, &c. abound in this part of the country; and the apples are harſh, rather from the want of a good ſort, than a deficiency of ſun. The caſtle of Wandipore is ſeated on a rock, which projects like a wedge, at the junction of two conſiderable rivers. Its ſituation is ſtrong, and the building anſwerable to it; nor is it leſs tenable in conſequence of the adjoining hills, which riſe in eaſy ſlopes, terminating at a diſtance, and greatly increaſing the beauty of the proſpect, without affording aſſiſtance to an enemy.

'We diſcovered ſnow, on Sunday the 6th of July, upon the moſt diſtant mountains towards the north; but the clouds hung about them, and they were only a ſhort time viſible. In the hollow below the caſtle, on the eaſtern ſide, was a large garden; a ſituation judiciouſly choſen for its uncommonly fine ſhelter. We found orange, citron, pomegranate, peach, apple, and even mango trees, thriving extremely well. Of culinary vegetables, it boaſted no great variety: there were, however, cucumbers, bangun, chili;

and it was much over-run with weeds. Though we varied our evening's walk, we ſaw few objects that were not familiar to us. Having been ſo long accuſtomed to the noiſe of rapid currents, and the view of lofty mountains, diverſified with populous villages, groves, and hermitages, the repetition of ſuch ſcenes could impart to us no pleaſure, which we had not already experienced.

'On the north-eaſt end of Wandipore-hill, grew a cluſter of tall fir-trees, that had an extremely ſingular appearance: not a ſingle branch of them pointed towards the eaſt, on which ſide art could not poſſibly have rendered them more bare; but on the other ſide, the branches grew with great vigour, and were full of luxuriant foliage. This curious effect reſulted from the peculiar conformation of the hills, which throws a conſtant current of wind with great fury acroſs that corner. A perpetual hurricane ſeems to prevail at Wandipore. This character of the ſituation would have forced itſelf upon our notice, had we been leſs particular in our obſervations, in conſequence of the utter want of ſhutters, or any other proviſion made to exclude it from our apartments. To ſupply this capital defect, we barricadoed the windows and balconies of our houſe with coarſe mats; yet it was with difficulty we could keep a candle burning. The wind ſtill whiſtled rudely through our matted fence, and, aided by the roaring of the rapid river below, rivalled in noiſe the uproar and turbulence of a wind or water mill, when going in full force.' P. 134.

The palace of Punukka is on the north of Wandipore, and to the north-weſt of Taſſiſudon. It reſembles in a great degree the former, but is probably ſituated in a ſtill more genial climate, as the fruits attain a greater perfection. Punukka is the winter reſidence of the rajah, and he has expended great ſums in ornamenting it. Either from its leſs elevated or ſheltered ſituation, it affords ſufficient protection for the lemon, lime, citron, mango, pomegranate, peach, apple, pear, and walnut-trees. Our European ſallads had ſuffered by injudicious care, having been apparently treated as exotics. The lettuces were weak and bitter, the cabbages equally degenerated, and the potatoes not larger than a boy's marble. All theſe were introduced by Mr. Bogle, who viſited Thibet before our author's arrival, and the potatoe was called by his name. Though indifferent gardeners, they appear to be active judicious huſbandmen. In the ponds, the nymphæa nilotica was obſervable in full bloom, and it is equally ſacred as in Indoſtan and Egypt, by being placed before their gods. The narratives of the raja are ſomewhat marvellous, but we ſhall ſelect a ſpecimen.

'In the firſt place, he mentioned a race of people, of uncommon ſtature, inhabiting a prodigiouſly high mountain, whoſe baſe was many days' journey in circumference. The country lay eaſt of

Bootan; and being far diſtant, his ſubjects had never had any intercourſe with it; but two of theſe people had, ſome years ago, wandered hither, and they were the admiration of all the inhabitants; being not leſs, according to his deſcription, than eight feet high. They ſtayed but a ſhort time, and ſeemed happy at the thoughts of returning to their gigantic brethren.

'In the ſame range of mountains, north of Aſſam, he informed me there were a ſpecies of human beings, with ſhort ſtraight tails, which, according to report, were extremely inconvenient to them, as they were inflexible; in conſequence of which they were obliged to dig holes in the ground, before they could attempt to ſit down.

'He had a very curious creature, he told me, then in his poſſeſſion; a ſort of horſe, with a horn growing from the middle of his forehead. He had once another of the ſame ſpecies; but it died. I could not diſcover from whence it came, or obtain any other explanation than *Burra dûre!* a great way off! I expreſſed a very earneſt deſire to ſee a creature ſo curious and uncommon, and told him that we had repreſentations of an animal called an unicorn, to which his deſcription anſwered; but it was generally conſidered as fabulous. He again aſſured me of the truth of what he told me, and promiſed I ſhould ſee it. It was ſome diſtance from Taſſiſudon, and his people paid it religious reſpect; but I never had a ſight of it.' P. 156.

Theſe ſtories are related at a villa of the rajah, which is deſcribed as a very pleaſant retirement, and it is followed by a narrative of a bull-fight, or rather a combat between two bulls. Theſe are ſeparated at the moment when the moſt powerful is in the act of conqueſt, and the animals, little injured, are reſerved for future battles. The Durga Pooga, the great autumnal feſtival of the Hindus, is obſerved at Taſſiſudon.

From the capital of Bootan, the aſcent is ſtill more ſteep; the mountains ſucceſſively more abrupt and inacceſſible—'Alps on Alps ariſe.'

'On the ſummit of this mountain, which is named Pomæla, we found an extenſive monaſtery, conſiſting of many ſeparate buildings: the moſt commodious of the cluſter was occupied by a ſenior gylong, who, as preſident, is ſtiled Lama; the reſt were inhabited by the inferior monks. The religious of this deſcription are numerous in Bootan. Their ſole occupation lies in performing the duties of their faith. They are exempt from labour; enjoined ſobriety and temperance; and interdicted all intercourſe with the other ſex. Though many become voluntary members of this eſtabliſhment, yet its numbers depend moſt upon the cuſtom, which obliges every family that conſiſts of more than four boys to contribute one of them to the order: and the ſame rule, under particular circumſtances, extends ſometimes to all the males of a village. At the age of ten, they are received into the aſſociation, and commence their

tutelage. Their firſt years are paſſed in learning the rudiments of their profeſſion, and in performing a variety of ſervile offices to their inſtructors; in which drudgery, unleſs elevated by ſuperior talents, they continue beyond the age of twenty. However, though cut off from the enjoyment of ſome of the moſt exquiſite pleaſures of life, there are yet many advantages annexed to this claſs. They are certain of a liberal education; and, as their minds are more cultivated than the reſt of their countrymen, they have the beſt proſpect of being ſelected for public offices: and, in fact, the greater part of all who are employed in ſuch ſituations are choſen from among them. Yet whether the following peculiarity be imputable to early tuition, inability, or diſguſt, I cannot determine. It very frequently happens, that thoſe who have long enjoyed poſts of honour or emolument take the ſudden reſolution of retiring for ever from the buſineſs and the cares of life; afterwards, under the ſanction of a religious impulſe, the inſpired devotee chooſes ſome ſolitary ſtation, perhaps the ſummit of a mountain, where he builds himſelf a cottage, and having depoſited a hord of grain in it, ſhuts himſelf up, determined never again to return into the world, or hold any intercourſe with mankind.

'Thus ſecluded from ſociety, if, in conſequence of an erroneous calculation, he ſees his ſtock of food about to fail, while life maintains its poſt in full vigour, and is by no means inclined to quit its hold, the ſole reliance of the retired devotee, for future ſupport, muſt then reſt on the adventitious viſits of ſuch as hold converſe with the buried living. The benevolence which thus miniſters to his neceſſities has alſo its appropriate merit; ſo that the recluſe may yet exiſt, for months or years, upon the bounty that places his daily food at his door, without the leaſt knowledge of the hand that feeds him; till at length the feeble principle that animates the human frame, and preſerves it from diſſolution, ceaſes to perform its functions, and the individual is no more. It is true, he might long have ceaſed to be of any earthly importance, whatever ſpiritual eſteem is attached to the devotee, the hermit, or the miſanthrope, term him which you will: yet this ſingular bent of character, all circumſtances conſidered, is not very much to be wondered at. Let it be remembered, that, in the firſt career of life, by a continuance in a ſtate of celibacy, the Bootea is recommended to diſtinction; as, on the contrary, any matrimonial contract proves almoſt a certain hindrance to his riſe in rank, or his advancement to offices of political importance. Having therefore made the firſt ſacrifice to ambition, and remained long ſingle, in the hope of attaining to higher dignities and emoluments; chagrined, at length, by a ſeries of diſappointments, if a bare competency has been the fruit of his long ſervice, he withdraws himſelf from public life: being at the ſame time ſomewhat advanced in years, his paſſion for connubial connection is weakened, and his natural apathy confirmed. Having been detached by early habit from ſociety, uninfluenced by ties

of duty or affection to family or friends, his moſt prevailing impulſe is the love of eaſe; and indolence and vanity at once direct his choice to religious retirement. The multitude flatter with their admiration the penitential devotee; and motives, perhaps merely temporal, falſely obtain the praiſe of exalted piety.

'It will be obvious from hence, ſince population is oppoſed by two ſuch powerful bars as ambition and religion, how great a diminution in the number of inhabitants muſt inevitably be the reſult. In fact, the higher orders of men, entirely engroſſed by political or eccleſiaſtical duties, leave to the huſbandman and labourer, to thoſe who till the fields, and live by their induſtry, the excluſive charge of propagating the ſpecies.' P. 170.

(To be continued.)

Perſian Lyrics, or ſcattered Poems, from the Diwan-i-Hafiz: with Paraphraſes in Verſe and Proſe, a Catalogue of the Gazels as arranged in a Manuſcript of the Works of Hafiz in the Cheltham Library at Mancheſter, and other Illuſtrations. 4*to.* 15*s. Boards.* Harding. 1800.

THE lyric odes of the Perſians, and indeed of all the oriental nations, are denominated ghazels, or as the preſent author, following the orthography of ſir William Jones, writes it in the publication before us, *gazels*. They are generally dedicated to ſubjects of love and wine, and poſſeſs an occaſional intermixture of moral ſentiments, and reflexions on the virtues and vices of mankind. Like the Italian ſonnet, the gazel is limited in its length and its rhymes: yet, unlike the ſonnet, which conſiſts but of one thought or idea from its commencement to its cloſe, the gazel admits of the moſt ſudden and abrupt change in every *beit* or ſtanza of which it conſiſts. In a legitimate ode theſe ſtanzas are never fewer than five, nor more, according to Meninſki, than eleven; beyond which number the gazel aſſumes the denomination of *raſſide* or elegy. The elegant and accompliſhed baron Reviſki aſſerts, however, that the gazel may extend to thirteen beits without forfeiting its purity; and D'Herbelot, that it is ſtill a pure and claſſical gazel if protracted to not leſs than eighteen. To an European, the abrupt and unconnected ſentiments of which theſe different beits conſiſt, give the Perſian ode the appearance of defect and want of arrangement; but the bard of Iran is not within the juriſdiction of an European tribunal, nor ſubject to the ſame ſyſtem of laws; and conſequently we have no right to condemn him for deviations from a code to which he will not ſubmit. All oriental poetry exhibits ſomething of this ſudden and precipitous wandering from thought to thought, from ſubject to ſubject; and it is impoſſible to peruſe even the Song of Solo-

mon, which has conſiderable pretenſions to regularity, and is the fineſt paſtoral that ever was written in human language, without perceiving ſome degree of the ſame poetical infraction.

But the gazel has more apology to offer for ſuch abrupt tranſitions, if it were neceſſary, than any other ſpecies of metrical compoſition. It pretends to be an extemporaneous rhapſody, ſpoken at a public banquet, and over the moſt delicious wines, when imagination takes the lead of judgement, and the whole ſoul yields itſelf over to the capricious ſallies of wit, and the ſwiftly glancing emotions of tenderneſs and love. Dr. Darwin has happily compared the detached and iſolated pictures of which his Botanic Garden conſiſts to feſtoons of flowers united by the medium of a fine and delicate ribband; and the compariſon, if we were in want of one, would equally apply to the disjunctive and independent couplets of the gazel. But Hafiz himſelf, the great maſter of the Perſian lyre, has furniſhed us with an analogy of more beauty and brilliance ſtill; he illuſtrates the different ſtanzas of his ode, conjoined and harmonious, though ſeparate and unconnected, by a row of pearls ſtrung with careleſsneſs, and the ſprinkling of the ſtars in the firmament. It is thus he concludes the moſt elegant gazel, perhaps, that he ever compoſed:

غزل گفتي و در سفتي بيا و خوش بخوان حافظ

كه برنظم تو افشاند فلكا عقد ثريارا

'Thou haſt accompliſhed thy gazel, and *ſtrung thy pearls*—Come, recount them ſweetly, O Hafiz!

For heaven has ſprinkled over thy poetry *the bright and lucid circle* of the Pleiades.'

The 'Perſian Lyrics' in the volume before us are ſelections from the Diwan, or complete productions, of this inimitable minſtrel. The work is written by Mr. Hindley, and dedicated to W. Ouſeley, eſq. now ſir W. Ouſeley, a gentleman whoſe critical knowledge of eaſtern literature the public have been long acquainted with; and it opens with ſome valuable 'introductory obſervations' on the Perſian language, and particularly the ſtyle of Hafiz; and the expediency of encouraging the ſtudy of the Perſian tongue in Great Britain, now that the intereſts of Aſia are ſo minutely connected with our own, and ſo large a portion of Hinduſtan is become a part of the Britiſh empire. From theſe obſervations we ſhall ſelect the following paragraphs:

'To give a literal or perfect tranſlation of our author metrically, or even proſaically, into Engliſh, may be confidently pronounced

impoſſible. An obvious proof of this aſſertion will be found, on conſidering for a moment thoſe oppugnancies, which occur ſo generally in the idiomatic conſtructions of the languages of England and Iran, and which muſt ever moſt effectually militate againſt ſuch cloſeneſs of verſion. Whatever might be looked for from favourable analogies, the frequent and varied alluſions from words of ſimilar ſound and formation, though generally of exactly oppoſite ſignifications, as well as the lively and often recondite *luſus verborum* ſo common in the Arabic and Perſian, and which, though ſtrange, if not trifling, to an European ear, are, to the habitual feelings of the Aſiatic, both choice and exquiſite. Theſe obſtacles, I ſay, muſt alone render every chance of tranſlative imitation in this caſe completely hopeleſs.

'Another inſuperable impediment is preſented to us in the peculiar genius of the Perſian language, which, independent of its extreme melodiouſneſs, its ſimplicity, and the delicacy of its conſtruction, ſo abounds in compounds, as at times to croud whole ſtanzas with compound epithets. This luxuriance, however graceful in its own idiom, is too exuberant, we apprehend, ever to be eaſily, if at all, appoſitely imitable in ours. Nor is it as yet by any means certain, that we have acquired a ſufficiently extenſive knowledge of the Perſian particles, or of their force in compoſition, to do full juſtice to a work ſo replete with them as the Diwan of Hafiz.

'We meet with a farther, and not leſs formidable difficulty, in the myſterious and often ſublime alluſions ſo commonly repreſented to us in the Sufi poetry, under objects of ſenſual and voluptuous gratification. The delicate management of this imagery, ſo as to comport with the moral feelings of an Engliſh reader, muſt require the greateſt nicety in a tranſlator, and demand the conſtant exerciſe both of his taſte and judgment. Although it may conſtitute a peculiar grace in the original, it can only be copied with a very wary and cautious hand. It would, therefore, on this occaſion, be prudent, if poſſible, to avail himſelf of ſome of the more celebrated commentaries, particularly thoſe written in the Turkiſh language by Feridun and Sudi, eſpecially the latter, not only on account of his eminent ſucceſs in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the ſingular happineſs with which he has illuſtrated the ambiguous and more obſolete alluſions of the poet; and to read again and again what has been already ſaid upon this ſubject by two of the firſt authorities in Perſian literature.' P. 5.

'Were it neceſſary to mention the languages, in our opinion, beſt calculated to produce this effect, (viz. a genuine and accurate verſion) many reaſons might incline us to ſelect, for that purpoſe, the Latin and the Italian. A variety of obvious cauſes, however, ſtrongly tend to preclude, and, we truſt, will continue to preclude, the general adoption of any language but our own, as a medium for conveying the more valuable reliques of Aſiatic genius to our

countrymen. If the Perſian language abounds in compoſition worthy the intimate knowledge of any nation in Europe, every motive, literary as well as political, muſt clearly concur in pointing out ſuch Oriental compoſitions as objects of more particular attention to the people of Great Britain. But it muſt at the ſame time be evident, that we can never look to the attainment of theſe deſirable objects, viewing them in ever ſo diſtant a perſpective, with any feaſible hope of univerſal ſucceſs, except through the natural and moſt promiſing channel of the Engliſh language.' P. 17.

We cannot pay the Engliſh language the ill compliment which Mr. Hindley here advances. We are ready to admit the difficulties attendant upon a ſpirited, yet faithful verſion, of Perſian poetry into any European tongue, whether ancient or modern: but inſtead of judging the Engliſh language more unfit for the purpoſe than the Italian or the Latin, we ſhould prefer the former to all European tongues whatſoever, and think the two latter ſhould even yield to the German and the Greek. The diſtinctive characteriſtic of the Perſian is its facility of creating compound epithets, and hereby of exciting ideas, either altogether original, or more delicate, and, at the ſame time, more powerful, than can be aroufed by the disjunctive uſe of the radicals of which thoſe compound epithets conſiſt. But the Greek tongue has this happy peculiarity nearly in an equal degree with the Perſian itſelf; and, from the unrivalled melliſluence of its enunciation, poſſeſſes by far the advantage of the Latin. And great as is the merit of the accompliſhed Reviſki's Latin verſion of two of the gazels of Hafiz, ſubfixed to the preſent work, we cannot but think that it yields to the fidelity and ſuavity of the exquiſite idyll of ſir W. Jones which accompanies it, and is a Greek verſion of another gazel by the ſame poet. For the reaſon that we prefer the Greek to the Latin, we ſhould recommend the Engliſh or even the German before the Italian. The Perſian itſelf has not a greater aptitude of creating compounds adjuncts than the German, and the Engliſh is not far behind it in the poſſeſſion of this curious felicity. The Italian, undoubtedly, has the advantage in volubility and ſoftneſs; but, like the Latin, it is extremely deficient in this treaſure of ineſtimable value. The harſh and guttural genius of the German may be propoſed, at firſt ſight, to make it an inadequate vehicle for the elegance of Perſian ſounds; but under the dedalian power of Geſner, the gazel of Iran might be tranſlated into German proſe, and of Klopſtok into German metre, without any great detriment to its acknowledged euphony. At the ſame time we contend that the German tongue is naturally leſs muſical than the Engliſh, and on this account we decidedly prefer the latter, as a medium of communicating to an European the beauties of

Perſian poetry, either to the former or to any other with which we are acquainted. It is not quite ſo voluptuous as the Italian, and conſequently not altogether ſo well calculated to convey the tender tones that treat of love; but it is far more terſe and manly, and infinitely better qualified, independently of its power of creating compound epithets, for exhibiting the moral maxims with which all eaſtern poetry abounds. Upon the whole, there is no language that can rival it for this purpoſe but the Greek: the Greek, however, is a dead tongue, and it is not to be ſuppoſed that the moſt accompliſhed ſcholar can employ it with the ſame dexterity and ſucceſs that he can his own.

It is an old and a juſt obſervation, that mankind are always moſt intereſted in the productions of an author whoſe hiſtory is rendered familiar to them; and we were ſurpriſed at the preſent introduction of the Perſian lyriſt to an Engliſh audience without a ſingle memoir or anecdote of his life. It is a defect not eaſily to be accounted for, and which we ſhall endeavour to ſupply by the following brief biography.

Mohammed Shemſeddin, on account of the retentive faculties of his mind, furnamed (حافظ) Hafidh, or, as it is commonly written by Europeans, Hafiz, 'a man of great memory,' was born at Shiraz, the capital of Farſiſtan, the ancient Perſis, under the dynaſty of the Modhafferians, and flouriſhed in the period when Timur, or Tamerlane the Great, defeated the ſultan Shah Manſor. He was much careſſed by Tamerlane, as alſo by the ſultan Ahmed Ilekhani, both of whom, but particularly the latter, tempted him with the moſt ſplendid offers to reſide at their reſpective courts. But Shemſeddin was not ambitious of riches or honours: his ſoul was formed for retirement and eaſe, and he preferred a life of ſecluſion, in the midſt of a few ſelect friends, to the pomp and pageantry of a palace. In the delightful and umbrageous Valley of Moſellay, the Tempé of Perſia, about two miles diſtant from the city of Shiraz, and cooled by the lucid waters of the Rockuabad, he fixed his peaceful abode; and it is here his tomb was erected upon his death with as enthuſiaſtic a regard for his memory as that of Rouſſeau in the garden of Ermenonville. The inhabitants of Shiraz ſtill aſſemble in the ſummer ſeaſon in this romantic retreat, and chaunt over his remains a variety of the verſes of their favourite bard. He died in the year of the Hegira 797, corresponding with the year 1394 of the Chriſtian æra, at the very time when the ſultan Bahar was triumphantly entering into his native city. His poems, which were never perfectly arranged during his life time, were collected after his death into one volume by Seid Caſſem Anovar, and have become the ſubject of univerſal admiration among the nations of the Eaſt. To a rich variety and brilliancy of thought, which

is all the poet's own, they often unite the sublimity of the Shâh-namâh of Ferdosi, and the benevolence and morality of the good and gentle Sadi.

The popularity of Hafiz, however, seems to have depended upon the exquisite beauty of his gazels alone; for, notwithstanding his retirement, he by no means kept himself unspotted from the world, The pleasures of 'the ruby-coloured wine' (مي لعل فام را) were too powerful for his resistance; and his voluptuous wanderings among the fair sex did not constitute, if we may credit his own writings, the most criminal of his amours. To rescue him, however, from so foul a charge as this last, his commentators have pretended that his gazels are full of religious mysteries, and that almost every expression has a two-fold meaning, the external and cupidinous being only a veil for the esoteric and concealed, which is all purity and devotion. Mr. Hindley has paid a due tribute of respect to two of these generous annotators, whose names are Feridun and Sudi, and who have defended the salacious bard with all the elegance and force of the Turkish language, in which their commentaries are written. And D'Herbelot himself has been half persuaded to credit their fantastic explanations, from the poet's having preferred a life of seclusion to the pomp of courts and the tumult of public society. Our English translators, however, notwithstanding the interpretation which has been ingeniously contended for by the Turkish and Asiatic expositors in favour of this 'eloquence of mystery,' *(lissan ghaib)* as it has been characterised by a celebrated Persian biographer, feel themselves under the perpetual necessity of curtailing its luxuriance, and often of giving a very different idea to that conveyed by the text; and under their plastic power of transformation, the *peri-saki* and *mugh-peché* (مغ بچه) 'the angel-faced cup-bearer' and 'infidel boy' are converted into damsels and nymphs of paradise.

In reality, however, the wildly figurative languages of the East, and the bold excursions which all Asiatic poets allow themselves, lay an easy foundation for the belief of an exoteric or mysterious meaning among readers of a warm and luxuriant imagination: and, on this account, the same kind of double interpretation has been often attributed to the Song of Solomon by rabinical as well as by Christian expositors; who, with undue fastidiousness, have been discontented with its obvious and exoteric intention: as if the most exquisite picture that can be conceived of conjugal affection and domestic felicity, alluring us to the first duties of life by example instead of by precept, were not worthy, without some mystical and recondite interpretation, of a place in the sacred scriptures.

With reſpect to Hafiz it is obvious, however, that religion occupied no great portion of his life, and, of courſe, that his gazels have little pretenſions to pietiſm, both from his own confeſſion and the conduct of the populace upon his deceaſe. It is thus he expreſſes himſelf in a gazel of high merit, but which is not inſerted in the collection before us:

همم کارم زخود کامي ببر نامي کشيبر آخر

'All my voluntary actions have tended finally *to procure me* a bad name.'

And, on his death, ſo great was the oppoſition made to his enjoying the rites of interment, by many of the chief men of Shiraz, on account of the indecency of his poems, that a violent conteſt enſued between his friends and his oppoſers. It was at length, as ſir W. Jones informs us, (Poeſeos Aſiaticæ Comment.) agreed, by way of appeal to heaven, to open the poet's works, and to be decided by the firſt ſtanza that ſhould occur; which, luckily for Hafiz, happened to be the following:

قرم وريغ مد ار از جنازه حافظ
اکر چر غرق کناهست ميرود بهشت

'Oh turn not your ſteps from the obſequies of Hafiz,
For, though immerſed in ſin, he will enter into heaven.'

The prieſts no longer heſitated, and the poet, as we have before obſerved, was interred in the Valley of Moſellay, whoſe delightful bowers he had ſo often celebrated in his poetry. His epitaph, which is not very commonly known, we ſhall extract from Mr. Hindley's 'introductory obſervations,' premiſing that it is elegantly and faithfully tranſlated.

'In the year ſeven hundred ninety and one,
A world of excellence and genius departed to the reſidence of mercy.
The incomparable, ſecond Sadi, Mohammed Hafiz,
Quitted this periſhable region, and went to the garden of paradiſe.
Khojeh Hafiz was the lamp of the learned;
A luminary was he of a brilliant luſtre:
As Moſella was his choſen reſidence,
Search in Moſella for the time of his deceaſe.' P. 21.

'We may here remark (what, indeed, has been frequently done by others), that there is no work in Perſian literature more deſerving the attention of the learned than this work of Hafiz. Independent of its literary beauties (which clearly place it, if not firſt, at leaſt in the firſt rank amongſt the moſt ſplendid compoſitions in that elegant language), it has the merit of illuſtrating, in a conſider-

able degree, the manners, not only of a magnificent and intelligent people, at a period highly refined and poliſhed, but of other great kingdoms and principalities of Aſia. Princes, ſtateſmen, warriors, poets, learned and venerable characters, of various courts and countries, are frequently alluded to throughout the poems; and, next to Sadi and Firdauſi, we may rank our author as one of the moſt correct in ſtyle, and as one in whom we may reaſonably expect to find ſome of the leaſt corrupt remains of the pure and ancient Perſian. The few gazels hitherto printed and explained, have ſpoken ſufficiently for themſelves, with the learned world, to raiſe an anxious wiſh for the publication of the whole ſeries: and from the ſpecimens already given of the commentaries, we are authoriſed to conclude, that the untranſlated part muſt contain much new and curious matter, intereſting, no doubt, to the Oriental hiſtorian, philologiſt, and philoſopher, ſince the beſt copies of the Diwan are known to contain at leaſt five hundred ſixty-nine gazels, fourteen only of which have been regularly publiſhed, with theſe elucidations.

'Hafiz himſelf, his commentators, and other writers, are amply deſcriptive of the effect his poetry had in thoſe times. So extravagant indeed was the general enthuſiaſm of thoſe days, that national veneration ſeems to have carried its fondneſs for him into a wild and frantic ſuperſtition, as may be inferred from many wonderful narratives of ſerious appeals made to the ſuppoſed oracular and ominous influence of theſe compoſitions, both at and after his death, by a mode of ſooth-ſaying, or divination ſimilar to that of the Sortes of the Latians, and familiar to the Aſiatics. An old anonymous Perſian poet, preſerved by Sudi, declares, that the delicate ſuavity of theſe gazels is completely unparalleled in the productions of any poet whatever: and in truth Hafiz himſelf is but too often found, like Horace, trumpeting forth his own praiſe, and pluming himſelf on the univerſality of his fame, from the extenſive celebrity of his works over the then known world.

'We have abundant evidence of the operation of his poetry on ſucceeding ages, from a variety of ſources, but particularly from the reſearches of grammarians, as will very fully appear on conſulting Sudi's introduction to his paraphraſe on the Diwan, where, with all the panegyrical and enthuſiaſtic phraſeology of an admiring mu[illegible]man, he aſſerts, that the poeſy of Hafiz derived its innate grace from having been bathed in the waters of life, and that it equalled the virgins of paradiſe in beauty; and from the narratives alſo of travellers, among whom it may ſuffice to mention the names of ſir Thomas Herbert, Kœmpfer, Chardin, and captain Francklin. Again, we are aſſured, on the authority of gentlemen belonging to the Hon. Eaſt India company's ſervice in Hinduſtan, that, even at that diſtance from Shiraz, the gay and lively airs of their mirth-inſpiring Perſian are more frequently introduced in their muſical feſtivities, than the compoſitions of any other poet, however celebrated, whe-

ther native or foreigner, Hindu or Muselman, either of Bengal or Dekkhan.' P. 17.

Among the gentlemen whose names are here deservedly mentioned, or are referred to in the subjoined notes, we are astonished we have not met with that of Mr. Richardson, who is well known to have been a considerable proficient in Oriental literature, and to have enriched the European world with many Oriental publications: one of them, indeed, upon the immediate subject of the present work, being 'A Specimen of Persian Poetry, or Odes of Hafiz, with an English Translation and Paraphrase.' This specimen did not, we believe, include more than three distinct gazels, neither of which are to be found in Mr. Hindley's selection; but both the metrical paraphrase and the prose version are possessed of great merit, and may at least challenge a competition with the labours of the author before us. To these were also added a copy of the translated odes in the original Persian, and a variety of useful notes, historical and grammatical. Mr. Richardson was a particular friend of the late sir W. Jones, prior to his leaving his native country; and when the former conceived the design of publishing a new edition of the learned Meninski's Thesaurus, with an English translation, the latter generously engaged to superintend and assist in the publication. We are sorry to add, that, from want of due encouragement, this very valuable work was obliged to be relinquished, after the translator had bestowed an infinity of labour upon it, and incurred a considerable portion of expense.

We have dwelt the longer upon this subject because we were hurt at the silence with which Mr. Richardson's name is past over in the work before us, and because it seems almost impossible that such a silence could be the effect of mere accident. Mr. Hindley states the number of gazels composed by Hafiz to amount to five hundred and sixty-nine; and most of the copies of the Diwan give us no more. There is a difference of two or three, however, in several of them; but we fully believe with our author, that Meninski and Kollar must have made a egregious mistake in calculating them at not less than six hundred and seventeen, and we think he has satisfactorily accounted for the error in the commencement of his Appendix, where he compares the manuscript of Meninski with that of the Cheltenham library. It is easy to account for some variety, however, in the different copies, from the recollection that there were several other poets of Persia besides Mohammed Shemseddin who were honoured with the surname of Hafiz, or 'men of extensive memory,' although this adjunct has been almost exclusively appropriated to himself by the world at large; and it is not improbable that one or two of the

ſupernumerary gazels may have been erroneouſly copied from the diwans of theſe minor poets. Independently of which ſome degree of confuſion muſt neceſſarily exiſt in determining the originality of many individual lines as well as complete beits, ſince, like Virgil and Terence, Mohammed Haſiz never heſitated to copy from other bards a verſe that he thought was poſſeſſed of ſuper-eminent merit, and to amalgamate it with his own productions. Occaſionally, indeed, he went beyond his native tongue; and the very firſt gazel under the letter ſliph begins and ends with a line borrowed from the Arabic of the kalif Yezid: and when upbraided for this pillage from a Mohammedan bard, he replied to his expoſtulator 'Doſt thou not know this maxim, that it is lawful for the faithful to rob the unbeliever?' This gazel is not in Mr. Hindley's ſelection: it is, however, one of the moſt beautiful of the whole Diwan, and the Arabic line with which the laſt beit concludes is peculiarly animated and tender.

متّي ما تلق من تهوي دع الدّنيا و اهملها

'When thou ſhalt poſſeſs the maid thou loveſt, bid adieu to the world, and abandon it.'

(To be continued.)

Geological Eſſays. By Richard Kirwan, Eſq. &c. 8*vo.* 9*s. Boards.* Bremner.

COSMOGONY has been the object of ridicule, not becauſe it is in itſelf a trifling or an unſatisfactory ſtudy, but becauſe it has too often been a ſtructure of the imagination only. A fertile genius might contrive a thouſand methods by which this planet may be ſuppoſed to have been conſtructed, as Des Cartes is ſaid to have found it more difficult to prefer one of his many ſyſtems of the world than to invent them. Even within the period of ſtrict philoſophical inveſtigation, the reveries of Buffon, to which we may add thoſe of Dr. Hutton, have had ſcarcely any ſupport from obſervation; while Sauſſure, De Luc, Dolomieu, and naturaliſts of the firſt credit, have ſupplied numerous facts on which a ſyſtem may ſecurely repoſe. In reality, if founded on facts only, coſmogony is a branch of ſcience highly reſpectable: it raiſes the mind from earth to heaven, from the creation to the Creator; and though undoubtedly, in the ſeries of profound inveſtigation, errors may ariſe, they are not more numerous than in other ſcientific purſuits, and more eaſily corrected from obſervation. It is not one of the leaſt of its advantages, that, in the hands of true

philoſophers, it aſſiſts the cauſe of revelation; and this we have always ſtudiouſly pointed out, though we have given offence by not believing more than revelation ever taught. Mr. Kirwan's ſyſtem, in a more popular form, occurred to our notice in the ſixth volume of the Iriſh Tranſactions *, and we there paid it the tribute of applauſe which it ſo truly deſerved. The ſame ſyſtem is contained in the three firſt eſſays of the preſent volume, nearly, we believe, in the ſame words. We ſhall not, therefore, repeat his former facts and arguments, but offer ſomewhat more at large our obſervations on granite and the effect of compound menſtrua, which the author has not, in our judgement, followed with ſufficient accuracy.

We were always of opinion, that, if a chaotic fluid were ſuppoſed, the ſeparation of theſe confuſedly mixed parts muſt, from their nature, be in the order pointed out by the Moſaic account; and, converſely, the preſent ſtate of the globe demonſtrates very clearly that ſuch a fluid muſt have exiſted. One ſtriking argument for this poſition is, the peculiar ſtructure of granite, undoubtedly the moſt copious production of the earlieſt æras of this globe's arrangement. No mineralogiſt has hitherto explained its formation ſatisfactorily, and we think even Mr. Kirwan fails in the preſent attempt. He conſiders the cryſtalliſation of its component parts to have been ſucceſſive, and, as we before obſerved, eludes the great difficulty felt by his predeceſſors, who knew not where to ſeek for the quantity of water neceſſary to diſſolve the quartz, by ſuppoſing that a leſs proportion would keep it diſſolved than is neceſſary at firſt to diſſolve it. The minute mixture, however, of the feltſpar and mica deſtroys every idea of ſucceſſive cryſtalliſations, and every appearance of granite ſhows its formation to have been rapid and almoſt inſtantaneous. The cryſtals are regularly intermixed, with little or no water of cryſtalliſation, and the whole is a maſs of conſiderable ſpecific gravity. The immediate conſequence is, firſt, that the component parts of granite muſt have been held in ſolution by a menſtruum which was ſuddenly deſtroyed or greatly diminiſhed; or, ſecondly, by a compound menſtruum, of which the union and the powers were at once diſſolved and loſt. We can conceive of no cauſe of the former nature; but we have every reaſon to ſuppoſe that the chaotic fluid may have contained a menſtruum which will meet the latter ſuppoſition. We know, for inſtance, that carbonic acid air will facilitate the action of water on quartz: we know too that lime will deſtroy the union between quartz and the alkali in liquor ſilicum. The rapid ſeparation of the former, or the addition of the latter, is alone neceſſary. Nor was this the operation of a moment: the pro-

* See our XXVIIIth Vol. New Art. p. 412.

duction of granite is successive, and Saussure has pointed out granite which must be of modern formation. We see it to be successive in the veined granite; and nodules of granite are often inclosed in immense blocks. Was Mr. Kirwan's opinion correct in these last, the quartz, as the less soluble material, and consequently most readily crystallised, should surround the nucleus, and the mixture of feltspar and mica appear in succession. But this is not the case: the whole is a confused mass. We thus give the outline of our opinion, which may be supported by numerous arguments and observations, but it will be obvious that this is not the proper place for such a discussion; nor should we have at all engaged in the detail of this subject but to offer some foundation for our differing from an authority so truly respectable as that of Mr. Kirwan. We shall add the conclusion of the first essay.

'Here then we have seven or eight geological facts, related by Moses on the one part, and on the other, deduced solely from the most exact and best verified geological observations, and yet agreeing perfectly with each other, not only in substance, but in the order of their succession. On whichever of these we bestow our confidence, its agreement with the other demonstrates the truth of that other. But, if we bestow our confidence on neither, then their agreement must be accounted for. If we attempt this, we shall find the improbability that both accounts are false, infinite; consequently one must be true, and, then, so must also the other.

'That two accounts derived from sources totally distinct from and independent on each other should agree not only in the substance but in the order of succession of two events only, is already highly improbable, if these facts be not true, both substantially and as to the order of their succession. Let this improbability, as to the substance of the facts, be represented only by $\frac{1}{10}$, then the improbability of their agreement as to seven events is $\frac{1}{10^7}$, that is, as one to ten millions, and would be much higher if the order also had entered into the computation.' P. 52.

In the second essay, on the deluge, our author notices the most important systems, particularly that of M. De Luc, who thinks that, in this memorable catastrophe, the former continents became the bottom of the sea, while the ground that the antediluvian ocean covered produced the continents of this period. Mr. Kirwan thinks the deluge was universal, and, as we have said, from the Southern Ocean bursting over the northern continents; and that ravenous and noxious animals were created subsequent to the flood. At that time he believes the animal tribes to have been few, and of a milder nature. On this subject we suspect his system to be erroneous; and shall shortly have an opportunity of explaining ourselves more at large.

The third essay, on the subsequent catastrophes, does not materially differ from our author's communications in the Irish Transactions. We greatly regretted our not being able to follow Mr. Kirwan's observations more minutely at that time. It would be still more improper now.

The fourth essay is on lapidification. Substances acquire a stony hardiness from crystallisation, a more or less perfect or confused concretion, cementation, or the substitution of unorganic to organic matter. These different causes are examined in their order. Crystallisation is probably the mode in which the most stony and impenetrable rigidity is obtained, and probably in this way stucco attains its peculiar hardness, in which it emulates the firmest marbles. Perhaps the very minute union of the ingredients which form the different precious stones arises from their crystallising slowly from a state of perfect solution. Mr. Kirwan has, we think, proved, that even in water silex may be dissolved; and it is not improbable that the division of the particles of a body, with difficulty soluble, is more minute than that of the particles of a more soluble body. The other methods of lapidification offer nothing remarkable. Those who have visited the shores of the sea will have beheld numerous instances of cementation, or rather agglutination. The same method occurs also, without the assistance of sea water, sometimes by calces of iron, sometimes by river water, which perhaps may deposit flinty concretions. The agent is, however, not understood in every instance.

The fifth essay, on the decomposition and disintegration of stony substances, is very copious and valuable. The following circumstance, in the stone at Malta, requires a little attention.

'Carbon has lately been found in several species of stone; as it powerfully attracts oxygen, to it we may, perhaps, attribute the disintegration of many of them, as marls, marlites, some, argillites, shales, &c.

'Mephitic air (the azote of the French) by its property of forming nitrous acid, when, during its nascent state, it is gradually brought into contact with the oxygen of the atmosphere, in a moderately dry state, may also promote decomposition; calcareous stones are known to contain it in pretty considerable proportion, and those that contain animal remains, probably, most; from this consideration we may derive some explanation of a very remarkable phenomenon related by Mr. Dolomieu. 36 Roz. 116. "All the houses of Malta are built of a fine grained limestone, of a loose and soft texture, but which hardens by expofure to the air. There is a circumstance which hastens its destruction, and reduces it to powder, namely, when it is wetted by sea-water; after this it never dries, but

is covered by a ſaline effervescence, and a cruſt is formed ſome tenths of an inch thick, mixed with common ſalt, nitre, and nitrated lime; under this cruſt the ſtone moulders into duſt, the cruſt falls off, and other cruſts are ſucceſſively formed, until the whole ſtone is deſtroyed. A ſingle drop of ſea water is ſufficient to produce a germ of deſtruction; it forms a ſpot which gradually increaſes and ſpreads like a caries through the whole maſs of the ſtone; nor does it ſtop there, but, after ſome time, affects all the neighbouring ſtones in the wall. The ſtones moſt ſubject to this malady are thoſe that contain moſt magneſia; thoſe which are fine grained, and of a cloſe texture, reſiſt moſt." Short as this account is, it appears from it, that the limeſtone of Malta contains both calcareous earth and magneſia, but moſt probably in a mild ſtate; and the ſtone being of the looſer kind, is of the ſpecies which is known to contain moſt mephitic air. Mr. Dolomieu ſhews, at the end of his tract on the Lipari iſlands, that the atmoſphere of Malta, in ſome ſeaſons, when a ſouth wind blows, is remarkably fouled with mephitic air, and at other times, when a north wind blows, remarkably pure; and hence, of all others, moſt fit for the generation of nitrous acid.—Again, ſea water, beſides common ſalt, contains a notable proportion of muriated magneſia, and a ſmall proportion of ſelenite. From theſe data we may infer, that, when this ſtone is wetted by ſea water, the ſelenite is decompoſed by the mild magneſia contained in the ſtone, and intimately mixed with the calcareous earth; of this decompoſition, two reſults deſerve attention, 1. The production of vitriolic Epſom; 2. The extrication of mephitic air, the muriated magneſia of the ſea water ſerving, during this extrication, the purpoſe of attracting and detaining a ſufficiency of moiſture. This air, thus ſlowly generated, and meeting the dry oxygen of the atmoſphere, forms nitrous acid, highly mephitiſed, but it ſoon acquires a due proportion of oxygen by deoxygenating the vitriolic contained in the Epſom ſalt, which by ſucceſſive depredations of this ſort is gradually deſtroyed. Part alſo muſt unite to the mild calx, which in its turn is decompoſed by the remaining mild magneſia; more mephitic air is ſet looſe, and more nitrous acid is produced, until the ſtone is deſtroyed; how the alkaline part of the nitre, which is one of the products reſulting from the decompoſition of this ſtone, is formed, is as yet myſterious; Is it not from the tartarin lately diſcovered in clays and many ſtones? I am as yet inclined to think that it is derived from the putrefaction of vegetable and animal ſubſtances; and though nitrous acid formed of oxygen and air, from putrefying ſubſtances, be found united, not only to the abſorbent earths to which it is expoſed, but alſo to a fixed alkali; yet I ſhould rather ſuppoſe that the alkali is conveyed into thoſe earths by the putrid air, than newly formed; and the reaſon is, that tartarin, notwithſtanding its fixity, is alſo found in ſoot, and in the ſame manner may be elevated in putrid exhalations. As to the common ſalt, ſaid alſo by Dolomieu to be found in the bliſters of this mouldering

stone, I am as yet in doubt, for common salt was also said to accompany the native nitre found in the pulo of Appulia, yet Klaproth in analysing this nitrated earth could find none; see Zimmerman's account of this native nitre. 36 Roz. 111, 113, and 1 Klap. 319.' P. 147.

Some late discoveries of Guyton will come in aid of this very ingenious explanation; and, if confirmed, will greatly illustrate every part of Mr. Kirwan's doctrines. He has found, it is said, that potash is composed of limestone, hydrogen, and carbon; soda of magnesia and the same principles. If this be true, the source of the alkali in this case and the nitre beds is at once clear; and as soda, either as simple or in its compound state, is a primæval substance, a solution of flint and a ready precipitation in the form of granite, as just alluded to, is easily understood. The various agents which disintegrate stony substances are water, oxygen, and fixed air. Granites are only decomposed by water washing away the feltspar, and leaving the quartz in a carious state with few points of union. It is then called in the manufactories rotten stone.

Mr. Kirwan next treats of mountains, but considers them, we think, too exclusively, as owing to precipitation. They are so very frequently, and, as we shall find, were at an earlier period higher than at present, while the valleys were deeper. Yet many of them are raised; and he will recollect more than one observation in Saussure, where the secondary mountain has been raised with the primary on which it rested, after the formation of the former in horizontal strata. We admit, however, that volcanos have been too frequently considered as the cause by which mountains have been elevated. The primitive mountains are accurately described, and it is now well established that there are primæval calcareous mountains. Yet the calcareous earth, *in granite*, appears an accidental addition; and though this earth is primæval, with respect to animals and vegetables, it is probably of posterior formation to granite, which seems to be '*contemporaneous with the existence of fixed air.*' Mr. Kirwan next examines particularly the different stones of which mountains consist; but these details are too scientifically mineralogical for our present purpose. The eleventh section on trap must, however, be distinguished. It is the last refuge of the volcanic systems, and is clearly shown not to be volcanic. Mr. Kirwan next treats of the secondary and alluvial mountains. In these, trap again occurs; for it is sometimes secondary, though never the product of fire. To show the structure of the secondary mountains, containing more than one kind of stone, an enumeration of the strata of such mountains in different places is added.

The third chapter of this essay is on volcanic mountains; but

on this subject Mr. Kirwan's opinions are well known. He has proved that we have little reason to ascribe mountains to volcanos, since even Ætna and Vesuvius do not owe their whole elevation to subterraneous fires, but were mountains before they burst into flame. The marks to distinguish old volcanos from mountains of a different kind are accurately detailed.

'In all cases where doubts may be entertained, whether a hill, or mountain, is volcanic, or Neptunian, our judgment may, in my opinion, be governed by the following maxims:

'1°. Where trap, or basaltic columns, appear on, or form the body of the hill or mountain, of their usual black, bluish, or greyish black colour, there the hill or mountain may be deemed Neptunian, at least so far as concerns these; such as are found on actual igni-vomous mountains must have been thrown out with other Neptunian stones, but in that case they are never erect, and commonly bear some marks of heat.

'2°. Where masses of shistose porphyry occur, of a greyish black, ash grey, blackish blue, or greenish colour, and the felspar appear uninjured by heat, they, and the parts they repose on, are Neptunian.

'3°. Disintegrated, or decayed, porphyries, or traps, wacken, and amygdaloids, may be distinguished from indurated volcanic sand and ashes, piperino, pouzzolana, porous lava, respectively, by local circumstances, and the changes which low degrees of heat produce in them, compared with the changes which the same variations of heat occasion in the real volcanic products that resemble them. Wacken containing mica can never be ambiguous. Beds of real volcanic ashes, if ancient, are always interrupted or interceded by beds of earth, which some, without any proof, would have to be vegetable earth; and if, by this appellation, they mean no more than earth fit for vegetation, the appellation is just; but if they mean that such earth was in all instances such as had produced vegetables, they are certainly mistaken, as Dolomieu has already noticed; this earth having been merely washed down by rain from the cinders and fragments of lava, with which it was originally mixed; wacken presents no such appearance.' P. 274.

Yet let us add some limitations. If a mountain be in shape conical; if it rise insulated in a comparative plain, or at least be not connected with any neighbouring chain; if the substance of that mountain differ from the surrounding strata, whatever may be its composition, if not evidently primæval, it must have been volcanic. Even our author's characteristics, to which he afterwards adds decomposed pyrites, may have been subsequent and secondary formations. Pseudo-volcanic hills are those which have experienced slighter or accidental fires from the neighbourhood of coal.

The sixth essay is on the internal arrangement of mountains. Our author's great object is to show that the strata are commonly and naturally horizontal. He has adduced, however, somewhat too anxiously, the facts for this purpose: they appear to be selected, though the probable causes of their change, from the horizontal to the vertical situation, are well explained. In the fact on this subject, quoted above from Saussure, we meant not to insinuate that the alteration was volcanic. It may have been from accidental expansions from below, independently of actual fire, or from the sinking on one side in consequence of alluvial causes. From a strict and continued attention to beds of granite, we have not seen verticle strata but where the latter cause was at least probable if not evident.

The seventh essay is on coal-mines, and, as usual, Mr. Kirwan adduces a vast extent of information from travellers of every kind. His great object is to show that petrol and carbon were primordial substances, entered into the composition of primitive mountains, and, on their decomposition, were washed into the veins of secondary rocks, where they hardened into coal. We have more than once offered our opinion that coal was produced from decayed vegetables, and we do not yet see sufficient reason to resign that opinion; yet, on the whole, we can add that Mr. Kirwan's system is well supported; nor will it be easy to invalidate it entirely: the foliated structure, the polished surface, and the small earthy residuum of coal, will strongly support it. Our author's mineralogical arguments are peculiarly striking.

'The practical inferences from this theory are,

'1°. That coal is never to be expected in primeval mountains, as granite, gneiss, &c. but that on the sides of these, particularly if very high, or in the hanging level that slopes from them to some river or valley, it may be sought.

'2°. That there is still a greater probability of finding it in the neighbourhood of mountains of argillaceous porphyry, as those are still more subject to disintegration.

'3°. That it may be sought with probability of success in sandstone mountains, if sandstone and clay alternate, or sandstone, clay, and argillaceous iron ore.

'4°. That in any elevated land in which sandstone and shale, with vegetable impressions, or indurated clay and shale, or bituminous shale, form distinct strata, or clay, iron ore, and shale, with or without strata of sand, coal may well be expected.

'5°. That if sandstone be found under limestone, or if they alternate with each other, and, particularly, if indurated clay and shale form any of the strata, they afford a probable indication of coal; otherwise coal is very rarely found in, or under, limestone.

'6°. That coal is very seldom found with argillite, and such as has been is of the uninflammable kind.

'17°. That where trap, or whin and clay, alternate, and more eſpecially trap and ſandſtone, coal may be expected: it is often, but not regularly, found under baſalt:—Wood coal is ſometimes found under both.

'Laſtly, that coal frequently burſts out on the ſurface, or on the ſides of hills, in a withered ſtate, which diffuſes itſelf to a diſtance from its origin, and requires an experienced miner to trace it truly to the ſeam to which it belongs.' P. 347.

The ſeventh eſſay is on common ſalt and its mines. The vaſt mine of common ſalt is the ſea, which preſents a ſource of much curious ſpeculation. Of the different proportions of ſalt in the ocean, from ſea-water taken up in various latitudes, Mr. Kirwan gives a very particular account, though the ſaltneſs of the ſea he does not derive from the mountains of rock ſalt, but the latter from the ſubſidence of the former. This poſition is well ſupported, and, as we think, verified. Whence then is the ſalt derived? It cannot have eſcaped even a ſuperficial obſerver that ſoda muſt be a primæval ſubſtance. If it ſhould be proved a compound, we know that magneſia, hydrogen, and carbon, are ſuch; and that carbon is at leaſt contemporaneous, perhaps very ſtrictly ſo, with the production of granite, long previous to the ſea being the habitation of fiſhes. The ſea then was perhaps, at firſt, an alkaline fluid, but the cauſe of its being ſaturated with marine acid is not known. It is ſaid, in a foreign journal, that the radical of the muriatic acid is diſcovered in this country; but we are acquainted only with the unſucceſsful attempts recorded in the Philoſophical Tranſactions to aſcertain it. Should that gentleman, or any ſubſequent chemiſt, have ſucceeded, we can only regret that no journal in England is honoured with his philoſophical communications; and that, in this as in other inſtances, we catch the firſt glimpſe of the ſucceſsful labours of Engliſh philoſophers from foreign publications. But to return, Mr. Kirwan has ſhown, from chemical affinities, what we ſhould *à priori* have ſuſpected, that the marine was the acid firſt formed, and indeed we ſee in ſmall quantities the formation ſtill go on in the air, as condenſed froſt always contains a portion of it, even at a diſtance from the ſea. The various mines of rock-ſalt, and their extent, are particularly deſcribed, chiefly with a view to eſtabliſh our author's opinion of their origin. Salt lakes are noticed with equal care; and as theſe have not hitherto been ſufficiently examined, we may remark that they differ from the water of the ocean, by containing generally leſs common ſalt and a larger proportion of Glauber's.

The ninth eſſay is on metallic mines, noticing the metals found native, ſulphurated, in calciform ores, metallic veins, and ores as occurring in primæval or ſecondary mountains. Our author's great object is to prove that metals are primæval

substances, found native from the destruction of mountains, and, in other forms, from meeting the different mineralisers. It may perhaps contribute to support his opinion, if we add, that manganese, which contains so large a proportion of oxygen, is generally discovered near the surface, in broad and shallow patches, not without suspicion that the soil over it is of recent formation from the detritus of neighbouring hills.

The tenth essay is on Dr. Hutton's system, which our author has enshrined in his work. We very early gave our opinion of it, an opinion which the maturest consideration has confirmed, nor have the modifications it has received in two successive impressions changed our sentiments. Yet this little controversy, as managed in the essay before us, is neither unentertaining nor uninstructive.

On the whole, we ought not to conclude without the warmest commendations of this work, which we have in general cheerfully praised, and from which we have occasionally dissented, we trust with caution and respect; for few who can appreciate the extent of our author's knowledge, particularly developed in the essays before us, will differ from him but with diffidence, and, while differing, acknowledge his merits.

Letters from a Father to his Son, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1798 and 1799. By J. Aikin, M. D. Vol. II. 8vo. 5s. Boards. Johnson. 1800.

WHEN the reviewer turns from the perusal of multitudinous pages of affectation and dullness to the examination of volumes like the present, he experiences sensations similar to those of the traveller, who, in the course of his journey through the Desert of Syria, arrives unexpectedly at some insulated spot of verdure, whose charms are heightened by the contrast of surrounding sterility.

The name of Aikin stands high in the records of genuine taste; and in his literary labours he has exemplified the truth of the poet's observation,

'Omne tulit punctum qui miscuit utile dulci.'

From the favourable reception which the public gave to the first * volume of his 'Letters from a Father to his Son,' it may be presumed that the annunciation of a second volume would raise considerable expectations. We will venture to predict that these expectations will not be disappointed. The letters now under our consideration exhibit the same maturity

* See our Xth Vol. New Arr. p. 273.

of thought, and correct practical judgement of men and things, which rendered their precursors so truly interesting and instructive. They are eighteen in number, and treat of the following subjects.

On party.—On the estimate of morals.—On a criterion of perfection in writing.—On authority in matter of opinion.—On Milton's garden of Eden.—On the character of Ajax.—On evidence in matter of fact.—On the character of Cicero.—On the value of life.—On the respect due to superiors.—On the taste for farming.—History and biography estimated.—On openness and sincerity.—On the advantages of a taste for poetry.—On the best mode of encountering the evils of life.—On the comparative value of different studies.—On the experience of life.

The introductory letter commences in a strain of benevolent serenity, which irresistibly winds its way into the feelings of every affectionate mind.

'My dear Arthur,

'I resume the pen to you under circumstances that may make my correspondence more interesting than formerly, though, perhaps, less instructive. The illness under which I have long laboured, and which seems to have sapped all the principles of vigour in my frame, may well be supposed to have incapacitated me from efforts which require closeness of thinking, or depth of research. But the delightful retreat into which it has compelled me, has shed such a tranquillity over my mind, and even furnished it with such new subjects of pleasing contemplation, that I feel better tuned, as it were, for epistolary converse, than I could be in the midst of the bustle and cares of the metropolis. I may add, that I think myself able to speculate more freely and impartially concerning the affairs of a world, my connexion with which promises to be of no long duration.

'I reckon myself in no small degree obliged to my indisposition for the occasion it has given me, in a more varied and delicious spot than I ever before inhabited, of once more observing the progress of those rural phenomena, all beautiful in themselves, by which spring insensibly slides into summer, and the youth of the year grows up to its full maturity. Amid the wooded hills and sequestered vallies of this charming country, I have witnessed the earliest notes of the returning nightingale, and its migratory companions, and the successive expansion of leaves, blossoms, and wild flowers, not more grateful to the senses, than interesting to the reflection. I have here again in some degree renewed the botanical ardour, which I recollect to have been a source of delightful sensations when first kindled in my breast, and which I still find to bestow peculiar interest on every ride and walk. In this manner I have been enabled to pass with considerable enjoyment through some months of an in-

disposition which has been characterised rather by languor and debility, than by suffering.' r. 1.

In times like the present, which are designated by the fierceness of political disputes, the advice of an enlightened and diligent observer of human manners on the subject of party connexions must be deemed of high importance. We shall therefore select, as a specimen of the style of this publication, a considerable portion of the second letter, in which this subject appears to be handled with admirable skill, and to evince the decisive spirit of integrity, regulated by the liberality of candour.

'Dear Son,

'In a country where freedom of discussion on public topics is permitted, no man capable of raising his views beyond mere personal interest, can pass through life without some time or other engaging in party. Englishmen have been supposed peculiarly addicted to the contests and disputes which proceed from this source; though I imagine this to have been owing rather to the superior liberty they long enjoyed of following their inclinations in this respect, than to any peculiarity in their tempers and dispositions. The objects which enter into party debates being those on which the dearest interests of mankind depend, it is no wonder that men should differ in their opinions about them, and urge their differences with great warmth and earnestness. Parties have therefore always been a characteristic of free states; and though undoubtedly in some measure an evil, they are, like most evils, inseparable from the good whence they originate. Their influence on the happiness and respectability of individuals is also confessedly very great, whence there can need no apology to a father for conversing freely with a son on this topic.

'There are various lights in which the subject of party may be considered as relative to an individual; and one of the most obvious for parental admonition would be the prudential. But this lies in a very small compass; and were it my purpose to instruct you how you might manage the business of party so as to suffer the least and gain the most in your pecuniary concerns, I should think I had done enough by imprinting upon your memory the two sage aphorisms, "Take no side at all," or, "Take the strongest side."

'But not to give you a lesson which I could not enforce by my own example, and which, I believe, you would be very backward to learn, I shall proceed to consider party in that light in which a sense of the true dignity of character, and a regard to the public good, require that it should be considered. With respect to the latter, indeed, an obscure individual cannot, without a more sanguine constitution than I possess, flatter himself with the power of producing any important effects; but every man may indulge the

ambition of acting an honourable, virtuous, and conſiſtent part in life, as far as he is called upon to act at all.

'I ſhall begin with inculcating on your mind the difference between taking a part, and becoming a party-man. The former denotes only ſuch an occaſional or ſubordinate interference in party affairs, as is conſiſtent not only with due attention to one's private concerns, but with a preſervation of the ordinary intercourſes of ſociety and civility between neighbours and fellow citizens, though of oppoſite opinions. The latter, on the contrary, ſignifies ſuch an attachment to party as influences the whole character, and gives the tone and colour to a man's conduct through life. It is the ruling paſſion; and like all other paſſions ſcorns the controul of good ſenſe and moderation. To point out to you a ſingle perſon under the full dominion of it, would be ſufficiently to warn you of its baneful efficacy in poiſoning the comforts of life, and debaſing the moral character.

'Suppoſing you, therefore, to remain maſter of yourſelf, and only to give party its turn along with other ſocial duties, let us inquire if there are any criteria by which you may always be directed to the right one.

'It has long been a favourite maxim with many, that all parties are fundamentally alike, and that, however they may be diſcriminated by adverſe denominations, their principles of action are eſſentially the ſame. This is a very convenient doctrine for thoſe who are conſcious that their own rule of conduct is one and ſimple, namely, the purſuit of their intereſt. But though party-men may very much reſemble each other, yet I am perſuaded that there is in the cauſes themſelves enough whereon to found an eſſential diſtinction; and notwithſtanding this diſtinction may not coincide with any of thoſe party differences which are denoted by names and badges, as whig and tory, green and orange, and the like, yet I think it is in particular caſes ſtrongly enough marked to ſerve as a guide for the attachment of individuals.

'Wherever power of any kind has been long and firmly eſtabliſhed, it has uniformly tended to accumulation and abuſe. The public ends for which it was originally granted have gradually been put out of ſight; privileges and diſtinctions, at firſt given merely in aid of the general purpoſe, have been claimed as private rights, and have at length become the leading conſiderations for which an inſtitution has been ſupported; and thus the corporation ſpirit has been introduced, to the utter ſubverſion of all true regard for the public welfare, and in contempt of the equity which ſhould regulate all concerns between members of the ſame community.' P. 14.

'Hence, then, I take my ſole diſtinction of party; and I regard it as a matter of fact, that in all caſes where powers and privileges have been granted for public ends, there exiſts, in one ſet of men,

a systematic plan of extending their limits to the utmost—of converting them into sources of private emolument—and, in consequence, of excluding as many as possible from the participation, by arbitrary tests and qualifications;—while in another set there exists an uniform opposition to these usurpations and abuses, founded on the principles of universal equity, and the general interests of the community. The former is the party of corruption; the latter, of reformation—the former, that of wrongs; the latter, of rights—the former, that of liberty; the latter, of slavery.

'I do not mean, however, to assert that the characters of individuals always correspond with that of the parties under which they are arranged. The side of opposition may be taken from motives as selfish as those of the defenders of usurped power—from the mere design of occupying their places. Nor is it to be concealed, that a turbulent and discontented spirit, incapable of quiet submission to any authority whatever, a high degree of pride and self-conceit, or a disposition to wild and extravagant projects, occasionally render men the general opposers of all existing institutions. On the other hand, those who act with a corrupt party are sometimes not aware of the nature and extent of its profligacy, but from thoughtlessness and a compliant disposition are led to join in measures contrary to the general tenor of their principles and conduct. But after these due exceptions and allowances are made, a philosopher will recur to the great and universal laws of cause and effect, and confide in their predominant operation, however varied or modified by circumstances. He will know, that according to the train of ideas which habitually pass through a man's mind, such will finally be the prevailing hue and tincture of that mind;—that arguments founded on fraud, sophistry, disingenuousness, or an arrogant contempt of the rights of mankind, will infallibly contaminate the medium through which they pass; while the habit of fair and free discussion, and constant appeals to the noblest principles of human action, cannot but tend to clear and expand the mental vision. As far as my experience reaches, I can confirm to you these deductions of reason; and I do not hesitate to assure you, that I never knew a man seriously engaged in the support of a narrow and unjust cause, whose mind was not proportionally warped and contracted, and made capable of mean and dishonourable conduct. On the contrary, the worthiest and most exalted characters I ever knew, have been those nurtured in the language and reasonings of a liberal cause.

'Party has been said, by one who had much personal experience of it, to be "the madness of many for the gain of a few." However just this character may in most cases be, I cannot discern that the charge of irrationality necessarily applies to all who take a part in public contests. Men, indeed, who suffer themselves to be hurried away by their passions; or who, from ignorance of mankind, entertain expectations which can never be realised, and put implicit

faith in the declarations of every pretended zealot for their own cause, will always be liable to run into violence and absurdity;—but they who are capable of making a sober estimate of the value of the thing contended for, and of the motives and characters of the agents, need not forfeit either their temper or their good sense by even an active interference in party. Nor am I convinced, that because the leaders may be knaves, the followers must always be dupes and fools. Suspected characters are often, on account of their abilities, suffered to take the lead in conducting an honest cause; and while they perform their parts with spirit and consistency, though it be but acting a part, they may deserve the public support and encouragement. Suppose them to be mercenaries, yet while they fight the battle well, they are fairly entitled to their hire. Nothing is more common, than that such characters employ the prime of their exertions in the service of the party they have spontaneously joined, and reserve only the dregs of life and reputation for the work of prostitution. When Pulteney sunk from the hope and darling of the nation, to the despised and insignificant earl of Bath, whom did he dupe?—himself, and his purchasers.

'But I feel myself deviating into a dissertation on parties, when it was my purpose only to give a direction to your sentiments and conduct with respect to them. Confining myself, therefore, to this object, I shall make the supposition, that, unbiassed as you are by interest, you will not find it difficult to discover which is the preferable side, in most of those cases where you may be called upon to take a part. Certain systems of power are fundamentally bad. They manifestly never had the public good for their object. They are mere compacts of fraud and violence, by which the rights of the many are sacrificed to the emolument of the few. They abhor all discussion, and rely for their continuance solely on the fears or prejudices of mankind. Concerning them, therefore, your judgment is not very likely to be misled. But, as I have already observed, to judge truly and candidly concerning the individuals who support such systems is not so easy a task. So great is the force of early associations on men's minds, and so complicated are all questions of fact and expedience in human affairs, that persons of the purest intentions may be led to act in a manner totally different from that which you would conclude to be the result of fair and impartial examination.

'When, however, you find a man, not deficient in knowledge and inquiry, who, by studied sophistry endeavours to perplex where he must despair of convincing—misleads from the true point of a question, and strives to wrap it in mysterious obscurity—who throws out malignant insinuations against the views and principles of his opponents, and is ever ready to supply the deficiency of argument by appeals to authority—who, moreover, has a manifest interest in the side he has taken, and in all probability would not have concerned himself at all with the controversy, had it not been for such

a motive;—when a man of this character falls in your way (and I fear you cannot walk far through life without such an occurrence) hesitate not to determine, "Hic niger est"—he is bad at heart—a noxious animal, to be shunned or crushed as circumstances may dictate. The most candid man I ever knew, whose character as well as name we both should be proud to inherit, could never speak without a marked indignation of those who attempted to stifle truths of which they were themselves persuaded, and to force down falsehoods which they knew to be such. There have been, and doubtless are, many Roman catholics, who have received their absurd and tyrannous system of faith with such a perfect conviction of its truth and importance, that they are prepared, with the best intentions, to use unwarrantable means for its support and propagation; but Leo the Tenth, who, amidst buffoons and pandars, could say, "What a fine thing this fable of Christ has been to us!" and then employ all the resources of imposture and persecution to maintain the papal power, was an unequivocal knave.

'I do not mean, however, to encourage you to make use of hard words in controversy, nor, except in very clear cases, to give way to harsh opinions. And this leads me to warn you against that spirit of credulity with respect to persons and things which is so distinguished a feature of party. This it is which has filled our histories with so many slanders and absurdities, and which makes even the current topics of the day little more than a tissue of falsehoods and misrepresentations. I know party-men, of unblemished character for veracity in other points, after whom I should be loth to repeat even a probable story. While some are ensnared by mere credulity, others are still further misled by a spirit of exaggeration, which is not quite so innocent as the former, since it cannot be entirely acquitted of consciousness and design. Both, however, proceed from the same rash and sanguine cast of temper, and a preponderancy of the imagination over the judgment. I think it is the Spectator that gives an account of a person who used to make considerable gains by throwing himself in the way of these hasty people in their paroxysms of party zeal, and offering them bets on the subject of their bold assertions. The loss of money, however, is the least evil such a disposition is liable to occasion. The loss of credit, even among those of the same party, and a plentiful stock of false and distorted ideas durably impressed on the mind, are more serious mischiefs. It is, indeed, this propensity to weak belief that has thrown the chief ridicule upon party politicians, and rendered them such favourable subjects for satirical representation. One of the best correctives of this tendency is a strong conviction that men are always men, liable to all the variety of motive suited to their nature—that complete folly and knavery are almost as rare as their opposites—and that wonders of all kinds are great improbabilities.

'I shall close my admonitions by a caution against the littleness of a party spirit. As the essence of all party is division, its natural

effect is to narrow our ideas, and fix our attention on parts rather than on wholes. A title, a badge, a dress, and various other little things, are apt to swell into importance, in our imaginations, and to occupy the place of higher and nobler objects. Some party differences are in their own nature so insignificant, that every thing belonging to them must necessarily be petty and trivial. But even in those grand contests which turn upon points materially connected with the happiness of mankind, vulgar minds are usually more engaged by the names of the leaders, and the banners under which they march, than by the cause. I think, however, that the stronger sense of the present age has in a considerable degree corrected this error, and that the folly and favouritism of party have much abated. It may, in consequence, have become more stern and intractable; but if we are to contend at all, let it be about principles rather than persons, and with the spirit of men, rather than of children. It is true philosophy alone which can elevate the mind above all that is low and debasing; and opposite as the characters of philosophy and party have usually appeared, I despair not of their union in one breast. Farewell!' P. 21.

The excellence of Dr. Aikin's style has been so long acknowledged, that an enlargement on its merits would be a superfluous task. But we cannot neglect availing ourselves of this opportunity of recommending it to the attentive study of those who wish to acquire the purity of genuine English composition. The spirit of the times seems to render such a recommendation peculiarly necessary. The attention even of many literary characters has of late years been so strongly attracted to the politics of the continent, that their style has by insensible degrees been tinged with foreign phraseology, and the inflated efflorescence of French oratory has too frequently been substituted for the chastity of true English diction. The contemplation of a model, such as is presented in these letters, is perhaps the best antidote against this growing evil.

In his concluding letter (which contains very valuable hints on the experience of life) Dr. Aikin says, 'the state of health which has compelled me to quit the scenes of business has at length fixed me in a quiet and agreeable retreat, friendly to that progress in mental improvement which is still my humble aim.'—We shall close our review of this interesting article by expressing our sincere wishes, that in this retirement he may experience all the pleasures resulting from the retrospect of a life devoted to virtue, and exhibiting a perpetual series of elegant pursuits and attainments; and that he may be enabled long to say with the amiable author of the Task,

——————— Præcipe lugubres,
Melpomene! cantus, ——————— *
'Tis pleasant thro' the loop-holes of retreat

* We here allude to the death of this admirable poet.

To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends thro' all her gates
At a safe distance, where the dying sound
Falls a soft murmur on th' uninjured ear.'

Lectures on Diet and Regimen: being a systematic Inquiry into the most rational Means of preserving Health and prolonging Life: together with Physiological and Chemical Explanations, calculated chiefly for the Use of Families, in order to banish the prevailing Abuses and Prejudices in Medicine. The third Edition, revised, corrected, and improved. By A. F. M. Willich, M. D. 8*vo.* 9*s. Boards.* Longman *and* Rees. 1800.

WHEN the public judgement has clearly decided on the merit of a work, by the demand for a third edition, so soon after the first publication, a reviewer has apparently little more to do than echo the general voice. It has happened, however, that applause has occasionally been misapplied, and that popularity has followed where merit has been inconsiderable or equivocal. It *may* happen also that commendations have been indiscriminate, and the real merit of a work not justly appreciated. Our labours, though delayed, may not therefore be wholly useless, and we shall examine the production before us without a bias from the 'popularis aura,' which buzzes around us.

The author's great object, as the title evinces, is to explain the most rational means of preserving health, and prolonging life. With this view, Dr. Willich examines the pretensions of boasted remedies, and the delusive arts of empiricism; and afterwards investigates, with great care, every circumstance which relates to health, every external cause which can affect it by improper management, or preserve it by judicious regulations.

The introduction contains general remarks on the subject, particularly on the danger of quack remedies and cosmetics, as well as the advantages of cleanliness, and particularly of temperate baths. The first chapter is 'on the means of preserving health, and prolonging life.' The first part is peculiarly interesting, and contains some curious facts, little known, relative to quacks, from Paracelsus and the alchemists, to Mesmer and Cagliostro.

In this catalogue he includes Mr. Perkins, but we would yet willingly consider the 'list' as 'sub judice.' The true method of attaining a healthy and long life is properly stated to consist in a bodily, mental, and hereditary disposition to lon-

gevity; in a perfect birth of the child, and proper conduct of the mother in suckling, &c; a gradual culture of the faculties of the body and mind; a habit of resisting the influence of external impressions; a steady and equal progress of life; a sound state of digestion; and equanimity of mind, without violent exertions. To this we may perhaps add varied avocations, and exercises of mind and body, as well as permitting nature to correct little irregularities and deviations, by her own powers. To the former, Dr. Franklin and lord Kaims owed much of their vigour of mind and body at a very advanced age: by the latter, nature is more constantly enabled to relieve herself in any emergency: the arm, not employed, soon becomes paralytic; the stomach often artificially emptied, is very quickly overcharged. The following remarks deserve much attention: one of the positions we shall perhaps afterwards employ, and they exhibit, in Dr. Willich's own words, the subjects of his work.

'Many ingenious writers have lately endeavoured to point out the disadvantages arising from causes apparently trivial. Thus the fashion of using paint, hair-powder, and pomatum,—of wearing ill-shaped shoes, laced stays, &c. have deservedly incurred severe ridicule and pointed censure. The custom of applying lead to earthen vessels has not escaped their attention: the danger, however, resulting from the use of that substance has been greatly exaggerated. Writers, with the best intention, have sometimes, from an excess of zeal, descanted on the worst side of the question only, by attributing to certain things many dangerous qualities, which in fact are owing to a great diversity of circumstances.

'This partial method of inquiring into the sources of the evil, is, generally speaking, a serious error; as it not only leads to false conclusions, but also draws our attention from other pressing injuries, to which, in a more dispassionate state of mind, our care might be directed.

'Perhaps the greater number of dietetic writers have fallen into another error of an equally bad tendency. They judge of every thing according to the agreeable or disagreeable effect it produces on their own palate and constitution, and hence recommend their favourite dishes to others; though what is salutary in particular cases, may have a pernicious tendency, if prescribed indiscriminately.

'The multiplicity of our wants, which all deserve attention in a dietetic system, has also considerably multiplied the rules of health. Of all animated beings, indeed, none require such rules more than those who servilely submit to the arbitrary mandates of luxury and fashion.

'Many, indeed, are the open and secret enemies to the health and prosperity of man. Even the most healthy, and those who rigidly adhere to the rules of diet and regimen, cannot altogether evade their attacks. Hence we should make it our study to inform

ourſelves minutely of every thing, ſo as to be enabled to judge of its good or bad qualities. Whatever we are obliged to have more immediately around us, ranks in this claſs: the arrangement of our dwelling-places, beds, clothes, furniture, &c. in the choice of which we are leſs accuſtomed to conſult what nature requires, or to contrive what may be moſt likely to promote the welfare of the body, than to follow faſhion, vanity, or improper habits.

'Some of our organs of ſenſation, and other faculties of the body, muſt unavoidably ſuffer from inattention to a proper mode of living in general. From the great exertions, to which we often ſubject them (the eyes, for inſtance, in reading) they are liable to a variety of accidents, and frequently become debilitated and impaired. It appears, therefore, perfectly conſiſtent with the plan of this work to treat of the management of the eyes, teeth, and other parts of the body.' P. 178.

The ſecond chapter is on the air and weather, and contains a ſufficiently full account of the atmoſphere in its various ſtates, with proper recommendations for the ventilation of apartments. The ſituation of a houſe to the north and to the eaſt is recommended in ſummer, and to the ſouth in winter. This advice we approve; yet the Jeſuits, minutely attentive to every accommodation and advantage, preferred in every ſeaſon the eaſt, ſeemingly that, being under no inconvenience from the ſun, they ſaw all objects gilded by its beams, and their reſidence was chiefly in ſouthern climates. The ſhade of a north-eaſtern aſpect in ſummer gives a calm repoſe, which is highly grateful. The general effects of damp in the apartments are well detailed, and the avoiding this ſource of diſeaſe warmly enjoined.

Cleanlineſs, the ſubject of the third chapter, is enforced with great propriety in all its branches. With reſpect to the management of the teeth, we differ in ſome points from Dr. Willich, particularly with regard to removing, in ſome circumſtances, the tartar. We admit that it looſens the teeth; but, if the gums be punctured, they ſoon again faſten. We have alſo no reaſon to think that any particular foods will occaſion the more ready or ſpeedy depoſition of the tartar. It ariſes from the ſtate of the ſaliva only; and, though ſome ſubſtances, uſed as diets, will diſſolve it, they cannot remain long enough on the incruſted teeth to produce any chemical effect. Our author recommends oil of ſabina, or of juniper, in the tooth-ach, as preferable to laudanum. We have uſually preferred the oil of ſaſſafras; but either will probably be equally uſeful. Dr. Richter recommends the eſſence of pimpinella, with an equal quantity of laudanum, adding a drop or two of oil of cloves. Dr. Willich recommends ſugar as an antiſeptic; but Dr. Stark found, after living on it for ſome time, that

his gums swelled like those of a scorbutic person. Baths are strongly inculcated, viz. temperate ones, as generally beneficial; and the cold baths as tonics for those whose strength will admit of their use. For corns, our author recommends easy shoes, frequently bathing the feet in water, in which a little pot-ash has been dissolved, and a plaster made of equal parts of galbanum, saffron, and camphor.

The next subject is dress; and Dr. Willich, with every other author on this subject, advises woollen. We fully agree in his opinion, but not in his reason. Woollen indeed absorbs fluids, but does not readily permit them to evaporate, as he supposes. Coldness is not perceived, because the fluids are retained by a kind of hygrometrical affinity: flannel, when exposed to the air, dries slowly. We cannot join with Dr. Willich also in his dislike of calico. This, we think, should in the winter season supersede linen, as the dress nearest the skin. The method of rendering shoes water-proof, with the observations on changing them, we shall transcribe; and of the other observations on dress, we can only add our unreserved commendation.

'With respect to the substance of which shoes should be made, no other general rule can be given, than that it ought to be sufficiently compact, to prevent the water from penetrating it; so elastic and soft, as to admit an easy motion of the whole foot; and accommodated to the weather, exercise, and soil, in which it is used. To those who have not the means or opportunity of procuring the patent water-proof leather, I shall suggest a method of preparing this species of leather, at a very small expence. One pint of drying oil, two ounces of yellow wax, two ounces of spirit of turpentine, and half an ounce of Burgundy pitch, should be carefully melted together, over a slow fire. Those to whom the smell of pitch and turpentine is unpleasant, may add a few drachms of some cheap essential oil, as of lavender, thyme, and the like. With this composition new shoes and boots are rubbed, either in the sun, or at some distance from a fire, with a sponge or soft brush: this operation is to be repeated as often as they become dry, until they be fully saturated. In this manner, the leather at length becomes impervious to wet; the shoes or boots made of it last much longer than those made of common leather, acquire such softness and pliability, that they never shrivel nor grow hard and inflexible, and, thus prepared, are the most effectual preservatives against cold and chilblains.

'To conclude, I shall only remark, that it is not advisable to change the shoes from one foot to the other. Let us rather tread one of the shoes somewhat crooked, than injure our feet and health, by an adherence to a custom, which has nothing but custom to recommend it. If it be our serious wish to avoid corns and

other painful inconveniencies, to which the rage of fashion subjects the feet of its votaries, we should persuade the shoemaker to provide us with a particular shoe for each foot; and this can be done only by keeping separate double lasts for every wearer. Is it not injudicious and absurd to have both shoes made of the same size and form, when nature has not formed both feet alike, or at least not in the same direction?

'It gives me great satisfaction to add that, since the first edition of these Lectures was published, the rational practice of having separate shoes purposely made for each foot has already been adopted among the more enlightened classes of society. From a full conviction of its great utility, I sincerely wish that it may soon become universal!' P. 288.

On the subject of diet, authors have widely disagreed. Each, as in the passage before quoted from Dr. Willich, judges from his own palate and constitution, and recommends his favourite dishes. Yet perhaps there a few general rules, which may be attended to, that would limit this personal mode of argumentation. These we shall shortly mention; and, if they militate in some measure against a few of our author's conclusions, it may perhaps lead to an investigation of the validity of the former positions, which ought to precede their influence on such conclusions.

In examining this subject, we must premise that *quick* and *easy* digestion are not so nearly allied as authors have supposed. By 'quick digestion' we mean the rapid passage of aliment through the stomach, and by 'easy,' the little inconvenience felt either from fullness, drowsiness, or fever. Young meats do not pass quickly through the stomach, and yet occasion little inconvenience; some farinaceous foods digest rapidly, and are attended with flatulence, and a faintness soon afterwards, apparently from emptiness. Some time seems to be required for the change, and some fulness of the stomach must be kept up, as by fulness alone, which raises the stomach so that its largest curvature is made to approach the parietes of the abdomen, the food is prevented from escaping into the duodenum, unchanged. Thus, even weak stomachs are sometimes benefited by eggs boiled hard, which remain a long time unchanged; and thus the marine insects, particularly the lobster, a food seemingly of great tenacity, is well adapted to cases of debility. The chief foods which escape quickly, and produce little inconvenience, are the highly alkalescent ones, hunted hares, forest venison, and game of almost every kind. This appears owing to their greatly animalised state, in consequence of which they require little change; their juices, passing quickly into the blood, prevent the sinking, felt from emptiness of the stomach, before noticed; while milk, a fluid,

ſuppoſed to reſemble chyle very nearly, is long retained in the ſtomach, and, for this purpoſe, is apparently coagulated.

The ſame views explain alſo the effects of ſpirituous liquors: they ſtimulate the ſtomach, but they retard digeſtion, which is in conſequence more perfect. The effects of theſe ſeem to have afforded a little difficulty to our author, who, we think, errs in another minute particular, viz. in conſidering the heart-burn, from oily ſubſtances, as owing to their acidity. In reality, it ariſes from the oil not being mixed, in conſequence of the weakened action of the ſtomach, and ſwimming on the top, ſo as to irritate the cardia. The proof is ſhort and ſimple: magneſia will not relieve it; gum arabic, ſlowly diſſolved in the mouth, is an immediate remedy.

In ſome articles of diet, and in the beſt methods of dreſſing, a few general conſiderations alſo will facilitate our concluſions. Thus all animal oils, in an empyreumatic ſtate, are difficult of digeſtion, not eaſily miſcible with the fluids of the ſtomach, and occaſion irritation. This ſhould naturally lead us to prefer boiled meats in weak conſtitutions. We admit, with our author, that roaſted meats are more juicy, perhaps more nutritious; and, if the inſide only be eaten, apparently preferable. But, on particular examination, we have not found it eaſy to avoid the empyreuma, which, in fat meats, penetrates deeper than we are uſually aware of. For this reaſon, the cruſt is particularly inconvenient to weak ſtomachs. With reſpect to the difference between old and young meats, within certain limits, viz. between a ſheep or an ox of two and ten years' old, there is a diſtinction not commonly adverted to in dietetic works, which is the ſtate of the animal, either as improving in fleſh and fat, or loſing either. The meat of an animal of ten years' old, in an improving ſtate, is more juicy, and more eaſily digeſted than that of a much younger one which is declining from an improved ſtate.

Another circumſtance alſo requires more attention, viz. the diſpoſition to putrefaction in meat, and the progreſs which it has made. We know not that meats, peculiarly diſpoſed to putrefaction, are injurious, except in conſequence of abuſes, as tormenting and over-driving, before the animal is killed. The ſurmullet, or the red mullet, and the john-dory, putrify ſoon, but are not particularly unwholeſome. The abuſes juſt mentioned bring on a diſeaſed ſtate, and ſometimes render the meat diſtaſteful, but, we believe, not injurious. A certain degree of putrefaction, or an approach to it, is certainly no objection, if the perſon do not diſlike it. Freſh animal food is long in paſſing through the ſtomach, and feels inconveniently heavy. When kept, the inconvenience is more ſlightly felt, and, as the ſtomach has a power of rendering putrid ſubſtances

sweet, if the putridity be in a small degree only, it will be corrected; or if the meat merely tend to that state, the farther progress will be prevented. Dr. Willich does not think fishes nutritious. Common opinion opposes this doctrine. We think the softer fishes pass quickly and easily through the stomach, but are probably not particularly nutritious. The harder kinds furnish a very nourishing meal. The gelatinous parts of animal fluids are not, in our author's opinion, the same in different animals at different ages, but in his instances he certainly confounds mucilage and gluten. The juices of young animals are chiefly mucilaginous, those of old ones glutinous. Cheese, if poor, is wholly glutinous; if good, oily and mucilaginous also, and this should introduce some distinction. Our author's cement for china, which is an excellent one, and will even resist the force of steam, for we have often mended receivers with it, is more easily prepared by attending to this circumstance, instead of boiling Cheshire cheese in repeated waters, by employing cheese of the coarsest kind, which contains only the glutinous curd.

With the restrictions which these considerations furnish, we highly approve of our author's dietetic views in these chapters, and his general regulations of diet deserve great commendations. He would, it seems, banish soups at the beginning of a meal, as palling the appetite. In great dinners, however, to which he refers, there is seldom any danger of eating too little. The utility of the following methods is the chief reason for our transcribing them.

'Various modes of preserving eggs have been contrived in domestic life. To prevent the external air from pervading the egg, is the principal requisite. With this intention some smear them with butter, others pack them in bran or common salt; the farmers in Germany suspend them in fresh river water, by means of a net; but all these methods are troublesome and uncertain. The best way of preserving them to any length of time is to place them in a very strong lime-water, to leave some lime at the bottom of the vessel, and if the water should become turbid, to pour it off, and supply it with a fresh infusion. This may be done with boiling water, to dissolve more of the lime; but it must be allowed to become perfectly cold before the eggs are placed in it.

'I shall here take notice of a method lately contrived to preserve animal and vegetable substances, to almost any length of time, without salting or pickling. A Mr. Donaldson has obtained his majesty's letters patent, for inventing a powder, which is said to possess the extraordinary virtues of preserving the flesh of animals, as well as vegetable roots, to an indefinite length of time. If this be true (though I am much inclined to doubt it) it is easy to conceive how the Egyptian mummies could be preserved for several thousand

years. Our East and West India vessels may now save themselves the trouble of taking live stock on board.

'In order to afford an opportunity of deciding on the merits of Mr. Donaldson's powder, or of giving it a fair trial, I shall briefly state its component parts, as recorded in the patent.—Any quantity of vegetable gum, such as gum arabic, or that of cherry-trees, in fine powder, is mixed with an equal quantity of fine flour of wheat or barley: this is made into a paste, and baked in an oven, contrived for that purpose, with a very gentle heat, so as to prevent it from forming a crust. The dry mass is again reduced to a fine powder, and this is the great and astonishing preservative.—Either animal or vegetable substances surrounded with this powder, and packed in close boxes in that state, according to the professions of the patentee, keep fresh, and free from corruption, for almost any length of time.—*Relata refero.*' P. 345.

Is it clear that the arrow-root powder, now sold at reduced prices, is the real substance? We strongly suspect it to be adulterated with the orchis. We find no great inconvenience arise from mushrooms, and we believe that the danger usually attributed to lead in cider is greatly exaggerated.

The seventh chapter is on exercise and rest, and merits considerable commendation. Dr. Willich does not however recollect that the clara lectio is recommended by Celsus as an assistant to digestion, and we have often found it so. To swinging also he does not, we think, give sufficient recommendation.

The chapter on sleeping and waking is, in our opinion, excellent; and what relates to dreams is both curious and satisfactory. Perhaps Dr. Willich limits the hours of sleeping too much, and is too warm in his commendations of morning air. Minds, greatly exercised, he admits will require more than usual sleep; but those who have limited it too considerably have often brought on premature old age. Less than eight hours cannot be allowed to an active mind or body: some will require more. The indolent chiefly indulge in sleep, but we do not find that this indulgence does considerable harm.

The evacuations, the subject of the ninth chapter, are very properly treated. The last section, on sexual intercourse, is perhaps too far extended. It is, however, an important part of a dietetic system, and conducted with decorum.

The tenth chapter is a very full and satisfactory one, on the different passions; the eleventh on the organs of sense; and the twelfth a very useful system of directions for managing the eyes. We do not however perceive that Dr. Willich has noticed the propriety of reading by night, with the candle behind, and its light directed over the shoulder on the book. This is the safest method for preserving the eyes. He has also

not adverted to the glare and inconvenience of croſs lights, nor of a more common cauſe of injury to the ſight than has been ſuppoſed. We allude to the conſtruction of counting-houſes, lighted from the top, and again covered at about the height of a common ceiling with a conical light, or a cylindrical one, ſurmounted by a cone, for the ſake of warmth. The different direction of the rays of light by theſe contrivances gives a moſt painful ſenſation, after employing the eyes for a little time, and, when continued, weakens the organs very conſiderably. We mention this circumſtance chiefly as a caution. One circumſtance, which relates to the choice of ſpectacles, we ſhall ſelect.

'Spectacles ought to be uſed only for the purpoſes for which they are deſigned; namely, in ſuch employments as require the aſſiſtance of art, and where the eye is always kept at an equal diſtance; for inſtance, in reading or writing. We ſhould not, without a full trial, make choice of a pair of glaſſes, nor be ſatisfied with thoſe which, at firſt, exhibit the objects clearly and diſtinctly. For objects will not always be at the ſame diſtance before us, as they appear at the firſt experiment. It would be proper to try a pair of glaſſes for a ſhort time, eſpecially by candle-light; to uſe them in that poſture of the body to which we are accuſtomed; and, if with the uſual kind of labour, we do not feel our eyes fatigued, but rather ſomewhat relieved, we then ought to adopt theſe glaſſes. But, as it is almoſt impoſſible to meet with a pair of glaſſes in the ſhops, which fit both eyes, there is nothing more abſurd than to purchaſe ſpectacles ready made. Certain as it is, it may not be generally known, that there is perhaps not one perſon among thouſands, whoſe eyes are both of an equal ſize and conſtitution. For this reaſon, different eyes ſhould be accommodated with different glaſſes; and, if we conſult our intereſt in an affair of ſuch conſequence, we ſhall be cautious in ſelecting for each eye a proper glaſs. The following advice is ſubmitted to thoſe who have no optician at hand:

'A ſhort-ſighted perſon, who wiſhes for a proper concave or magnifying glaſs, may take the exact focus, or point of viſion, by preſenting the ſmalleſt print very cloſe to the eye, and gradually removing it, as far as he can read the letters diſtinctly, and without much exertion. When he has accurately aſcertained the focus, after frequent trials, let him employ another perſon to take the meaſure of this diſtance, with a ſlip of paper, in the niceſt poſſible manner. An optician, on receiving this meaſure, and being informed at what diſtance the glaſſes are intended to be uſed, will be able to judge, in a certain degree, what glaſſes are neceſſary, although by no means ſo accurately as by a conference with a ſhort-ſighted perſon.

'Thoſe whoſe eyes are inclined to far-ſightedneſs, may proceed exactly in a ſimilar manner. But all eye-glaſſes ought to be fur-

niſhed with double joints or ſprings; as thoſe with ſingle joints are not only inconvenient to the noſe, but, what is worſe, they are apt to ſhift the point of viſion with every motion of the head, and conſequently injure the eyes.

'Laſtly, in ſuch occupations as require a more or leſs extended view of the objects; for inſtance, in playing at cards, where the diſtance of the objects muſt be frequently varied, it would be extremely injudicious to uſe ſpectacles; as no eye whatever can bear ſuch exertions without uncommon fatigue. For a ſimilar reaſon, it is hurtful to theſe important organs to keep the ſpectacles on the head at a cloſe work, when by ſome accident we are obliged to ſearch for ſomething dropt or miſlaid. Thus we force the eye to make uncommon efforts, in ſeeing farther than it is enabled to do, by the conſtruction of the ſpectacles. I need not obſerve, that many good eyes are ſpoiled by ſuch imprudent practices.' P. 656.

The various and miſcellaneous obſervations in this work have prevented our following the author very cloſely; and indeed the popular tendency of many of theſe have rendered it unneceſſary. We have ſaid enough to evince that the writer has fulfilled all his promiſes, and, on the whole, has given by far the fulleſt, moſt perfect, and comprehenſive dietetic ſyſtem which has yet appeared.

The Works of Robert Burns. *(Continued from p. 55.)*

THE criticiſm on the writings of Burns, which immediately follows the account of his life, is at once elaborate and entertaining, philoſophical and juſt. Its peruſal ſtrongly reminded us of the following ſentiment of Plutarch. 'We are perſuaded that the youthful ſtudent is moſt powerfully attracted by thoſe philoſophical diſquiſitions which are free from the auſterity of philoſophical form *.' The hiſtory of the revolutions of the Scottiſh language, which is mutually connected with the criticiſm on Burns's writings, though brief, is intereſting and ſatisfactory.

The ſecond volume of this publication contains the general correſpondence of Burns. The Ayrſhire bard poſſeſſed that deciſion of opinion, that openneſs of temper, and that free command of language, which are requiſite to the perfection of epiſtolary compoſition. The ſentiments of a man of ſuperior genius, communicated 'warm from the heart,' in all the confidence of friendſhip, cannot fail to be highly intereſting. We ſhall therefore take the liberty of ornamenting our pages by a few extracts from this part of the work before us.

---

* De Audiendis Poëmat. ſect. 1.

In the following epistle we find a copious flow of genuine humour.

'To Mr. P. HILL.

'My Dear Hill,

'I shall say nothing at all to your mad present—you have so long and often been of important service to me, and I suppose you mean to go on conferring obligations until I shall not be able to lift up my face before you. In the mean time, as Sir Roger de Coverley, because it happened to be a cold day in which he made his will, ordered his servants great coats for mourning, so, because I have been this week plagued with an indigestion, I have sent you by the carrier a fine old ewe-milk cheese.

'Indigestion is the devil: nay, 'tis the devil and all. It besets a man in every one of his senses. I lose my appetite at the sight of successful knavery; and sicken to loathing at the noise and nonsense of self-important folly. When the hollow-hearted wretch takes me by the hand, the feeling spoils my dinner; the proud man's wine so offends my palate that it choaks me in the gullet; and the *pulvilis'd*, feathered, pert coxcomb, is so disgustful in my nostril that my stomach turns.

'If ever you have any of these disagreeable sensations, let me prescribe for you patience and a bit of my cheese. I know that you are no niggard of your good things among your friends, and some of them are in much need of a slice. There in my eye is our friend Smellie; a man positively of the first abilities and greatest strength of mind, as well as one of the best hearts and keenest wits that I have ever met with; when you see him, as, alas! he too is smarting at the pinch of distressful circumstances, aggravated by the sneer of contumelious greatness—a bit of my cheese alone will not cure him, but if you add a tankard of brown stout, and superadd a magnum of right Oporto, you will see his sorrows vanish like the morning mist before the summer sun.

'C——h, the earliest friend, except my only brother, that I have on earth, and one of the worthiest fellows that ever any man called by the name of friend, if a luncheon of my cheese would help to rid him of some of his superabundant modesty, you would do well to give it him.

'David with his Courant comes, too, across my recollection, and I beg you will help him largely from the said ewe-milk cheese, to enable him to digest those —— bedaubing paragraphs with which he is eternally larding the lean characters of certain great men in a certain great town. I grant you the periods are very well turned; so a fresh egg is a very good thing, but when thrown at a man in the pillory it does not at all improve his figure, not to mention the irreparable loss of the egg.

'My facetious friend, D——r, I would wish also to be a partaker; not to digest his spleen, for that he laughs off, but to digest his last night's wine at the last field-day of the Crochallan corps *.

* 'A club of choice spirits.'

'Among our common friends I must not forget one of the dearest of them, Cunningham. The brutality, insolence, and selfishness of a world unworthy of having such a fellow as he is in it, I know sticks in his stomach; and if you can help him to any thing that will make him a little easier on that score, it will be very obliging.

'As to honest J—— S ——e, he is such a contented happy mortal that I know not what can annoy him, except perhaps he may not have got the better of a parcel of modest anecdotes which a certain poet gave him one night at supper, the last time the said poet was in town.

'Though I have mentioned so many men of law, I shall have nothing to do with them professedly—the faculty are beyond my prescription. As to their clients, that is another thing;—God knows they have much to digest!

'The clergy I pass by; their profundity of erudition, and their liberality of sentiment; their total want of pride, and their detestation of hypocrisy, are so proverbially notorious, as to place them far, far above either my praise or censure.

'I was going to mention a man of worth, whom I have the honour to call friend, the laird of Craigdarroch; but I have spoken to the landlord of the King's-arms Inn here, to have at the next county meeting a large ewe-milk cheese on the table, for the benefit of the Dumfries-shire whigs, to enable them to digest the duke of Queensberry's late political conduct.

'I have just this moment an opportunity of a private hand to Edinburgh, as perhaps you would not digest double postage.' Vol. ii. p. 165.

The following is of a more serious cast.

'To Mrs. DUNLOP.

'Ellisland, 16th August, 1788.

'I am in a fine disposition, my honoured friend, to send you an elegiac epistle; and want only genius to make it quite Shenstonian.

"Why droops my heart with fancied woes forlorn?
Why sinks my soul beneath each wint'ry sky?"

'My increasing cares in this, as yet, strange country—gloomy conjectures in the dark vista of futurity—consciousness of my own inability for the struggle of the world—my broadened mark to misfortune in a wife and children:—I could indulge these reflections 'till my humour should ferment into the most acid chagrin, that would corrode the very thread of life.

'To counterwork these baneful feelings, I have sat down to write to you; as I declare upon my soul I always find *that* the most sovereign balm for my wounded spirit.

'I was yesterday at Mr. ——'s to dinner, for the first time. My reception was quite to my mind: from the lady of the house quite flattering. She sometimes hits on a couplet or two, *impromptu*. She repeated one or two to the admiration of all present. My

ſuffrage as a profeſſional man was expected: I for once went agonizing over the belly of my conſcience. Pardon me ye, my adored houſehold gods, Independence of ſpirit, and Integrity of ſoul! In the courſe of converſation, Johnſon's Muſical Muſeum, a collection of Scottiſh ſongs, with the muſic, was talked of. We got a ſong on the harpſichord, beginning,

"Raving winds around her blowing."

The air was much admired: the lady of the houſe aſked me whoſe were the words: "Mine, madam—they are indeed my very beſt verſes;" ſhe took not the ſmalleſt notice of them! The old Scottiſh proverb ſays, well, "king's caff is better than ither folks' corn." I was going to make a New Teſtament quotation about "caſting pearls," but that would be too virulent, for the lady is actually a woman of ſenſe and taſte.

* * * * * * *

'After all that has been ſaid on the other ſide of the queſtion, man is by no means a happy creature. I do not ſpeak of the ſelected few, favoured by partial heaven; whoſe ſouls are tuned to gladneſs amid riches and honours, and prudence and wiſdom. I ſpeak of the neglected many, whoſe nerves, whoſe ſinews, whoſe days, are ſold to the minions of fortune.

'If I thought you had never ſeen it, I would tranſcribe for you a ſtanza of an old Scottiſh ballad, called, 'The Life and Age of Man;' beginning thus:

"'Twas in the ſixteenth hunder year
Of God and fifty three,
Frae Chriſt was born, that bought us dear,
As writings teſtifie."

'I had an old grand-uncle, with whom my mother lived a while in her girliſh years; the good old man, for ſuch he was, was long blind ere he died, during which time his higheſt enjoyment was to ſit down and cry, while my mother would ſing the ſimple old ſong of 'The Life and Age of Man.'

'It is this way of thinking, it is theſe melancholy truths, that make religion ſo precious to the poor miſerable children of men—If it is a mere phantom, exiſting only in the heated imagination of enthuſiaſm,

"What truth on earth ſo precious as the lie!"

'My idle reaſonings ſometimes make me a little ſceptical, but the neceſſities of my heart always give the cold philoſophiſings the lie. Who looks for the heart weaned from earth; the ſoul affianced to her God; the correſpondence fixed with heaven; the pious ſupplication and devout thankſgiving, conſtant as the viciſſitudes of even and morn; who thinks to meet with theſe in the court, the palace, in the glare of public life? No: to find them in their precious importance and divine efficacy, we muſt ſearch among the obſcure receſſes of diſappointment, affliction, poverty, and diſtreſs.

'I am ſure, dear madam, you are now more than pleaſed with the length of my letters. I return to Ayrſhire middle of next week: and it quickens my pace to think that there will be a letter from you waiting me there. I muſt be here again very ſoon for my harveſt.' Vol. ii. P. 177.

In the 'Letter to a young lady who had heard that he had made a ballad on her,' we find a delicacy of compliment which could hardly have been expected from the pen of a ploughman.

'Madam, December, 1788.

'I underſtand my very worthy neighbour, Mr. Riddel, has informed you that I have made you the ſubject of ſome verſes. There is ſomething ſo provoking in the idea of being the burden of a ballad, that I do not think Job or Moſes, though ſuch patterns of patience and meekneſs, could have reſiſted the curioſity to know what that ballad was: ſo my worthy friend has done me a miſchief, which I dare ſay he never intended; and reduced me to the unfortunate alternative of leaving your curioſity ungratified, or elſe diſguſting you with fooliſh verſes, the unfiniſhed production of a random moment, and never meant to have met your ear. I have heard or read ſomewhere of a gentleman, who had ſome genius, much eccentricity, and very conſiderable dexterity with his pencil. In the accidental group of life into which one is thrown, wherever this gentleman met with a character in a more than ordinary degree congenial to his heart, he uſed to ſteal a ſketch of the face, merely, he ſaid, as a *nota bene* to point out the agreeable recollection to his memory. What this gentleman's pencil was to him, is my muſe to me; and the verſes I do myſelf the honour to ſend you are a *memento* exactly of the ſame kind that he indulged in.

'It may be more owing to the faſtidiouſneſs of my caprice, than the delicacy of my taſte, but I am ſo often tired, diſguſted, and hurt with the inſipidity, affectation, and pride of mankind, that when I meet with a perſon "after my own heart," I poſitively feel what an orthodox proteſtant would call a ſpecies of idolatry, which acts on my fancy like inſpiration, and I can no more deſiſt rhyming on the impulſe, than an Eolian harp can refuſe its tones to the ſtreaming air. A diſtich or two would be the conſequence, though the object which hit my fancy were grey-bearded age; but where my theme is youth and beauty, a young lady whoſe perſonal charms, wit, and ſentiment, are equally ſtriking and unaffected, by heavens! though I had lived three ſcore years a married man, and three ſcore years before I was a married man, my imagination would hallow the very idea; and I am ſeriouſly ſorry that the incloſed ſtanzas have done ſuch poor juſtice to ſuch a ſubject.' Vol. ii. P. 201.

Copious as our extracts from this volume have been, we cannot reſiſt the temptation to copy yet another ſpecimen of Burns's humorous powers.

'To Mr. HILL.

'Ellisland, 2d April, 1789.

'I will make no excuses, my dear Bibliopolus (God forgive me for murdering language!), that I have sat down to write to you on this vile paper.

* * * * *

It is œconomy, Sir; it is that cardinal virtue, prudence; so I beg you will sit down, and either compose or borrow a panegyric. If you are going to borrow, apply to

* * * * *

to compose, or rather to compound, something very clever on my remarkable frugality; that I write to one of my most esteemed friends on this wretched paper, which was originally intended for the venal fist of some drunken excisemen, to take dirty notes in a miserable vault of an ale-cellar.

'O Frugality! thou mother of ten thousand blessings—thou cook of fat beef and dainty greens!—thou manufacturer of warm Shetland hose, and comfortable surtouts!—thou old housewife, darning thy decayed stockings with thy ancient spectacles on thy aged nose!—lead me, hand me in thy clutching palsied fist, up those heights, and through those thickets, hitherto inaccessible, and impervious to my anxious, weary feet:—not those Parnassian craggs, bleak and barren, where the hungry worshippers of fame are, breathless, clambering, hanging between heaven and hell; but those glittering cliffs of Potosi, where the all-sufficient, all-powerful deity, Wealth, holds his immediate court of joys and pleasures; where the sunny exposure of plenty, and the hot walls of profusion, produce those blissful fruits of luxury, exotics in this world, and natives of paradise!—Thou withered sybil, my sage conductress, usher me into the refulgent adored presence!—The power, splendid and potent as he now is, was once the puling nursling of thy faithful care, and tender arms! Call me thy son, thy cousin, thy kinsman, or favourite, and adjure the god by the scenes of his infant years, no longer to repulse me as a stranger, or an alien, but to favour me with his peculiar countenance and protection! He daily bestows his greatest kindnesses on the undeserving and the worthless—assure him, that I bring ample documents of meritorious demerits! Pledge yourself for me, that, for the glorious cause of Lucre, I will do any thing, be any thing—but the horse-leech of private oppression, or the vulture of public robbery!

* * * * * *

'But to descend from heroics,

* * * * * *

I want a Shakespear; I want likewise an English dictionary—Johnson's, I suppose, is best. In these and all my prose commissions, the cheapest is always the best for me. There is a small debt of honour that I owe Mr. Robert Cleghorn, in Saughton mills, my worthy friend, and your well-wisher. Please give him, and urge him to take it, the first time you see him, ten shillings worth of any thing you have to sell, and place it to my account.

'The library scheme that I mentioned to you is already begun, under the direction of captain Riddel. There is another in emulation of it going on at Closeburn, under the auspices of Mr. Monteith, of Closeburn, which will be on a greater scale than ours. Capt. R. gave his infant society a great many of his old books, else I had written you on that subject; but, one of these days, I shall trouble you with a commission for "The Monkland Friendly Society"—a copy of The Spectator, Mirror, and Lounger; Man of Feeling, Man of the World, Guthrie's Geographical Grammar, with some religious pieces, will likely be our first order.

'When I grow richer, I will write to you on gilt post, to make amends for this sheet. At present, every guinea has a five-guinea errand with, My dear Sir, your faithful, poor, but honest friend,

'R. B.' Vol. ii. p. 231.

The third volume contains the poems of Burns, formerly published, with some additions—together with a history of these poems, by Gilbert Burns.

The poems of Burns have for so long a period been unequivocally stamped with general admiration, that, in attempting to appreciate their merits, the reviewer necessarily becomes the echo of the public voice. If the legitimate end of poetry be by harmonious composition to make a strong impression on the heart, to please them who 'are pleased they know not why, and care not wherefore,' undoubtedly the bard of Ayrshire has claim to no small degree of perfection in the poetic art. He wrote under the impulse of strong feelings; and for this reason his reader is, as it were, carried away by the torrent of his impassioned eloquence. Whether he indulge in the sportive sallies of wit and humour, or pour out his sorrows in the accents of melancholy, we recognise the indelible characters of truth and nature, and we rejoice when he rejoices, and weep with him when he weeps. With respect to these opposite passions, we see, indeed, in every line, the legitimacy of the canon of Pope, that

'He best can paint them who can feel them most.'

And for the same reason we need not wonder that the amatory poems of Burns breathe the genuine ardour of the Paphian muse.

We must here beg leave to enter our protest against an assertion of his biographer, who, we think, has somewhat unguardedly said, vol. i. p. 267, 'If fiction be, as some suppose, the soul of poetry, no one had ever less pretensions to the name of poet than Burns.' We think that the personification of Fun in the Holy Fair—the picture of the Genius of the Stream in the dialogue between the two brigs—the portraiture of the Vision—the images of horror which glare with terrific grace in Alloway Kirk, and various other prosopopeias of

images and ſcenery which occur in his poems, abundantly prove that he was on all proper occaſions able to

'give to airy nothing
A local habit.tion and a name.'

But in recogniſing in the works of Burns the energies of genius, we pay only a part of the tribute of praiſe which is due to their merits. Perhaps his moſt ſurpriſing characteriſtic is the correctneſs of his taſte.

'From heaven deſcends
The flame of genius to the human breaſt;'

but a juſt taſte is in a great meaſure the reſult of cultivation, the fruit of the attentive ſtudy of the beſt models of art. In how many inſtances do we find the ſplendid productions of uninſtructed genius tarniſhed by occaſional improprieties of expreſſion, and other philological inaccuracies! How ſtrong muſt have been the intellect of Burns, which, exerciſing itſelf upon the ſcanty materials ſupplied by his poverty and retirement, could produce ſuch maturity of judgment as is diſplayed not only in his remarks on other authors, but more particularly in his own compoſitions!

As the editions of Burns's poems which were publiſhed during his life-time have been very widely diffuſed, we ſhall, perhaps, moſt gratify the majority of our readers by making a few extracts from thoſe pieces which hitherto have been unedited.

The ardour of Burns's ſympathy with ſuffering humanity is well exemplified in the ſong on Logan Water, which he thus announces to his friend Mr. Thomſon.

Mr. BURNS to Mr. THOMSON.

'June 25th, 1793.

'Have you ever, my dear Sir, felt your boſom ready to burſt with indignation on reading of thoſe mighty villains who divide kingdom againſt kingdom, deſolate provinces, and lay nations waſte out of the wantonneſs of ambition, or often from ſtill more ignoble paſſions? In a mood of this kind to-day, I recollected the air of Logan Water; and it occurred to me that its querulous melody probably had its origin from the plaintive indignation of ſome ſwelling, ſuffering heart, fired at the tyrannic ſtrides of ſome public deſtroyer; and overwhelmed with private diſtreſs, the conſequence of a country's ruin. If I have done anything at all like juſtice to my feelings, the following ſong, compoſed in three-quarters of an hour's meditation in my elbow-chair, ought to have ſome merit.

'*Tune*—"*Logan Water.*"

'O, Logan, ſweetly didſt thou glide,
That day I was my Willie's bride;

And years ſinſyne hae o'er us run,
Like Logan to the ſimmer ſun.
But now thy flowery banks appear
Like drumlie winter, dark and drear,
While my dear laud maun face his faes,
Far, far frae me and Logan braes.

'Again the merry month o' May
Has made our hills and vallies gay;
The birds rejoice in leafy bowers,
The bees hum round the breathing flowers:
Blythe morning lifts his roſy eye,
And evening's tears are tears of joy:
My ſoul, delightleſs, a' ſurveys,
While Willie's far frae Logan braes.

'Within yon milk-white hawthorn buſh,
Amang her neſtlings ſits the thruſh;
Her faithfu' mate will ſhare her toil,
Or wi' his ſong her cares beguile:
But I wi' my ſweet nurſlings here,
Nae mate to help, nae mate to cheer,
Paſs widow'd nights and joyleſs days,
While Willie's far frae Logan braes.

'O wae upon you, men o' ſtate,
That brethren rouſe to deadly hate!
As ye make mony a fond heart mourn,
Sae may it on your heads return!
How can your flinty hearts enjoy
The widow's tears, the orphan's cry;
But ſoon may peace bring happy days
And Willie, hame to Logan braes!' Vol. iv. p. 73.

The following ſong beautifully expreſſes the ingenuous affections of the country maiden.

'O whiſtle and I'll come to you my lad,
O whiſtle and I'll come to you my lad:
Tho' father and mither and a' ſhould gae mad,
O whiſtle and I'll come to you my lad.

'But warily tent, when you come to court me,
And come nae unleſs the back-yett be a-jee;
Syne up the back-ſtyle and let nae body ſee,
And come as ye ware na comin to me.
And come, &c.
O whiſtle, &c.

'At kirk, or at market whene'er ye meet me,
Gang by me as tho' that ye car'd nae a flie;
But ſteal me a blink o' your bonie black e'e,
Yet look as ye were na lookin at me.
Yet look, &c.
O whiſtle, &c.

'Ay vow and proteſt that ye care na for me,
And whiles ye may lightly my beauty a wee;
But court nae anither, tho' jokin ye be,
For fear that ſhe wyle your fancy frae me.
For fear, &c.
O whiſtle, &c.' Vol. iv. p. 97.

In Bruce's addreſs to his army we find the generous enthuſiaſm of liberty expreſſed in the terſeneſs of Spartan brevity.

'Scots, wha hae wi' Wallace bled;
Scots, wham Bruce has aften led;
Welcome to your gory bed,
Or to glorious victorie.

'Now's the day, and now's the hour;
See the front o' battle lour;
See approach proud Edward's power—
Edward! chains and ſlaverie!

'Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha ſae baſe as be a ſlave?
Traitor? coward! turn and flee!

'Wha for Scotland's king and law
Freedom's ſword will ſtrongly draw,
Free-man ſtand, or free-man fa',
Caledonian! on wi' me!

'By oppreſſion's woes and pains!
By your ſons in ſervile chains!
We will drain our deareſt veins,
But they ſhall be—ſhall be free!

'Lay the proud uſurpers low!
Tyrants fall in every foe!
Liberty's in every blow!
Forward! let us do, or die!' Vol. iv. p. 125.

In the enſuing lines the Ayrſhire ploughman ſtrikingly exhibits his reflections on the inequality of ſtation which univerſally prevails throughout civiliſed life, and exhorts the ſons of poverty to aſſert the general dignity of man.

'Is there, for honeſt poverty
That hangs his head, and a' that;
The coward-ſlave, we paſs him by,
We dare be poor for a' that!
For a' that, and a' that,
Our toils obſcure, and a' that,
The rank is but the guinea's ſtamp,
The man's the gowd for a' that.

'What though on hamely fare we dine,
Wear hoddin grey, and a' that;
Gie fools their ſilks, and knaves their wine,
A man's a man for a' that:
For a' that, and a' that,
Their tinſel ſhow, and a' that;
The honeſt man, though e'er ſae poor,
Is king o' men for a' that.

'Ye ſee yon birkie, ca'd a lord,
Wha ſtruts, and ſtares, and a' that;
Though hundreds worſhip at his word,
He's but a coof for a' that:
For a' that, and a' that,
His ribband, ſtar, and a' that,
The man of independent mind,
He looks and laughs at a' that.

'A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honeſt man's aboon his might,
Gude faith he mauna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' ſenſe, and pride o' worth,
Are higher ranks than a' that.

'Then let us pray that come it may,
As come it will for a' that,
That ſenſe and worth, o'er a' the earth,
May bear the gree, and a' that,
For a' that, and a' that,
Its comin yet for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that.' Vol. iv. p. 216.

We ſhall conclude our extracts with the Chevalier's Lament, a pathetic lyrical ballad, written in the character of the brave, though unfortunate, young pretender.

'The ſmall birds rejoice in the green leaves returning,
The murmuring ſtreamlet winds clear thro' the vale;
The hawthorn trees blow in the dews of the morning,
And wild ſcattered cowſlips bedeck the green dale:

'But what can give pleaſure, or what can ſeem fair,
While the lingering moments are numbered by care?
No flowers gayly ſpringing, nor birds ſweetly ſinging,
Can ſoothe the ſad boſom of joyleſs deſpair.

'The deed that I dared could it merit their malice,
A king and a father to place on his throne:
His right are theſe hills, and his right are theſe vallies,
Where the wild beaſts find ſhelter, but I can find none.

'But 'tis not my sufferings thus wretched, forlorn,
My brave gallant friends, 'tis your ruin I mourn;
Your deeds prov-ed so loyal, in hot bloody trial,
Alas! can I make you no sweeter return! E.'

Vol. ii. p. 145.

The fourth volume, from which we have taken the greater part of our extracts, is occupied by Burns's correspondence with Mr. Thomson, the editor of 'A select Collection of original Scottish Airs.' This correspondence exhibits Burns in a very interesting point of view. Actuated by a pure and patriotic zeal for the honour of his native land, he gratuitously supplied Mr. Thomson with his most beautiful lyric productions; nor could he be persuaded to accept any pecuniary recompense till the pressure of extreme poverty at length impelled him to apply to Mr. Thomson for five pounds, in addition to the like sum, which, in the outset of their correspondence, that gentleman had forced upon his acceptance.

On closing our review of these volumes, we hesitate not to say that Dr. Currie has most religiously fulfilled the duties of an editor. In every part of the work he has exercised the discretion of sound judgement, and the diligence of strict attention. The flowers which he has scattered over the humble grave of Burns will for ever bloom to his own honour; and we cordially subscribe to the generally received opinion, that if the biographer have been happy in the selection of a poet worthy the exertion of his talents, the poet is no less fortunate in the possession of a biographer competent to do justice to his various and surprising merits.

Animadversions on the Elements of Christian Theology by the Reverend George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln; in a Series of Letters addressed to his Lordship by William Frend. 8vo. 3s. *sewed.* Ridgway. 1800.

THE favourite position of lord Shaftesbury, that *ridicule is the test of truth*, seems, in some measure, to have operated upon the mind of Mr. Frend in the composition of the letters before us: and there is, in consequence, a degree of humour pervading the whole work, which some of our readers may be apt to regard as a misapplication of levity. We bring no such charge, however, against the author ourselves; and are free to confess, that amidst the vapid and jejune warfare into which we are so frequently compelled by polemical combatants, we have been far more entertained by this novel mode of attack than by the usual and more ponderous one of dull and formal disquisition. The light artillery of humour constitutes, nevertheless, not the only weapons with which Mr. Frend enters the

field of contest. Much solid argument, oftentimes mathematically correct, is intermingled with the arch severity of his satire—and while we are amused we are instructed.

The 'Animadversions' consist of twenty letters, personally addressed, as the title-page itself expresses, to the bishop of Lincoln, upon his 'Elements of Christian Theology'—a work which has already passed with encomium beneath our notice*; and as the introductory letter explains the general object of the writer, and is composed with the true spirit of courtesy and liberality, we shall transcribe it with much pleasure.

'Reasons for writing—shameful system of two divines reprobated—the bishop's opinion of subscription to the thirty-nine articles—the writer's excuse for abstaining from long quotations.

'My Lord,

'On hearing that your lordship had published an elementary work on theology, my curiosity was excited to discover the progress which had been made within the last hundred years in that much neglected science; and to learn, from good authority, what are the present doctrines of the church of England. Your work gratified me in both respects; and I should have contented myself with the pleasure derived from the first perusal, if a singularity in the conclusion had not forcibly attracted my attention, and led me into a farther investigation of your lordship's principles. You stand forward the decided advocate of truth—the pernicious system which, with shameless effrontery, has been promulgated by two doctors of the church of England, receives no countenance from your lordship—you require of persons who dedicate themselves to the office of teaching, that they should really believe, what, in your lordship's presence, they have subscribed. You do not admit the specious glosses and jesuitical pretences, by which these divines palliate the most notorious frauds, and would make the church of England an asylum for the credulous and the incredulous, the pious and the impious, the active searcher after truth, and the rapacious hunter after preferment. I honour you, my lord, for your decision. May it produce the desired effect on your brethren on the bench! May it dissipate a system founded on a flagrant abuse of talents, and calculated to produce a total neglect of moral duty in the clergy, and an entire distrust of them among the laity!

'In opposition to these divines, your lordship justly asserts, "that the clergy should unfeignedly believe the truth of the doctrines contained in the thirty-nine articles; and, that "it behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the articles of the church, and to compare them with the written word of God. If upon mature examination," your lordship adds, "he believes them to be authorised by scripture, he may

* See our XXVIIIth Vol. New Arr. p. 35.

conscientiously subscribe them; but if, on the contrary, he thinks, that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment should induce him to express his solemn assent to propositions, which, in fact, he does not believe." Such language is worthy of the overseer of any church; and your lordship's farther exhortation deserves to be recorded. "Let it be remembered, that in a business of this serious and important nature no species whatever of evasion, subterfuge, or reserve, is to be allowed, or can be practised without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense; and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord, as his minister, with safety: thus only can he expect to receive the divine blessing upon that course of life, to which he has solemnly devoted himself."

'These extracts, according entirely with my own sentiments, I have copied with great pleasure; and in the future letters, which I shall have the honour of addressing to your lordship, my eye will be continually directed to them, that, if any thing should be found in your interpretation of the articles to be not consistent with the forms laid down for subscription, I may give your lordship the opportunity of farther examination; and your lordship's condescension in declaring, that you "shall very readily attend to any suggestion or advice, whether it relates to error or omission," induces me to hope, that you will not be displeased at this intrusion on your time, and interesting avocations. I must premise only, that it is not in my power to imitate your lordship in referring to and making copious extracts from a variety of writers: my scanty library does not contain those valuable writings in which my time was once so agreeably and, I thought, usefully employed: your lordship's work, and my old friends Trommius, Schmidt, Griesbach's Greek Testament, and Leusden's Hebrew Bible, are the only works to which I shall have recourse, unless perchance I should, in a friend's library, be enabled to cast my eye on some of the works quoted in the margin of your Elements of Theology. Of this defect I do not, in this instance, complain very bitterly; as every position, in which we agree or differ, must be brought to the test of scripture, and cannot be determined by any other authority. With great respect I beg leave to subscribe myself, my lord, your lordship's affectionate brother in Christ, WILLIAM FREND.'

To convey to our readers a knowledge of the subjects of the ensuing 'Letters,' we shall transcribe their titles.

'LETTER II. Vulgar prejudices on christening—disputes on baptism—fashionable folly of the members of the church—difficulties on the subject—bishop's solution of them—examined by scrip-

ture—bishop's interpretation of a Greek word—baptism can be performed only by dipping.

'III. Christians divided on the extent of the baptismal precept—its perpetuity maintained by a very great majority on two specious arguments—grounds for the rite among Jews and Christians—the end of the world in the baptismal precept, a mis-translation—advantages from our ignorance in the history of the apostolical and following age—reasons for the cessation of baptism with the apostolical age—baptism worthy of great respect.

'IV. Mischiefs derived from it—sentiments of the church of England on this subject right—derivation and meaning of the term—right to excommunicate—who ought either to be excommunicated or to excommunicate themselves.

'V. How to treat an excommunicated person—heathens and publicans—dangerous opinion of the bishop—consequence of the civil power interfering with excommunication—Christian excommunication—the writer's and bishop's mode of excommunicating each other.

'VI. Difficulties of the early protestants—the bishop and the writer hereticks—the church of England's decision right—abuse of authority—a curious instance—question to the bishop.

'VII. The famous fires in Alexandria and London—the writer takes a journey—is much abused on the road—finds the early fathers—different ways of travelling—some very strange parties galloped over a great number of people.

'VIII. Derivation and meaning of the words church, bishop, presbyter—a long ladder—uninterrupted succession of bishops where—alliance of church and state—alliance of kirk and state—all Christians equally priests—but a public teacher or reader may be useful.

'IX. Fables according to the bishop dangerous, deceitful and blasphemous—the Lord's Supper in its origin—how changed—not a supper but a feast upon a sacrifice.

'X. Invasion of the king's prerogative—attempt to restore it—objections to the perpetuity of the rite of the Lord's Supper—use and abuse of it.

'XI. Unchristian disputes on the Trinity—Jewish opinions of the oneness of God—belief nominal or real—archbishop Secker—artist's widow—Hindoo Trinity.

'XII. Erroneous judgement—singular use of language instanced in the Norfolk dialect—did not lead the Jews into error—and is not an apology for the sons of Japhet.

'XIII. Search after the Trinity in the New Testament—three passages examined—nine persons in the Trinity—Trinity not found by the bishop in either Old or New Testament.

'XIV. Jesus not God before he was thirty years old—made himself God afterwards, if we believe the Jews—denies that he ever made himself God—the Jews put him to death against their law.

'XV. Son of God an appellation common to a great portion of the human race—Adam and Jesus in a more appropriate manner sons of God—Jesus the son of God—but not the son of himself.

'XVI. Eternity of the earth—form of God—humiliation of God.

'XVII. A spirit brooding over matter not the holy ghost—the holy spirit a thing given—procession of the holy spirit—the holy spirit allowed by the bishop to be a quality.

'XVIII. A verse in the English Bible spurious—hopes that the bishop will continue the examination of the scriptures.

'XIX. Predestination—newspaper heresy—mother and babe—bishop's babes—the women puzzled—suspicion of episcopal heresy—author's opinion on the five points.

'XX. Heresy! heresy! heresy!—profane swearing a very idle custom—the bishop and the author agree—the church of England point-blank against them both—bishop's violent language against the church—it is safer for one man to steal a horse than for another to look over the hedge.

'XXI. The bishop and the author convicted—can any one be a member of the church of England—wisdom of the articles for Christian communion—conclusion.'

The liberality of sentiment exhibited in the bishop of Lincoln's Elements, and the manliness of daring to think for himself, are well known, and have excited no small degree of astonishment in the church. And in consequence of his having thrown off the trammels of authority, and resolved to be determined by the reason of his own mind, our author, in the above series of letters, brings to this test a variety of doctrinal articles which still appear to constitute the bishop's creed—and candidly discusses with him whether or not they will endure this fiery and purifying ordeal, and, in consequence, whether or not he should any longer submit to their influence? As a specimen of the mode in which he combines pleasantry with ratiocination, we shall select the letter on heresy, comprising the twentieth in the above arrangement.

'My Lord,

'Not many years ago I was in a company when a clergyman gave a toast pretty common in those times, "Damnation to the dissenters," and the impression made by it upon my mind was similar to that, which the damnation clause in the Athanasian Creed seems to have made upon your lordship. If a drunken wretch in the streets should call out on either of us as we were passing—"Damn your eyes and limbs," we know how to pity him, and to lament, that such expressions should bring us into deserved disgrace among foreign nations: but, if a set of men, dressed up in fine robes, with wax tapers in their hands, should in a solemn assembly, called for that purpose, address an unfortunate individual, who happened

not to think as they did;—"Damn your eyes and limbs, you infamous heretick, infidel, apostate, deist, atheist," a sudden awe seizes the spectators, they look with horror on the object of these curses, they think that such a solemn denunciation will produce its effect on the almighty. Strange conceit! The poor wretch in the streets, and these poorer wretches in the church, are beheld with an equal eye by the Lord of Heaven and Earth. The God of Love will not listen to the curses of human beings, the one drunk with fermented liquor, the others with the ferment of spiritual pride, intolerance, and ambition.

'The kingdom of England was for many years treated somewhat in this manner. An old bishop, attended by a number of archbishops and bishops, was accustomed to lay our country under a solemn curse, and the farce, bating its impiety, was as amusing as many other farces played by that bishop and his brethren in publick. We see at once the impiety of these curses when levelled against ourselves; but, how common is it to entertain a similar sentiment in our own minds when disguised under less offensive terms! Thus, because the scriptures have said: "He that believeth shall be saved, but he that believeth not shall be judged;" sects have laid down the terms for this belief and salvation, and whoever differs from them in the articles of their creed is subjected to eternal damnation.

'Your lordship is not of this opinion. "We are not to consider all, who differ from us, as unworthy of or excluded from the favour of God." In this sentiment I heartily concur with your lordship: to his own Maker every man standeth or falleth, and there is one judge appointed over all, Jesus our Saviour. But, my lord, how are we to reconcile our opinion with that of the church of England. The church says, there are three creeds "which ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture." In one of these creeds is a clause which I shall here copy: "This is the catholick faith, which except a man believe faithfully, he cannot be saved. Whosoever will be saved, before all things it is necessary that he hold the catholick faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

'The church of England says, that the above clause "ought to be received and believed, for it may be proved by most certain warrants of holy scripture." I read your lordship's account of this clause, and find, first, that, according to your lordship, the "church would have acted more wisely" in leaving it out. Is this really true? How must the faith then of every churchman in the articles be staggered by an opinion advanced from such high authority? But this is not all! This negative disparagement of the church does not satisfy your lordship: you speak more decidedly on this subject, and absolutely deny, that the Athanasian Creed can, as the church of England says it may, "be proved by most certain warrants of

holy ſcripture." For you do not ſcruple to aſſert, that "it is utterly repugnant to the attributes of God, and it cannot be reconciled to our ideas of common juſtice, that a perſon ſhould be conſigned to eternal puniſhment, becauſe he did not believe certain articles of faith, which were never propoſed to him, or of the truth of which he was not qualified to judge." The church, my lord, does not allow of any ſuch diſtinctions; her words are clear and explicit: "which faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly."

'But, my lord, what ſhall I ſay to a ſtill greater attack made upon the church, which affects its diſcipline as well as its doctrine? Theſe are your words: "I cannot but conceive it to be both unneceſſary and preſumptuous to ſay, that except every one do keep them whole and undefiled, without doubt he ſhall periſh everlaſtingly." Your lordſhip thinks it preſumptuous to utter theſe words!!! But the church of England not only ſays that theſe words ſhall be uttered, but has appointed the days in which they ſhall be uttered ſolemnly in all the churches of England. Your lordſhip, much to your honour, frequents, and often officiates, I underſtand, in the pariſh church adjoining to your palace. What will be the conſequence of this your declaration to that pariſh, and indeed to your clergy in general!!! If your lordſhip ſhould officiate on one of the days appointed for the reading of this clauſe, and it ſhould be omitted, will not the clergy be encouraged by ſuch an example to garble the liturgy according to their apprehenſions of the propriety of its language? If a clergyman officiates before your lordſhip on that day, and the clauſe is uttered, how can he preſume to enter afterwards into your preſence? and, if it is not uttered, how can he reconcile with ſuch a conduct his promiſe to perform the ſervice of the church as preſcribed in its liturgy?

'You may remember, my lord, a gentleman, who not many years ago was attacked at Cambridge by a cabal there known by the name of the cubicks, under the pretext of "impugning religion as eſtabliſhed by publick authority within this realm." You were preſent at ſome part of the proceedings againſt him, which ended in driving him from his ſtudies, and raiſing ſeveral of his adverſaries to dignities and preferments in the univerſity and church. One article againſt him was for ſaying, that the liberty of the eſtabliſhed church "is very far from the ſtandard of purity in doctrine which is required in ſuch compoſitions." What an unfortunate man he was to be unacquainted at that time with your lordſhip's ſentiments! He might have requeſted you to anſwer a few queſtions, which, without doubt, would have had ſome influence on the court.

'Queſtion. My lord biſhop of Lincoln, did you ever read in the liturgy the following ſentence? "Which faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly."

'Anſwer. I have.

'Q. Does your lordſhip think, that this ſentence is very far from the ſtandard of purity required in ſuch compoſitions?

'A. I think it both unneceſſary and preſumptuous to utter ſuch a ſentence.

'After ſuch a declaration, my lord, is there not a danger that the name of the right reverend George Pretyman, lord biſhop of Lincoln, will in the annals of the univerſity deſcend to poſterity as an impugner of the liturgy of the eſtabliſhed church.

'With all the reſpect I can entertain for a perſon who thinks it unneceſſary and preſumptuous to utter what the church has ordained to be uttered in her moſt ſolemn aſſemblies, I remain, &c.' P. 141.

It ſhould ſeem from a note ſubjoined to this letter, that the 'gentleman' here referred to, as having been attacked by the cubicks, is the author himſelf: and we are directed for farther information on this ſubject to an 'Account of the Proceedings in the Uuiverſity of Cambridge againſt William Frend, M. A. Fellow of Jeſus College, Cambridge, for publiſhing a Pamphlet, intitled Peace and Union, &c. publiſhed by the Defendant. 1793. Robinſons.'

The letter that follows concludes the ſeries; and, with an obvious alluſion to what has been already advanced, Mr. Frend quotes from Dr. Pretyman the following very honourable declaration in his Elements, that 'if any one thinks that he ſees reaſon to diſſent from any of the doctrines aſſerted in the articles of the church, no dread of inconvenience or diſappointment ſhould induce him to expreſs his ſolemn aſſent to propoſitions which, in fact, he does not believe.' Upon this paſſage our author makes the following obſervation.

'Diſſent in your lordſhip's eſtimation from any of the doctrines precludes ſubſcription. It matters not whether the doctrine, which I diſbelieve, is conſidered by your lordſhip to be of great importance, or the doctrine, which you diſbelieve, is conſidered by myſelf to be of little importance, we are not either of us conſtituted judges of this importance; we cannot either of us conſcientiouſly ſubſcribe to the articles: we are not either of us true members of the church of England.

'If then, according to your lordſhip's account, you cannot be aſſured of "the divine bleſſing upon that courſe of life, to which you have ſolemnly devoted yourſelf," what is to be done? Muſt your lordſhip reſign your biſhoprick, give up the deanery of St. Paul's, quit your high ſtation in the church? Theſe are ſerious queſtions, my lord, and the dilemma, in which you have placed yourſelf, is a ſolemn call on your lordſhip to compare the faith required by the church of England of its members with the terms laid down by our Saviour and his apoſtles for Chriſtian communion.' P. 148.

The dilemma here pointed out is, we think, obvious: but we ſhould extremely regret if it were likely to be the means of inducing a man of the ſentiments, learning, and character of the preſent biſhop of Lincoln, to retire from an epiſcopacy, to which he is ſo great an ornament. Infinitely rather would we ſee the doctrines and articles of the church bend to the more liberal creed of Dr. Pretyman, than the latter relinquiſh a communion, whoſe authoritative interpretation of ſcripture he diſſents from, according to his own confeſſion, in a variety of inſtances. Nothing is more clear than that ſome degree of change is peremptorily called for; and would the epiſcopal bench in general unite with the preſent worthy dignitary in promoting ſuch a change, they would acquire much credit in the view of the nation at large; and we believe, with reſpect to the greater part of its members, would liberate themſelves from a thraldom which cannot but be occaſionally felt in the more ſerious moments of retirement.

From the ſpecimens we have given of theſe letters, our readers, we apprehend, will wiſh to become farther acquainted with them; and they will uniformly find, in the peruſal, ſatire combined with courteſy, and ſerioufneſs with ratiocination.

Journal of a Voyage performed in the Lion Extra Indiaman, from Madras to Columbo, and Da Lagoa Bay, on the Eaſtern Coaſt of Africa (where the Ship was condemned), in the Year 1798. *With ſome Account of the Manners and Cuſtoms of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language. By William White, Eſq. Captain in the* 73*d Highland Regiment of Foot. Plates.* 4*to.* 7*s. Boards.* Stockdale. 1800.

THE author of this Journal has prefixed to it the following advertiſement.

'When I left India I had not the ſlighteſt idea of ever offering any thing to the public eye, and of courſe was by no means prepared for ſuch an undertaking. My ſole reaſon for laying the following pages before the public is not vanity, but a ſincere wiſh of giving ſome information to my country reſpecting a part of Africa not much known, though often frequented by both Britiſh and American whalers. If this ſhould be ſo conſidered, my end is gained; though I muſt obſerve, that if my health had permitted, and I had made a longer ſtay, I could have rendered it much more intereſting. I had hardly paper ſufficient to make a fair tranſcript of what I had written, and few or no materials for drawing.'

The narrative is plain and unadorned. Captain White left

Madras in February, 1798, on board a ſhattered ſhip taken from the Dutch, which could hardly reach the Bay of Da Lagoa, oppoſite to the ſouthern point of Madagaſcar. The account of the ſtorm, by which ſhe was nearly wrecked, would little intereſt our readers. At Da Lagoa were found three Britiſh ſhips, employed in the whale-fiſhery, and three American veſſels occupied in the ſame trade. A deſcription of the Bay, and the inhabitants of the adjacent coaſt, may be found intereſting.

'Da Lagoa Bay, ſituated in about 25° 52′ ſouth latitude, and in longitude 33° eaſt of London, is large and capacious, being nearly thirty miles deep from eaſt to weſt, and about ſixty miles long from north to ſouth.' It is, however, very little known, as the charts I have ſeen of it are very incorrect, Deer Iſland being not laid down in them. It is much frequented by ſouth-ſea whalers. The whales come into the bay in the month of June to cub, and leave it in September, when their calves are ſufficiently ſtrong to accompany them to ſea. They are called right whales, and are commonly about ſixty feet long, and make about eight tons of oil: ſome are much larger. They are this ſeaſon (1798) very numerous. As the whaler's time is entirely taken up in fiſhing and boiling down, it is, therefore, in ſome meaſure, excuſable, that ſome of them do not publiſh a plan of a port which ought certainly to be much better known; and if, on the peace with the French and Dutch, we retain the Cape, "which I hope to God we will," no place, in my opinion, can be ſo well calculated to form a ſettlement, in being a commodious harbour, and having ſeveral large rivers, particularly Maſumo or Engliſh River, being navigable for large veſſels, having four fathom on the bar at the entrance in ſpring-tides, and is four miles broad: the channel is, however, narrow, not more, I believe, than one mile over. Captain Hopper, who has obligingly given me every information in his power, as he has been here frequently, was told by the Portugueſe who were ſettled here, that it is navigable for veſſels drawing about twelve feet water for upwards of thirty or forty miles, and for large boats ſeveral hundred; and, from its appearance, I really think it is ſo. Ships commonly lie about two miles up the river, where you have a good depth of water, and lie perfectly ſafe from all winds, with plenty of every ſort of refreſhment, ſuch as excellent beef, goats, fowls, fiſh, ſweet potatoes, cabbage and greens, lemons, bananas, &c. and plenty of good water on both ſides the river.

'I would adviſe a ſhip coming into the bay to ſtand to the N. and N. N. W. till ſhe come into between eight and nine fathoms water, and brings Cape St. Mary's to bear S. by E. $\frac{1}{2}$ E. (allowing for the variation, which is two points weſterly), diſtance near three leagues, and you ſee high breakers extending for near ſeven miles to the northward of it; coming near them, you always ſhoal your wa-

ter, but deepen it as you keep further off; then ſtand to the weſtward, i. e. W. by S. W. and W. by N. by the compaſs, you will meet with frequent riplings; but if you come in at half flood, you will never have leſs than four fathoms, and there are a number of ſhoals, flats, and ſhifting ſands in the bay, occaſioned by the tide and different rivers that run into it. They ſhift, I underſtand, with every ſpring tide, or when it blows ſtrong from the eaſtward, which is the only wind that occaſions any ſea in the bay; but a veſſel may ride with perfect ſafety in many parts of the bay in good holding ground, and ſufficient depth of water. The ſoundings are very uneven and irregular all over the bay, as you have ten fathoms, then five, then no ground at 13, and the next throw of the lead but four fathoms water.

'Deer Iſland is the neareſt land you will have coming in: it is low and ſandy, with ſhort bruſh wood, and is about three or four miles long: it has a reef extending for two or three miles out, bearing from N. W. to E. N. E. Half flood is the beſt time for a ſhip to ſtand in, the tide riſing rather more than twelve feet (it is high water at full and change at four P. M.), and having ſent your boats a-head on the tide's making, and with a leading wind, or two points free, you may very eaſily eſcape every danger. The Red Head is a pretty high, bluff, red point, being the north point of Mafumo river; it is clearly cut; the oppoſite point is not ſo high; keep rather more than one mile off the Red Head, and you will have the deepeſt water in croſſing the bar, as, on the other ſhore, there is a bank which extends more than a mile out, and part of it is dry at low water.

'The inhabitants of Da Lagoa are Caffres, of a bright black colour, but not numerous, as I do not recollect ever ſeeing more than one hundred or an hundred and fifty at one time, although they crowd round you when you come on ſhore, therefore do not ſuppoſe they exceed ſix, or at moſt ten thouſand, about the bay: they, in general, are a tall, ſtout, ſtrong, and well-made race, and, to all appearances, healthy; but great numbers of the men are afflicted with the hydrocele: they go about nearly naked, and the women only uſe a ſmall narrow piece of cloth, with two or more pieces of leather hanging down behind, ornamented with beads, and coloured or tanned with red earth. The men have moſtly the paint of an antelope's or deer's horn, which they uſe as a call or whiſtle, ſuſpended by a ſtring about their necks: they have, likewiſe, wooden and ivory ones, and they hang ſeveral braſs buttons, pieces of broken china, and ſome of them with a number of gooſe quills ſtrung together, and different ſorts of roots, to which they attribute ſome medicinal virtue. I have brought ſome quantity of it with me, and have found it to be an aromatic, and a great aſtringent. I have ſeen them uſe it to ſtop any bleeding wound, with ſucceſs, by chewing and applying it to the part: it is likewiſe uſed

by them to cure pains in the bowels, and they assured me that it always succeeded.

'They dress their hair in different modes, some of them taking great pains with it, oiling it frequently; but I never could observe two dressed exactly in the same manner. They shave with a piece of iron, formerly a large nail made into a small chissel, without using water, or any other substitute; and, in general, shave all the hair off their heads but a large tuft in the middle of the crown, which they dress up, by putting in some small pieces of stick, and sewing them in, to bring it to the shape of a sugar-loaf, with the point cut off. Some of the men, I have observed, left two large tufts on each side of the head, which they ornamented with pieces of brass, the size of our common buttons, with a hole made in them to pull the hair through. Both sexes shave all the hair off their eye-brows, only leaving two small tufts in the middle. The women shave all their heads but a small piece over the crown, of the shape of a half-moon. They shave or pull out all the hair of their bodies, except under the arms, laying and rubbing ashes on the hair, and then pulling it out. Most of the men and women of rank wear brass bangles, or bracelets, on their necks and wrists, and I have seen several women with them round their necks three inches in circumference, and weighing four or five pounds. The men wear them smaller, having several rows, and likewise from the wrist up to the elbow on both arms (those on the neck angular, but those on the wrists circular). Those about their necks seemed to give them pain, as they could not easily turn their heads; but as it is a mark of rank, and worn only till a certain age, they do not of course like to lay them aside.

'I could not, however, learn at what age or time they left them off, but I never saw any worn by men much past thirty; they always told me they were given them by their fathers. Both men and women wear rings on their fingers and toes, and some of both sexes copper chains just under the knee; the women decorate their necks likewise with large blue and other coloured glass beads, but the poorer sort have but very few ornaments: the women are always anointed with oil, mixed with red earth, which is easily procured here.

'They are all tattowed, some down the middle of the forehead, and point of the chin, in this way  ; and of their temples; of this shape X: their bodies are so likewise, particularly on the chest, but none of them exactly alike; those, however, of the same family are tattowed very nearly in the same manner.

'Polygamy is allowed, and they purchase their wives from the father, giving a certain number of bullocks, perhaps ten, or not so many, for each: their chief, however, comes in for a certain number, and he of course encourages this custom. Divorces are

not in fashion at Da Lagoa, for the men are all faithful, and the women, though nearly naked, virtuous; and from particular inquiries among them, found that they were surprised at my even asking such a question, telling me, *that woman, that man wife;* yet there are a class of them who come on ship-board that lessen the general character; but these are very justly considered as outcasts; their numbers are not very considerable, nor will they even permit of a promiscuous intercourse with different men.

'Their mode of salutation is *ching, ching*, which they repeat rapidly (laying great emphasis on the last *ching*), offering you one of their hands, bowing down at the same time; but they seem to make no difference or distinction in which hand they offer. *Saheb* is used by some of them after *ching, ching*, but not frequent: both are friendly. They seem a very good-natured and harmless race, being always good-humoured, and laughing heartily on the slightest occasions, particularly in trading, when you offer less than they think their commodities are worth, calling *ha, hah*; but a very cunning set, great Jews, and they will take you in if you do not mind them, for they always ask three or four times more than the value. They are prone to revenge if affronted; for they then take an opportunity of murdering you; but this is only attended with danger to the person who has been the aggressor. I heard of an instance of the carpenter of a whaler having been killed by them, being taken for a man whom he much resembled, that had insulted some of them some time before. At the time the poor man was killed, two boats landed at the same place for wood: they seized the poor man, who had gone some distance from the boats, and run two or three spears through his body. Some of the men heard his cries, and came and carried him to the boats, and several of the natives came and assisted them in getting their boats off.

'They are a very honest set of people, but great beggars, on the north side particularly: this they have learnt, I imagine, from the Portuguese. During our stay we never met with an instance of their taking any thing that was not given or sold to them, although they often had opportunities, as the decks of the Lion were always crowded with them, from eight o'clock in the morning till four in the afternoon. I am convinced, that if a settlement were formed here, they would soon become a very useful set of people, and nothing but their not having any method of making cloth prevents their being decently clad, as they are very partial to any kind of clothing, even an old jacket, shirt, waistcoat, handkerchief, breeches, stockings or shoes, with which you may purchase fowls, fish, eggs, &c. which they bring off in their boats: hats are in great demand among them, and so are wigs. Several of king Capelieh's sons, about twelve or fourteen years old, used to come frequently on board the Lion, dressed out in old wigs, which they were very proud off. All the labour and work is done by the women, and you will see them working in the fields, cutting down wood, &c.

the men attending them armed. It is not uncommon to meet the women, with a child on their backs, in a goat's skin, with a heavy burthen on their heads, travelling for miles along the beach: however, when the men come on ship board, they will work a whole day for a handful of sugar, called by them English honey; but, though they have plenty of sugar-cane, they are perfectly ignorant of the process of extracting the sugar: they were of great use to us in the Lion while discharging her cargo, as some of the damaged bags of sugar used to be given them, and they would often work at the tackle-fall, and ten or twelve of them would do as much in two hours as the lascars in nearly a whole day, the being very weak, from the constant labour and excessive fatigue they had undergone for some time before, though very few ill. In going to any of their villages, you find the men mostly sitting in circles round a fire, smoaking tobacco and bang, dressing their hair, making bird-cages, or some other trivial occupation, while the women were employed in beating Indian corn, maize, rice, and other necessary occupations. It appears very extraordinary that they are ignorant of any sort of game or amusement, which is the more remarkable, as time must lay heavy on their hands. Indeed, I cannot but rejoice at their ignorance, for in most other countries, particularly in India, the men would gamble in some way or other, and, after losing all the property they had, stake their wives and children.' P. 21.

This description is illustrated with two prints, representing the natives of the northern and southern shores of Masumo. In the former the men wear a straw helmet, resembling in shape that of the Normans under the Conqueror. The author observes, that they only feed their slaves with grass and water, and that he would consider it as a Christian duty to carry such wretches to the West Indies.

On the southern side of the river Masumo, the author found no less than fourteen chiefs, all subject to one Capelleh, whose dominions extend about two hundred miles up the country, and about one hundred round the coast, computed by the natives, from an allowance of twenty miles for a day's journey.

'The best article to bring to trade with here is coarse blue cloth; ambergrease is to be procured in return, with plenty of elephant and sea-cows' teeth, particularly the latter, which you can purchase for a mere trifle, being very numerous in the river, as we used to see them often. They come on shore at night, when the natives watch for and kill them. The natives do not seem fond of parting with the elephant's teeth without something valuable, as they set a great price on them; but this is not by any means too high, for they would be purchased much under a guinea each. As we did not come here to trade, and the whalers were not permitted, we did not have many, and made no inquiry if they had any thing else except skins for sale. We used to purchase a bullock of 400lb. weight for

a piece of coarse blue linen cloth, ten or twelve yards long, which could be bought at the Cape for four or five rix-dollars, and a fowl for an iron hoop. I have procured five good fowls for ten old buttons. Formerly you could get every thing much more reasonable than at present, as every person made his own bargain, and iron hoops were a mere drug, owing to the whalers that were taken up to carry the Lion's cargo knocking up all their casks.

'Ships coming here to furnish themselves with a good stock of fresh provisions, should bring coarse blue linen cloth, old clothes, brass rings, pieces of copper-wire, glass beads of different colours, the larger the better, tobacco and pipes, knives, hats, wigs, shoes and stockings; in short, for a mere trifle, you may victual a ship of any size, and we found that the beef took the salt exceedingly well.

'Several Persees, from the Malabar coast, have sent small vessels here at different times; and I understood, from some of the Portuguese, who were left behind when their fort was destroyed by the French, that a ship came every year from Mosambique.

'When you go to the territories of the other chiefs, they treat you well, and trade for the same articles I have already mentioned. The king of the water is similar to master attendant. He informs Capelleh when any ship comes into the bay, or river, and you cannot purchase a bullock till the king comes down to his house close to the landing-place, at a large tree on the south side, where you must make him a present of old clothes and liquor. He gives you, in return, a bullock, and after that you can get one or two every day. The king of the water is nearly as powerful as Capelleh, and has a great number of cattle. He comes on board your ship, remains as long as you like, and will accompany any officer on shore to trade; keep on good terms with him, and you can get every thing that is to be procured here.

'Their boats are nearly of the shape of a fishing coble, and are, to look at, the most ill-contrived of any that I have ever seen: they are sewed together with the bark of trees, similar to those used on the coast of Coromandel, the seams payed with cow-dung: they do not use oars, but sculls made similar to those in use all over India, with one mast and a mat-sail: they are flat-bottomed, about twelve feet long, and four broad, and row well, as you will see only one rower, and sometimes from twelve to twenty people in the boat: they never have more than two rowers: they bring every thing they have for sale in these boats about nine in the morning, and leave you about four in the afternoon. These boats frequently go off in the bay when it blows from the south-east.

'You get a variety of very fine fish, all of a most excellent quality, much superior to any I have seen in India: they are wholesome good food, and cost a mere trifle. Mullet, carp, conger eels, with the stone-fish, common in India, having a bone in the head like a stone, sun-fish, skate, shrimps, prawns, crabs, oysters, cockles,

&c. are the different sorts. Turtle is taken on Deer Island and in Cow Bay.

'The soil on the south side is a rich, light, black earth, where they cultivate their maize, rice, and Indian corn: it requires very little trouble preparing it for seed, as they only turn it over with a stick. The seed is put into the ground in December or January. Where the ground is not cultivated you meet with a fine rich grass, which was long even at this time of the year, June and July, the dry season. The soil on the north side is lighter, much more sandy, and not so fit for cultivation. The fair season commences in April, and continues till October, when the rainy season comes in. We could get but few cabbages and greens, but plenty of the large white sweet potatoes, which are of a very good quality. The red sort are small, but in great abundance; they are eat raw by the natives; yams are scarce. Here are none of the common potatoes, but I am convinced they would thrive; and I was informed, by some of the Portuguese, that they have plenty of vegetables in the wet season, and might have all the year round, if they would be at the trouble to dig wells, as water is to be procured in many situations well adapted for gardens. Indeed, the vegetables that are now to be got grow wild, for they take no trouble with them, being found in the old gardens where the Portuguese had formerly sown them. You likewise get plenty of bananas, lemons, pine-apples, wood-apples, love-apples, cassava-root, ground-nuts, and a small root, or nut, which is eat raw by the natives, and tastes just like a potatoe when boiled, but much richer and sweeter. They are common at the Cape of Good Hope, and served up in many families as part of the desert after dinner. I saw the castor oil plant, and some young Palmyra trees, on the north side the river; they have been planted by the Portuguese, and seem to do well.' p. 48.

The birds observed were chiefly Guinea hens, partridges, quails, wild geese, ducks, and some small singing birds. There are no horses, asses, or buffaloes, in the territory; nor do the inhabitants employ their oxen in any labour. The dogs are of a breed between a mastiff and a greyhound. Among the wild beasts are the tiger and the rhinoceros: antelopes, rabbets, hares, and wild hogs, are also observed. The author considers the climate as healthy.

We remember to have heard several years ago, from one who was passenger in a ship that was driven on the coast towards the north of Madagascar, that a small animal, in form resembling a horse, was sometimes observed on the sands, and supposed by the sailors to be amphibious. The dung resembled that of a horse. To this story we do not give full credit; but the mention of it may lead to further investigation.

Mr. White has subjoined a little vocabulary of the language; but he ought to have marked whether the final *e* be

accent[ed]. No apology was neceſſary for the publication, as it contributes to increaſe our ſcanty ſtock of knowledge concerning America.

A Synopſis of Huſbandry. Being curſory Obſervations in the ſeveral Branches of Rural Œconomy. Adduced from a long and practical Experience in a Farm of conſiderable Extent. By John Baniſter, Gent. of Horton Kirby, in Kent. 8vo. 5s. *Boards.* Robinſons.

AFTER the experience of more than forty years, Mr. Baniſter has attempted to methodiſe ſuch obſervations as have occurred to him in the practice of huſbandry. He aims not at the meretricious ornaments of language, or the deluſive tinſel of ſyſtematiſing, but endeavours to be plain and uſeful. He warns the eager *young* agriculturiſt againſt the ideal theories which have ſo often miſled his predeceſſors, and endeavours to demonſtrate that the indolent book-worm, the active man of pleaſure, or the ſpeculative inquirer, will never become a truly practical farmer, nor reap thoſe benefits which in their earlier dreams they may fondly expect. Such are the author's profeſſions and deſigns. With theſe views we have examined his work, and think that, on the whole, he has performed what he has promiſed. To give curſory obſervations of utility was his only aim, and this he has accompliſhed. Much indeed is here detailed that was before known; but to many eager projectors, ſhould this claſs be diſpoſed to read as well as to theoriſe, theſe general obſervations may, perhaps, be of the greateſt utility. He profeſſes that philoſophical diſcuſſions form no part of his object, but he has, nevertheleſs, occaſionally intermixed philoſophy in a rather whimſical manner. Manures, for inſtance, are often recommended as containing much nitre, and folding is recommended, as the *fiery* dung and urine abound in nitre: but theſe are trifling bleminiſhes; the fact is ſufficient, and the reaſoning can only tend to miſlead thoſe who are able to correct the error.

This work conſiſts of four books, yet we could have wiſhed for a table of contents, or an index. The firſt is on foils and manures: on theſe ſubjects the obſervations are judicious, but occaſionally appear the reſult of experience ſomewhat confined. Sea ſand ſhould be carefully examined before it be applied indiſcriminately as a manure: it can never be carried in ſufficient quantity to looſen the tenacity of clay by mechanical mixture; and unleſs it contain comminuted ſea-ſhells, it will often do injury. Nitre is moſt frequently mentioned in this part of the work.

The ſecond book affords remarks on wheat, barley, oats,

beans, peafe, tares, rye, turneps, potatoes, rape, and buck-wheat. Thefe, though curfory, are in general judicious, and deferve attention. Some new experiments on the fmut of corn we fhall tranfcribe.

'The following facts feem, however, to have been eftablifhed by this experiment. Firft; that wheat of fix years old and upwards, though there be no vifible diftinction in goodnefs between that and new wheat, will not vegetate.

'Secondly; that the grains from a maternal fmutty ftock produced univerfally a fucceffion of ears tinged in a greater or lefs degree with thefe noxious particles, and that neither the fteeping or change of foil made any alteration in this refpect, but that as well the feed which had been fteeped and limed, as that which was fown dry, produced fmutty ears, although there were many tillows arifing from each maternal ftock, which bore a mixture of fair and fmutty ears. That the ftraw arifing from the diftempered feed was more ftout, and the balls more prominent and fuller fet in the ear, than the ftraw or grain produced from the healthy feed. Hence one may fairly conclude, that this malady is not always occafioned by a blight, as many people imagine, and therefore that neither the change of foil, or preparation of the feed by fteeping, will be of any confiderable avail towards averting the evil.

'Thirdly; from thefe experiments may be inferred the hazard of fowing wheat tinged with fmut, and that the opinion entertained by many people, that fuch wheat, if properly fteeped, will not produce a fmutty crop, is erroneous and ill founded; but if, in fupport of this affertion, it fhould be urged that a good fample of wheat has been raifed in fields fown with grain adulterated by this pollution; to this I anfwer, that fuch fmutty corn was not fown in the view of making an experiment, but from neceffity, as where the farmer had not an opportunity of procuring his feed corn perfectly clear from foil, and therefore preferred the alternative of a fample in which there were a few fmut balls, to that which was ftained with the mixture of cockle, drake, or puck needles, by which not only the immediate growth of the current year might be contaminated, but his ground ftored with a fucceffion of weeds for a feries of years to come; but as the fmut in the prefent inftance was not a general taint throughout the whole quantity, fo the corn raifed from this ftock might with propriety be termed a clean fample; becaufe in a field of any extent, the fmut balls produced from the defective grains were not perceptible among the good wheat; otherwife I have no doubt, had the experiment been fairly made, though it would have been madnefs to hazard the ruin of the crop by fuch experiment, that the refult would have turned out as in the before mentioned trials.

'On examination of fome fmutty ears, which grew in a field not far diftant from the fpot of ground where I made thefe experiments

[illegible] of July, when the wheat was going out of bloom, having attained to near half its growth in the ear, the ſame marks both of a ſtrong, raw and prominent berry or ball were viſible as on the ears before alluded to, which marks were ſo conſpicuous, as to be perceptible at the diſtance of two or three yards. At this period of their growth, the ſmut balls, when pounded, emitted leſs of that cadaverous ſcent, than when arrived at their full maturity; and on theſe balls, as on thoſe before mentioned, the male bloſſoms were found cloſely adhering to the ball, which (when broken) ſeemed to be tinged with a greyiſh powder, as if the diſaſter had befallen the grain ſubſequent to its primary formation: perhaps, if the ſmut balls at this period of their growth were to be viewed through a microſcope, ſome further knowledge might be gained with reſpect to the origin of this diſaſter, which has been variouſly aſcribed, by ſome to a defect in the ſeed, and by others to a want of preparation in the ground, to blights, &c. but the true reaſon ſeems as yet to be undetermined.' P. 81.

The third book is on ſaintfoine, clover, trefoil, ray-graſs, lucerne, woold, and hops. The laſt article is fully and ably diſcuſſed. We have not lately ſeen ſo much real information in ſo ſhort a compaſs. We find it difficult to ſelect any part, and would indeed prefer recommending the whole without mutilation.

The fourth book is on green land (paſture), horſes, black cattle, ſheep, ſwine, and fences, with particular remarks on the diſeaſes of horſes and cattle; but this latter part is chiefly a compilation, and not very judiciouſly executed; yet many valuable obſervations are diſperſed on each head through the whole of the chapter.

'Miſcellaneous obſervations' follow 'on the œconomy neceſſary to be purſued in the various departments of country buſineſs,' which we would recommend to the parlour, but hope will never reach the farmer's kitchen. They merit the particular attention of the maker. Rules for predicting the weather conclude the volume. Some of theſe appear to us generally true: others are, perhaps, locally ſo. The prediction of the morning rainbow foretelling rain, and of the evening fair weather, ſeems to ariſe from a miſtake of the meaning of the old adage:

'A rainbow in the morning is to give the ſhepherd warning.
'A rainbow at night is the ſhepherd's delight.'

We know that the rainbow is owing only to a rainy cloud interpoſed between the ſpectator and the ſun, and that at each period it ſhows only the preſence of rain; but in the morning it puts the ſhepherd on his guard; in the evening it is his delight, as he is then ſheltered. Whatever becomes of the ex-

planation, we are certain that it does not portend rain more at one period than another.

On the whole, this work will make an advantageous addition to the little library of the agriculturiſt, as it contains much valuable information of a practical kind, in an eaſy and perſpicuous ſtyle.

An Attempt to illuſtrate ſome of the Prophecies of the Old and New Teſtament. By Thomas Zouch, M. A. 12mo. 3s. Payne.

THERE was a time when proteſtants in general referred part of the prophecies in Daniel and the Revelations to the antichriſtian power eſtabliſhed in Rome, from whoſe abominations they were happily ſeparated: they lamented the ſituation of thoſe kingdoms ſtill groaning under the yoke of her idolatry and ſuperſtition; they rejoiced in the foreſight of the doom that awaited her, and anticipated the moment when the judgments of God ſhould be poured out, and the blood of the ſaints ſhed by her cruel miniſters be avenged by a juſt but dreadful retribution. A ſtrange and aweful dereliction of opinion ſeems now to be taking place in the proteſtant world, almoſt ſufficient to realiſe the fears of Sir Iſaac Newton, that even in theſe kingdoms of Great-Britain and Ireland the deteſted crafts of antichriſt might be reſtored to their wonted pre-eminence. Againſt ſuch a calamity it is the duty of every miniſter of the goſpel to be upon his guard; it is his duty not only to be conſtantly attentive to the ſure prophetical word, but to caution his flock againſt the wiles and ſubtleties of the enemy. On theſe accounts the attempt before us is highly uſeful and praiſeworthy: it contains in a ſmall compaſs the material parts of the prophecies relative to popery; it holds out to our deteſtation, coincidently with the ſcriptures themſelves, the prominent features by which it is diſtinguiſhed; it clearly depicts its riſe and progreſs; and, by a cordial truſt in Providence, pioufly reſtrains our grief, while adding, that its final overthrow is not ſo near at hand as many ſerious proteſtants, in conſequence of late events, have been led to expect. The ultimate fall of Rome and the papal power will be diſtinguiſhed by more ſignal preludes than the ſeparation of an individual limb from the groſs body; and, in fact, though the government of France be ſeparated from the papal church, this church ſtill retains the greater part of the people within its ſpiritual juriſdiction; and though its ſplendor be diminiſhed, and its enormous power curtailed by a political effervescence, its dominion is by no means completely overthrown. Ireland is a melancholy inſtance of the length of time in which popery can exiſt, not only without any connection with, but in actual oppoſition to

t Lo[illegible] of the ſtate. Her catholic prelates are as formally recogniſed in popiſh countries as in any former period, and, in many inſtances abroad, are placed at the head of very numerous congregations. The outrages in France have induced many perſons endowed both with religious zeal and learning to look for a new form of antichriſt in the late revolution; but this idea is ably refuted in the work before us, and we are kept cloſe to the marks exhibited in the ſcriptures of the corrupter, not the denier of all religion. This part of the work we recommend particularly to thoſe who are engaged in a courſe of ſtudies on this important ſubject; and as the author himſelf ſeems not to have conſidered the nature of the ſeventh form of government in Rome, and of which a layman * has given ſo good a repreſentation, we recommend this latter publication to his peruſal; convinced that he may derive from it conſiderable aſſiſtance in the aſſignment of the well-known period of 1260 days. Our readers will, we hope, make due reflexions on the concluſion of the work, which we now preſent to them, and thence be induced to peruſe with equal attention the whole of its contents.

'The preſent ſtate of the Chriſtian religion in the world ſuggeſts no motives to innovate from the commonly received opinion concerning antichriſt. The condition of the monaſtic order is truly wretched and forlorn. Their habitations plundered, their revenues confiſcated, they are reduced to the loweſt ebb of diſtreſs. In this country ſome of them have found protection and a ſafe aſylum. The zeal and warm benevolence of good catholics may long continue to ſupport and preſerve, if not to reſtore them to affluence and proſperity. At leaſt their final diſſolution hath not yet taken place. The kingdom of antichriſt ſtill exiſts, and hath long exiſted. In the Roman hierarchy we obſerve all the marks of "the man of ſin," which are ſo particularly ſpecified in the volumes of prophecy. Though the temporal power of the pope is ſuſpended; though his cardinals are driven from their palaces, and ſtripped of their gaudy ſplendor, yet the ſpirit of popery, exerciſing its uſurpation over the minds of men, ſo far from drooping in deſpondency, is yet alive and vigorous. Her idols, her pictures, her croſſes, her relics, are ſtill objects of religious adoration. She retains the ſame corrupt doctrines—obſerves the ſame diſtinction of meats,—the ſame abſtinence from marriage. She maintains the ſame claim to miracles, and profeſſes the ſame intolerant principles, the ſame averſion to heretics. The recent conduct of the Romaniſts in Ireland, where the genius of popery preſerves its own native diſpoſition, diſcovers the ſame bigotry, exciting men to perfidy, maſſacre, and treaſon. In ſhort, the preſent appearance of things tends to confirm in every reſpect the truth of thoſe prophecies, which regard the latter times.

* See our XXVIIIth Vol. New Arr. p. 447.

That open avowal of atheiſm and idolatry, which diſgr[aces] the hiſtory of the age in which we live, is a melancholy consequence of the corruptions of the church of Rome, flowing [from] thence as the ſtream from the fountain's head; and ſhould not therefore excite our aſtoniſhment, as if ſome new ſign of the times had manifeſted itſelf. "Atheiſm hath been more prevalent in popiſh than in proteſtant nations. The reaſon is plain. It is the annual ſpawn, and the natural effect of the groſs ſuperſtitions and corrupt manners of the Romiſh church and court."

'The apocryphal moraliſt, no negligent obſerver of human nature, hath remarked that "the worſhipping of idols not to be named is the beginning, the cauſe, and the end of all evil." Wiſd. xiv. 27. Hence he derives that black catalogue of crimes which he enumerates in the preceding verſes. And St. Paul, in his deſcription of men given over to a reprobate mind, attributes their depravity to the ſame cauſe. And indeed how can it be otherwiſe? An alienation from the worſhip of the true God muſt eſtrange the heart of man from every thing noble and virtuous. Deſerted by that being, whoſe pure ſervice he hath abandoned, he can have no pretenſions to divine grace, no claim of aſſiſtance from the holy ſpirit to purify his heart, or to enlighten his underſtanding.

'As to the ſtate of popery in this kingdom, it is by no means under depreſſion and debaſement. It doth not flouriſh in its priſtine bloom and vigour. It does not diſplay itſelf in gay and coſtly proceſſions, in the oſtentation of pomp and parade. But ſurely it may be aſked without impropriety, whether the church of Rome hath not enlarged the number of her votaries in this country? whether ſhe hath not augmented her train of miſſionaries, and with her uſual exuberance of zeal exerted every act of wily policy to extend her influence?—When the eſtabliſhment of that church is pronounced to be venerable—when it is declared that proteſtants or catholics are divided by thin partitions, whilſt in reality they are ſeparated from each other by bars ſtrong as gates of adamant—when the fabric of Romiſh idolatry is dignified with the appellation of "the majeſty of religion"—when it is aſſerted that "the ſon of perdition is yet future, and that he ſhall be neither a proteſtant nor a papiſt, Jew nor heathen"—when in a neighbouring kingdom a college hath been founded, at the expence of the nation, for the excluſive education of popiſh prieſts, and that with a munificence exceeding all bounds, ſo that no college in our famous univerſities of Oxford or Cambridge can boaſt of a more liberal endowment—do not all theſe things argue a diminution of attachment to the real intereſts of the church of England? do they not imply ſentiments not very unfavourable to a ſyſtem of religion, which every genuine proteſtant muſt acknowledge to be truly antichriſtian.' P. 229.

... through the Island of Man, in 1797 and 1798; comprising Sketches of its ancient and modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c. By J. Feltham. Embellished with a Map of the Island and other Plates. 8vo. 7s. *Boards.* Dilly.

AS an appendage to the British empire, the Isle of Man is an interesting subject of description; and Mr. Feltham's publication is calculated to introduce it to the familiar acquaintance of the English reader. Cheapness of provisions, and other circumstances favourable to the unfortunate, induce many persons to banish themselves from the more considerable parts of the British dominions, and seek an asylum in this isolated district. We will, therefore, extract Mr. Feltham's account of the constitution and government of the island, which differ from those of any other territory attached to the crown of Great-Britain.

'Previous to the grant of this island to the Stanley family, in 1406, it had been subject to different governments, though usually subsisting as a petty kingdom, to which the dominion of some of the Hebrides was once annexed; and it was successively tributary to, or connected with Denmark, Norway, Scotland, and England. Its most ancient records are the laws and ordinances enacted there, commencing in 1417. The first of these is an act passed by the authority of commissioners, appointed by the lord, and the twenty-four keys, to prevent abuses of the places of refuge, at that time afforded to criminals by some ecclesiastics in the island. The Manks statute-book commences in 1422, and contains "a collection of divers ordinances, statutes, and customs, presented, reputed, and used for laws in the island."

'Henry IV. granted to sir John de Stanly, his heirs and assigns, the island, Castle-Pele, and lordship of Man, and all the islands and lordships, royalties, regalities, and appurtenances, with the patronage of the bishoprick, and all ecclesiastical benefices, in as full and ample a manner as they had been possessed by any of the former lords or kings of Man, to be holden by homage, and the service of rendering to his majesty, and to his successors at their coronations, two falcons. By these, and other letters patent in 7th James I. this island has been held by the family as a fief separately from the kingdom, but dependent on the crown, from 1406 to the revestment in 1765, with some little interruption at the latter end of the reign of Elizabeth, on the failure of issue male of Ferdinando, then earl of Derby.

'From the grant of Henry IV. it has been governed by its own laws; its constitution we shall now notice, as to its legislative, executive, and judicial branches. The laws enacted in the 15th and 16th centuries appear to have been prescribed by such different powers, or combinations of power, that, as precedents of the exercise of legislative authority, they can have little weight. Sub-

sequent to this was established the more regular mode of legi[slation] which subsisted in 1764; and from the last century, w[ith] ceptions, the legislative authority has been vested in [the] governo[r], council, deemsters, and keys. These four estates ar[e], when assembled, termed a tynwald court, and by joint con[cur]rence they enacted laws. The lords proprietors had for a c[on]siderable time the title of royalty, and had the sovereign contr[ol] of government in every instance, under certain restrictions. With respect to t[he] persons who had a seat and voice in the council, various opinion[s] are held, and it is at present a matter of contr[o]versy. The deemster (Moore) considers it to have consisted of the treasurer, or receiver-general; the comptroller; clerk of the rolls; water-bailiff; attorney-general; two deemsters, archdeacon, and his official; bishop, and his two vicars-general;—and the clerk of the rolls adds to these the collectors, and considers the bishop, and other ecclesiastical officers, as only intitled to attend this council when summoned. The attorney-general differs from each: he considers some spiritual officers to have had a fixed seat, but does not allow all above-mentioned. He further confines the right to such lay officers as composed the lord's household, and acted in his ministerial departments. He doubts the propriety of the deemsters, (though he admits they have never been absent) and excludes the collectors. So that according to him, the council were, the receiver-general or treasurer; comptroller; clerk of the rolls; water-bailiff or collector; the attorney-general; and probably the bishop and archdeacon, and the vicars-general and official, as occasional members.

'By the Manks statute-book, some of the spiritual officers appear to have enjoyed the privilege for a series of years; an enumeration of the acts with their signatures is annexed to the memorial of the present bishop and vicar-general, in support of their claims; for in 1776 and 1777, the then governor excluded them from the council, and from having any share in the legislature. This is a delicate question, and it would be highly improper in me to offer, as a stranger, any opinion. The acts stated as signed by the ecclesiastical department, are acts of general concern, not confined to, or connected with ecclesiastical affairs.

'The duty of this council was to assemble when called on by the lord proprietor, or his governor, and give their assent or dissent to the laws proposed.

'The 24 keys, or principal commoners, were anciently styled Taxiaxe, and the worthiest men in the land. In king Orrie's days six of these were chosen from the out-isles; when all were chosen in the island first is uncertain, but in 1417, the records state 24 keys as concurring in public acts, and they continue the same number. On a vacancy, the house presents two names to the governor, who chooses one, and then he takes the oaths and his seat, which is for life, unless he resigns, is expelled, or accepts an office that entitles him to a seat in the council. The qualifications are, to be of age, and to possess freehold property; non-residence is no disqualification. They debate upon, approve, or reject any law proposed to them. During the session they adjourn at pleasure,

hey can appoint committees for buſineſs; but their ability to ne the ſeſſion, and the governor's authority to prorogue em o e they chooſe to ſeparate, are points not agreed on.

'Their privileges are to elect a ſpeaker, who is to be approved of by the governor, and he holds the office for life without emolument; he has, however, a right to kill game, and an exemption from ſervices to the lord.

'A grand court is held once a year at the Tynwald-hill, where all acts are read publicly, and henceforth become binding on the people.

'The acts of the legiſlature thus conſtituted, are binding in all caſes. The ſtatute-book preſents laws and enactments reſpecting every object of legiſlation, public and private, ſanctioned by a long courſe of years.' P. 13.

Among other biographical notices, the work contains an agreeable epitome of the life of the celebrated Dr. Wilſon, who was biſhop of Sodor and Man from 1698 to 1755. The talents, the piety, and the active virtues of that excellent prelate, are remembered with due reſpect in the iſland. A correct map is prefixed to this publication, which, on the whole, is uſeful and entertaining; though the tourift has not happily arranged his materials, and is in many places unneceſſarily diffuſe.

MONTHLY CATALOGUE.

POLITICS, &c.

Narrative of the Deportation to Cayenne, and Shipwreck on the Coaſt of Scotland, of J. J. Job Aimé, written by Himſelf. With Obſervations on the preſent State of that Colony, and of the Negroes; and an Account of the Situation of the deported Perſons at the Time of his Eſcape. 8vo. 5s. Wright. 1800.

THE cruelties exerciſed by the perſons who have been ſucceſſively poſſeſſed of power in France againſt vaſt numbers of their countrymen, under pretence of conſpiracy, ſedition, inſurrection, or treaſon, afford matter for innumerable volumes; and as long as they inſpire a deteſtation of all ſimilar conduct, the publication of them is a benefit to the world at large. The writer of this work was firſt confined in the Temple at Paris; he was hence hurried in a cart to the ſea ſide, confined with a multitude of his fellow priſoners in the hold of the ſhip that received him, where the ſtench was almoſt intolerable, and at length landed at Cayenne,

to be expoſed to all the horrors of that infernal climate. The account of his ſufferings does not materially differ from ſo many others who have preceded him in narrating the tales of woe; and as many Frenchmen, now in high official ſituations, have undergone ſimilar hardſhips, it is to be hoped that a ſpirit of ſympathy and humanity will, in conſequence hereof, be diffuſed throughout France, and indeed all Europe, and prevent us from hearing of ſuch atrocities in future; particularly when exerciſed againſt perſons who are merely ſuſpected of criminality, and are deprived by violence of all power of defending themſelves. Indeed, if the perſons in queſtion had really been guilty of the crimes alleged againſt them, the treatment here deſcribed is not to be juſtified; for if puniſhment is to be inflicted, let it be inflicted openly and according to the ſentence of the law: but to confine unconvicted priſoners in cloſe unwholeſome dungeons, and deprive them of their neceſſary demands of food, is to diſcover a ſpirit diſgraceful to every government pretending to the leaſt degree of civiliſation.

J. J. Job Aimé was one of the victims of the 18th Fructidor. Unable to eſcape from Paris, he ſurrendered himſelf up to the civil power, and was conducted to the priſon denominated the Temple, where he found, in a ſimilar ſituation, ſir Sidney Smith and the Portugueſe embaſſador. 'The government ſupplied each of them with a truckle bed, a mattraſs two inches thick, a pair of ſheets fit for packing and ſcarcely exceeding two feet in width, and a coarſe woollen coverlet. Theſe beds were placed ſo near together that we had ſcarcely three feet ſpace between them. The food conſiſted of bread and water, and ſoup once a-day; but we were permitted to purchaſe whatever we wanted. At eight in the morning their chamber doors were opened, and they were permitted to enter all thoſe in the tower, or to go into the court. At four o'clock they were obliged to return into the tower, and their names were called over for the firſt time, and the outer gate was not again opened till next day. At eight they were ſhut up in their rooms, after being called over a ſecond time.' This impriſonment was exchanged for a journey in carts to the ſea ſide, where the deported were put on board ſhip, in which the author gives us the following account of their treatment:

'We had been divided into claſſes of ſeven for the diſtribution of our proviſions. At eight o'clock our breakfaſt was brought to us, conſiſting of a ſmall portion of biſcuit verging to putrefaction, and frequently full of worms, which was ſerved in a wooden platter, with a ſmall glaſs of brandy for each of us in a wooden can. At eleven we had our dinner, which was the ſame biſcuit, with lard, ſalt beef, or ſalt fiſh, for theſe three articles were allowed us in their turns, and about half a pint of wine. At four or five we ſupped, on the ſame kind of biſcuit, with a repetition of the half pint of wine, and a ſoup of horſe beans. Beſides the bad quality of this coarſe food, it was neither clean nor in ſufficient quantities. The ſhip's cook was the moſt filthy perſon that I had ever beheld. Nor was it uncommon to find hairs in our meſſes; which were ſo

small, that if several of us had not been prevented by disgust from eating the whole of their portions, the rest, who profited of that circumstance, would not have had sufficient to sustain themselves. Remonstrances were frequently made on this subject, but I have no reason to suppose that any attention whatever was paid to them. With respect to water, we were unrestrained; but what water!—after having passed the tropic, its infection was such, that it was absolutely necessary to stop the nostrils in order to swallow it.' P. 82.

At Cayenne the author was fortunate enough to find a friend in one of the colonists, who alleviated his exile by the comforts which his miserable plantation afforded. By means of an American vessel he contrived to effect his escape from this abode of horrors, and was shipwrecked on the coast of Scotland, where he experienced the utmost hospitality from the worthy inhabitants of Fraserburg, to whom, and more particularly to the 'generous George Milne,' who braved the fury of the waves, and was the means of his preservation, he expresses the utmost gratitude. From Scotland he proceeded to London: yet the treatment he had received in France did not diminish his attachment to his native country. He declined the offers made him by an agent of our own government; and, having obtained the necessary passports, he hastened once more to the republic that had used him so cruelly.

This narrative, considering it has already been preceded by so many others, is by far too prolix. An abridgement judiciously selected from all the accounts given of Guiana, and the persons sent to it by the caprice of power, would be an acceptable present to the public, and a proper beacon to those who are infected with despotic principles. We compassionate the afflicted of every party; but the sufferers in the present case are frequently, perhaps, less entitled to pity, from the share they had previously taken in the atrocities of their own government, and we cannot avoid exclaiming at times

——— nec lex est justior ulla
Quam necis artifices arte perire sua.

Observations on the Danger of a premature Peace. By Alexander Annesley. 8vo. 1s. Murray *and* Highley. 1800.

The arguments here advanced against a *premature* peace will equally apply against a peace *at any time*. One of the first reasons adduced is, that the power of France is already too great; 'she has *humbled* Austria,' we are told, '*silenced* Prussia, *disarmed* Russia, *weakened* Turkey, *conquered* Italy, Holland, Flanders, and near a fifth of Germany.' Fortunately for us such a description is a little hyperbolical, and we should rather have expected it from a courtier of the chief consul of France than a friend to the British ministry. But allowing the statement to be true, is there a prospect that the power and territory of France will be diminished by a continuance of the war? If, as we are strangely told in another place,

'when struggling with the greatest difficulties a state could possibly experience; surrounded with exasperated nations, equally

powerful and hoſtile; diſtracted with internal diviſions; crippled by an exhauſted treaſury, and compelled to reſort to means, as ruinous as perfidious, to repleniſh it; driven to diſcipline even her capital! and forced to remain a ſilent but indignant ſpectator of the annihilation of her commerce, and deſtruction of her manufactures: yet, under all theſe diſadvantages ſhe has found means, almoſt at the laſt gaſp, to march the beſt appointed armies that Europe ever ſaw, in all directions!' P. 17.

If, under all theſe difficulties, ſhe has been able to acquire all this aggrandiſement, what have we to expect from a continuation of hoſtilities?

Again we are told that we ought not to

'loſe ſight of the additional number of hands a peace would ſupply her with, to improve a country capable of producing not only the neceſſaries, but every luxury of life: in, while the French were in trammels, and kept in a ſtate of depreſſion and poverty by the taille, loaded with feudal oppreſſions that rendered improvement impracticable: if, while the war continued, and cut off their reſources, and in a manner deprived them of manual aſſiſtance in the cultivation of their prolific country, we find them enjoying not barely plenty, but rioting in their wonted luxuries, what infinite advantages may not accrue from a peace to France, ſo aggrandiſed, and giving laws to Europe?' P. 13.

But if this be a bar that ſhould operate againſt a peace now, it will equally operate againſt a peace for ever: for the advantages here dreaded muſt be enjoyed by the French republic, let the day of pacification return whenever it may.

We have been accuſtomed to contemplate the marine of this country as the *leaſt vulnerable* part of our offenſive force; and it is certainly that which has brought us moſt glory during the preſent war. The author before us tells us, however, with a ſingular inſtance of ſelf-contradiction, (p. 16) that 'as our navy conſtitutes our *chief ſtrength*, ſo it is likewiſe our *moſt vulnerable part*: a ſerious impreſſion made there would ſoon endanger our political exiſtence.' True—but is a ſerious impreſſion in reality likely to be made there? Are we, or, in plain language, can we be *moſt vulnerable* in our *chief ſtrength?* We ſhould ſcarcely think ſuch a doctrine could paſs in Ireland; though it certainly carries with it ſomething of the logic of the ſiſter ſtate: and from the obſervations we have now advanced, our readers will be tempted perhaps to believe that the writer is one of the *newly imported* from the other ſide of the water.

A few Words on Corn and Quakers. By Robert Howard. 12mo. 3*d.* Phillips.

The Quakers appear to have been ſeverely uſed by many of the unfounded reports which have been propagated during the preſent ſcarcity. The pamphlet before us is a juſtification of their conduct, and an exculpation from the crime of foreſtalling. We do not know that any individuals among them have unjuſtly mo-

unpolished: but this we do know, that if there be any such, they must have acted in gross violation of the principles of their own religious society.

RELIGION.

The Diffusion of Divine Truth. A Sermon, preached before the Religious Tract Society, on Lord's Day, May 18, 1800, *and published at their Request. By David Bogue.* 8vo. 6*d.* Williams. 1800.

This sermon is from Psalm xliii. 3. 'O send out thy light and thy truth.' It appears to have been preached on the union of two respectable societies, the one entitled 'The Religious Tract Society,' and the other 'The Society for distributing Evangelical Tracts gratis,' which were incorporated last May, 'under a conviction that greater advantages would result from their united co-operation, than from their separate exertions.'

The author is well known for his zeal in the cause of the Christian religion, and his attachment to the missionary preachers who have been so unfortunate in their benevolent attempt to establish themselves in the Friendly Islands: and, if report err not, was at one time on the point of deserting his own extensive and reputable congregation at Gosport, and uniting himself with them.

The present sermon is a plain, practical, and impressive discourse. We were much pleased with the preacher's observations on infidelity, and shall select a part of them.

'Some are dreadfully afraid of infidelity. While men were Christians in name, and infidels in practice, no fears were expressed: but when they call themselves what they always were, many are petrified with terror. Be not alarmed: not one in fifty of those who call themselves deists, or atheists, understand the nature of that religion which they profess to reject. And are these creatures formidable antagonists who disbelieve what they do not understand, because they wish it not to be true? They are a dishonour to any sect. Besides, the alarm has far exceeded reality. I will venture to affirm, without fear of contradiction, that from the birth of Christ to the present hour, there never was a country where one fifth part of the people were deists, or where one tenth part were atheists: nor a period of twelve years continuance, when the civil government was under the influence of either the one or the other; or when they persecuted the truth. Superstition has slaughtered more victims in a week, than deism and atheism have since the hour that Christ expired upon the cross. But even did infidelity prevail to the extent which the fears of many suggest, infidelity has neither estates nor honours at her disposal; no body of men incorporated in its support; no craftsmen who make silver shrines for Diana, and by that craft have their living; no kings to give to it their power (and compel men to be infidels), as they did to the beast, when for a long succession of ages they compelled all men, both great and small, to worship the beast. Be assured, that a false system of religion which has not these on its side, is not

formidable. Truth mocks at its moſt pointed weapons, as ſtraw and rotten wood. We have ſeen the birth of infidelity as a general thing, and affecting the multitude; and I have no doubt but, if we live long, we ſhall witneſs its death, and aſſiſt at its funeral. A delirium like that of a fever has ſeized a number of young, of ignorant, of heedleſs, of conceited, and of unprincipled people: but their infidelity will ſtand the aſſaults neither of truth, nor of diſtreſs: it has no arguments againſt truth, no conſolations againſt diſtreſs. In the predictive deſcription of the oppoſers of the Goſpel, the ſacred writers deign not even to name infidelity. Like a muſhroom ſpringing out of the dunghill of antichriſtian ſuperſtition, and a worldly ſanctuary, it is the excreſcence of a night. The light and heat of divine truth will ſoon utterly conſume it. Be of good courage then, ye friends of God: every foe of truth ſhall be vanquiſhed: all oppoſition ſhall be overcome.' P. 32.

A Sermon, preached at the Chapel in Hanover-Square, Newcaſtle for the Support of the New College, Mancheſter. By William Turner. 8vo. 1s. Johnſon. 1800.

This diſcourſe is ſtrictly hiſtorical: the text ſelected is from Zech i. 5. 'Your fathers, where are they? and the prophets, do they live for ever?' and the object of the preacher is to promote the cauſe of the religious ſeminary mentioned in the title-page. It compriſes a judicious and liberal hiſtory of proteſtantiſm and nonconformity, together with the origin of the new college at Mancheſter, which ſeems to be of conſiderable ſtanding, and to have primarily ariſen under the ſuperintendence of Dr. Richard Gilpin, who was ejected by the act of uniformity from the rectory of Greyſtock in Cumberland.

Not queſtioning the truth of the paragraph with which the ſermon before us concludes, this inſtitution appears, in the preſent day, to be a matter of eſſential conſequence to the diſſenters, as the *only* ſource from whence their places of public worſhip are likely to be ſupplied with liberal and well informed clergy. We will quote the paſſage we refer to.

'There is another conſideration, with which I will cloſe this already too long diſcourſe. The new college, at Mancheſter, is the only Engliſh ſeminary in which young miniſters, of the deſcription above named, are at preſent training up. A ſimilar eſtabliſhment, in the neighbourhood of London, which was alſo intended to ſupply the place of Warrington, has been diſſolved, through the failure of its funds; and a very reſpectable academy at Northampton, which had furniſhed many uſeful miniſters, has ſince been diſcontinued, for reaſons beſt known to its former patrons. On this account, many of our ſmaller congregations are daily falling into the hands either of the refuſe of the Scottiſh and Welſh ſeminaries, who, in many inſtances which might be named, by their total want of reſpectability either in the pulpit or out of it, have diſperſed all the more reſpectable members, and brought the intereſt to the loweſt ebb; or of illiterate lay-preachers, who, however excellent and truly reſpectable as to their private cha-

racters, and however suitable and edifying their instructions to persons of similar habits, do not adequately supply the place of the ministers whom they have succeeded,—at least they do not satisfy those of their hearers who have been accustomed to devotional exercises and religious instructions, drawn up in a more methodical and orderly way. These, by degrees, withdraw from their old associates, and either mix with the establishment, or, what is much more to be lamented, for the religious interests of their families at least, decline public worship altogether.—Thus have many of our former supports been lost to us.

'On the whole, then, it appears, that this institution is of great importance to the continuance of "a cause, which originated with the Reformation in England, and to which religion, and truth, and science have, to this hour, been greatly indebted." P. 20.

A Sermon preached in the Parish Church of Langton juxta Partney, in the County of Lincoln, on Sunday, June 8, 1800, *being the first Day appointed for a Public Thanksgiving to Almighty God for the providential Protection of the King from the late atrocious Attempt against his sacred Person. By the Rev. Robert Uvedale, M. A.* 4*to.* 1*s.* Hurst. 1800.

The motive of this sermon is sufficiently explained in the title. The text selected is 1 Peter, ii. 17. 'Fear God—honour the king.' Novelty is not to be expected: but the language is chaste, the sentiments liberal, and the arrangement neat and luminous.

A Sermon, preached at the Assizes, holden for the County of Southampton, on the 23d of July, 1800, *before the Right Hon. John Lord Eldon, Chief Justice of the Court of Common Pleas, and Sir Alexander Thompson, Knt. one of the Barons of the Court of Exchequer. By Daniel Lancaster, A. B.* 8*vo.* 1*s.* Cadell *and* Davies. 1800.

The text is from 2 Tim. i. 10. 'Who hath brought light and immortality to light through the Gospel.' The object of the preacher is to prove the importance of the doctrine of a future resurrection, even in a political point of view, by encouraging men to do what is right, and deterring them from what is wrong. The discourse is elegantly written, and the argument well supported.

A Farewell Sermon, preached at Market-Deeping, on Sunday, April 6th, 1800. *By the Rev. Robert Loscelles Carr.* 4*to.* 1*s.* West *and* Hughes.

The separation of a respectable and venerated minister from his congregation, after many years of assiduous and pious labour among them, is of itself an affecting circumstance; and the author of the discourse before us has happily availed himself of it to expatiate the more forcibly on those moral evils and irregularities which appear most easily to beset the flock he has now left, to warn them against the fatal consequences of such indulgencies, and to recall them to the serious and diligent discharge of every Christ-

tian duty. The text is from 2 Corinthians, xiii. 2. 'Finally, brethren, farewell!—Be perfect;—be of good comfort;—be of one mind;—live in peace;—and the God of love and peace shall be with you.' This address is solemn and pathetic: we doubt not that it was productive of much effect on the moment of delivery—and it will be happy for his parishioners whom he has now left if such effect should be permanent.

The Sinfulness of withholding Corn. A Sermon, preached at Great Ouseborne, on Sunday, March 16, 1800. *By the Rev. Samuel Clapham, M. A. &c. humbly recommended to the Nobility and Gentry to distribute among their Tenants.* 12*mo.* 3*d.* Rivingtons.

'That discourses addressed from the pulpit to an assembly of Christians, should either illustrate some interesting doctrine, or enforce some essential precept of the Gospel, is gladly admitted, and religiously observed, by every preacher whose mind is impressed with a sense of the value of salvation: still it must be allowed, that circumstances may sometimes occur, which justify a deviation from this useful practice; and such, I presume, will the subject be considered on which I this day propose to expatiate; a subject which occasions very general conversation, because it involves a very general interest; I shall easily be understood to mean the present high price, and extreme scarcity of corn, one of the chief ingredients of human subsistence,' p. 6.

It is thus the writer of the present discourse, whose text is derived from Prov. xi. 29, introduces the important subject before us; and we perfectly agree with him in the proposition he advances. Indeed, we can scarcely conceive of a more honourable character in which a Christian minister can possibly stand than as the advocate of the poor, cordially pleading their cause in his parish church, whilst surrounded by a large body of his parishioners, who, from being themselves for the most part growers of corn, have it principally in their power to mitigate the evils complained of by a charitable reduction of the price. This honourable character Mr. Clapham sustains with dignity and effect: and we sincerely hope his labours were not in vain; and indeed have reason to believe so from a passage occurring in the dedication, which is to the bishop of Chester, and which intimates that the sermon is published at the 'solicitations' of the preacher's 'affectionate auditory.'

In a note suppended to p. 18, we meet with the following remark:—we hope the conduct referred to is not universally applicable. 'Acting as a commissioner under the income bill, I observed that farmers who occupy land estimated at nearly 400*l.* per annum, a third of which is their own, do not pay more than the clergy whose entire property consists of preferment of 165*l.* per annum.'

MEDICINE, &c.

Nosology; or, a systematic Arrangement of Diseases, by Classes, Orders, Genera, and Species, with the distinguishing Characters of each, and Outlines of the Systems of Sauvages, Linnæus, Vogel, Sagar, and Macbride. Translated from the Latin of William Cullen, M. D. &c. 8vo. 6s. *Boards.* Robinsons.

We early noticed the first appearance of this work, and particularly the author's third improved edition, in our LIVth volume. To say, however, that in eighteen years our opinion has not changed; that so long a period, employed in the diligent study and assiduous practice of a profession, has not afforded new lights, would be to accuse ourselves of obstinacy or ignorance. In reality, it has altered, not respecting the utility of nosology, but the peculiar excellence of the system before us. We can still truly call it a great and original work, the first of its kind, and from which even the next in merit is far, very far, distant. Yet we think it has some fundamental defects, and requires to be again moulded with other views. The definitions, however, which are truly excellent, will always command unqualified regard; and, from its numerous references, the whole becomes a most valuable performance. The confused mass of Sauvages is thus rendered useful and intelligible. Of the translation we can speak with respect; for we have discovered no material errors, and it is neatly as well as uniformly printed.

Memorials on the Medical Department of Naval Service; transmitted to the Lords Commissioners of the Admiralty. To which is annexed, an Address to Parliament, on the Expedience of amending the Laws relative to the Exportation of Corn. By William Renwick, Surgeon in the Royal Navy. 8vo. 1s. Longman *and* Rees. 1800.

These Memorials are Mr. Renwick's last words to the public, though uttered to the lords of the admiralty some time since. Many of our author's requests have been complied with; and, as his proposals are equally dictated by experience and humanity, there can be little doubt that those which have been rejected have not been thrown aside without reflection and consideration. The author will have at least the consolation of having meant well.

Experimental Enquiries concerning the Principle of the lateral Communication of Motion in Fluids; applied to the Explanation of various Hydraulic Phenomena. By Citizen J. B. Venturi. Translated from the French. 8vo. 2s. 6d. Taylor.

This most excellent work was published some time since by Mr. Nicholson in his Journal, and is now brought forward in a separate form. It is wholly incapable of abridgement; nor will it admit of an extract, without the assistance of plates.

EDUCATION.

A Selection of the Lives of Plutarch abridged; containing the most illustrious Characters of Antiquity; for the Use of Schools. By William Mavor, LL. D. &c. 12mo. 4s. 6d. *Bound.* Phillips. 1800.

In general we are not fond of abridgements: they too frequently convey a dispirited and imperfect statement of the sentiment or labours of the original writer; and are apt to infuse into the mind of the reader a vain and superficial degree of knowledge. We readily admit, however, of some exceptions, and in the number of these we freely class the work before us. The Lives of Plutarch are too long a compilation to be very generally engaged in by school-boys, considering the variety of other labours to which their time must necessarily be devoted; added to which they contain a multiplicity of uninteresting details, idle superstitions and allusions to the rites of pagan worship, which it were much better to suppress when the work is intrusted to the perusal of youth. Dr. Mavor, therefore, we think has been laudably engaged in the present abridged biography; and he appears to have executed it with his usual ability. Prefixed to the work itself is a very valuable table of the most difficult proper names that occur in the volume, duly accented and divided into syllables.

The Elements of a polite Education; carefully selected from the Letters of the late Right Hon. Philip Dormer Stanhope, Earl of Chesterfield, to his Son. By G. Gregory, D. D. 12mo. 4s 6d. *bound.* Phillips. 1800.

The vast fund of practical and beneficial knowledge contained in the justly celebrated letters of lord Chesterfield to his son has rendered them an object of admiration in this and every other European country. Unfortunately, however, these valuable epistles are debased and rendered unfit for general use by the air of libertinism and immorality which too frequently pervades them. A selection, therefore, from the general mass, that shall suppress the more exceptionable parts, and exhibit the gold extricated and refined from its alloy, must be an acceptable present to the public; and we have no hesitation in saying that such a present is now offered by the labours of Dr. Gregory. But let the author speak on this subject for himself.

'There is not any book extant in our own, or perhaps in any other language, which contains such a fund of useful practical knowledge as Lord Chesterfield's Letters to his Son. Impressed with this opinion, I had procured a copy, from which I meant to expunge every exceptionable passage, for the use and instruction of my own children. On casually mentioning the circumstance before some intelligent persons, who, as well as myself, were fathers of families, they united in a wish that the benefit might be more extensively diffused; and that an edition might be published, from which every sentiment should be carefully expunged which might injure or pervert the morals of youth;—they further recommended

that the publication might have the ſanction of ſome name, not altogether unknown in the religious world, to give it that currency which its utility deſerved.

'Such is the hiſtory of the book which is now preſented to the public, a work from which no acceſſion of fame can be reaſonably expected, and with reſpect to which I commit myſelf, merely that the public may have ſome aſſurance that it contains nothing but what is ſtrictly moral, and, I truſt I may add, inſtructive.'

The doctor has uſed the pruning hook to great advantage: there are few paſſages in the preſent compilation that can be regarded as exceptionable by any ſect. Nevertheleſs there are ſome letters which we could wiſh had been ſtill farther curtailed, and we more particularly allude to ſeveral which relate to *dreſs* and the *female ſex*.

A new Introduction to Enfield's Speaker: or a Collection of eaſy Leſſons, arranged on an improved plan. Deſigned for the Uſe of Schools. By William Johnſton. 12mo. 1s. 6d. Weſt *and* Hughes. 1800.

The merit of the late Dr. Enfield's Speaker has acquired for it a deſerved popularity: but it never was intended as a book of initiation into the Engliſh language, and ſhould doubtleſs be preceded by ſome of ſimpler conſtruction and more infantine adaptation. The well-directed labours of Mrs. Barbauld, Mrs. Trimmer, and ſeveral other writers, have furniſhed us already with many of this deſcription; but as 'ſtore is no ſore,' the preſent author is alſo laudably engaged in a ſimilar undertaking, and we wiſh him ſucceſs in his efforts. His ſelection is judicious, commencing with leſſons of monoſyllables, culled principally from the Scriptures, and gradually aſcending to anecdotes, tales, and eſſays, of more difficult reading, deduced from the writings of Goldſmith, Berquin, Blair, Cheſterfield, and many other writers of celebrity.

The School-Room Party, out of School Hours: a little Work, that will be found, for young Ladies and Gentlemen of every Deſcription, a moſt pleaſing Companion to the Leverian Muſeum: ſo called from its Original Poſſeſſor, the late Sir Aſhton Lever. 9d. Hurſt. 1800.

This little book is deſigned as a vade-mecum for children to the Leverian muſeum, a theatre of natural hiſtory to which every child ſhould be taken, who has an opportunity, as ſoon as he is poſſeſſed of judgement and reflection. So numerous, however, are the ſubjects of obſervation which neceſſarily crowd themſelves on his notice in a viſit to this cabinet, that it is impoſſible for the moſt accurate attendant to point out the properties in half of them that are worthy of remark before the ſight becomes fatigued and the memory exhauſted. Some degree of previous information and arrangement, therefore, is neceſſary; and no pamphlet can be better calculated for this view than the little volume before us, which is written in the form of dialogue, and is ſufficiently accurate for the purpoſe to which it pretends.

In citing the following couplet (p. 4)——

'Proclaiming, as they ſing or ſhine,
The hand that made us is divine'.—

the author ſhould have known that the firſt line is a miſquotation; and that the paſſage, inſtead of belonging to Dr. Watts, as is here aſſerted, comprises a part of Mr. Addiſon's paraphraſe of the 19th pſalm.

Memoirs of Dick, the little Poney, ſuppoſed to be written by himſelf; and publiſhed for the Inſtruction and Amuſement of good Boys and Girls. 2s. Walker. 1800.

Children ſhould have their books of amuſement as well as their parents: and when ſuch compilations are made the means, as in the preſent inſtance, of combining a hiſtory of human life with important moral obſervations, a moſt valuable point of education is obtained. We can heartily recommend this 'little Poney' to our young maſters and miſſes as a pleaſing companion after their ſchool-hours, and have no doubt that he will afford them an agreeable evening's excurſion.

The Stories of Senex; or, Little Hiſtories of Little People. By E. A. Kendal. 2s. Newbery. 1800.

The writer of this little volume is well known to our juvenile friends from his former productions; and the ſucceſs he has heretofore met with once more induces him to exert his amuſing powers in their behalf. The preſent ſtories relate chiefly to domeſtic adventures; and contain ſtatements of much that ſhould be avoided, and much that may be copied with advantage. We recommend them as uſeful and entertaining ſketches of real life.

Juliania; or, the Affectionate Siſters. By the Author of the Happy Family at Eaſon Houſe, &c. 2s. [illegible] 1800.

Juliania is a young lady who, during a long period of illneſs, affords many laudable examples of patience, reſignation, and filial affection. She eventually recovers from her illneſs, and is rewarded as ſhe deſerves. In the courſe of it ſhe accompanies her parents to ſeveral watering-places, which lay the foundation for a variety of amuſing anecdotes and agreeable deſcriptions of the adjacent country. The firſt rudiments of geography are alſo pleaſantly enough inculcated in this entertaining little book.

A Chronological Abridgement of Univerſal Hiſtory: to which is added, an abridged Chronology of the moſt remarkable Diſcoveries and Inventions relative to the Arts and Sciences. Tranſlated from the French of the Seventh Edition. By Lucy Peacock. 12mo. 3s. 6d. *bound.* Peacocks. 1800.

The preſent book is a tranſlation of the well-known Abrégé Chronologique of M. La Croze. In the original it has paſſed through a variety of editions, and has been found very uſeful on the continent, as a book of elementary inſtruction. The tranſlation, ſo far as we have examined it, is correct and eaſy: the original arrangement, as well as the form of queſtion and anſwer, are preſerved unaltered. Some addition is made to it, however,

to bring down the chronology to the preſent time. It is dedicated to Mrs. Carter, the tutoreſs of a reſpectable female ſchool; where, as well as in many other ſeminaries, we doubt not that it will be reſorted to and employed with conſiderable advantage.

POETRY.

The Poems of Gray. A new Edition. Adorned with Plates. 8*vo.* Wright. 1800.

The objects of this publication are detailed in the following advertiſement:

'We have added few notes to this edition beſides thoſe proceeding from the pen of the author, which are referred to by letters: but we have carefully preſerved every poem or fragment publiſhed by Mr. Gray's executor; ſeveral of which have been unaccountably omitted in a late edition. The public may therefore look upon this as the only complete collection of Mr. Gray's poems that has appeared ſince the one edited by Mr. Maſon. Upon the merits of the embelliſhments annexed to this volume it is not for us to decide: we ſhall only ſay that no expence has been ſpared (as the names of the artiſts employed will ſufficiently evince) to render them worthy, not only of the poems they illuſtrate, but of the progreſs made by the national taſte within theſe few years; and that every degree of attention has been beſtowed on the correctneſs of the text (an object ſo important, yet ſo generally neglected), which we have reaſon to believe will be found entirely free from typographical errors.' P. v.

This work has the beſt of elegant typography, and ſeveral beautiful and appropriate engravings. The latter conſiſt of five in number, deſigned by Hamilton and Fuſeli, and executed by Heath, Holloway, and Neagle. Nor does the editor pay an overſtrained compliment to theſe artiſts, when he characteriſes their productions as worthy of the pieces they illuſtrate. To the poems is prefixed a conciſe, but neat life of the author.

Reflection, an Elegy, occaſioned by a Viſit to Coſſey, dedicated to Sir William Jerningham, Bart. With Colin, a Dirge. 4*to.* 1*s.* Wells *and* Hughes.

This elegy expreſſes the train of the author's ideas on viſiting Coſſey, the ſeat of ſir William Jerningham, bart. to whom this little work is dedicated. If elegiac compoſitions glow not with a more than an ordinary ſhare of the pure poetic flame, they are infallibly heavy and monotonous; and we muſt confeſs we have not been able to diſcover in theſe ſtanzas the indications of the *vivida vis animi* which renders poetical productions immortal. We ſhall quote two ſpecimens, the one from the elegy, the other from the dirge. The former is an inſtance, in our eſtimation, of the author's happieſt efforts: in the latter we trace very little that can entitle him to the claim of poetic merit.

'And where, amidſt her ample round, appears
A ſpot, with purer, happier taſte deſign'd
Than Coſſey,—whoſe enamell'd boſom bears
A living tranſcript of the owner's mind.

'Here, Genius, long enamour'd of the place,
Flung Beauty's zone round playful Nature's ſtole,
And gave, till then unknown, a nameleſs grace,
That laps in boundleſs extacy the ſoul.

'Hence, all that vaſt variety is ſeen
Which mocks the poet's and the painter's ſkill;—
Lawns ever verdant, trees for ever green,
The tower-crown'd mountain, and the murm'ring rill.

'Here ſhall no fretful politician frame
New conqueſts for aſpiring chiefs to gain,
Or add freſh fuel to the fatal flame,
That marks too deeply Diſcord's dreadful reign.'

Recording in the dirge the death of a female friend, he ſings or ſays,

'No ſpectre at midnight appear'd—
To tell us what fate had decreed;
The red-breaſt was all that we heard,
And ſweetly he warbled indeed.

'Yet know, from the regions above,
When ſtretch'd on her death-ridden bed,
Some ſaint, in the form of a dove,
Whiſper'd peace to her ſoul as it fled.' P. 15.

A Diſh of Hodge Podge, or a Collection of [illegible] By Paul Bobbin, *Eſq.* 1s. Law.

In the courſe of our critical labours we ſometimes meet with works whoſe characters are ſo decided that only two opinions will be entertained concerning them; viz. that of the author and that of the public. Of this deſcription are the effuſions of ſquire Bobbin, whence we ſhall indulge our readers with a ſhort extract.

'When Olus howling ſovereign,
Did heaven's bright face with darkneſs ſtain,
Shook the low cot, and lofty fane,
Tore from its top the whirling vane;

'Each merry friend I'd then conſtrain,
To chat—and taſte of my champaign;
Read o'er my books—both ſacred and profane:
Theſe things to winter appertain.' P. 30.

Ex pede Herculem, gentle reader! that is to ſay, being interpreted, you may judge of the ſack of wheat by the ſample.

DRAMA.

Speed the Plough: a Comedy, in Five Acts. As performed with universal Applause at the Theatre-Royal, Covent Garden. By Thomas Morton, Esq. 8vo. 2s. Longman. 1800.

At a period when noise and nonsense, grimace and the glitter of pantomime, seemed to have taken entire possession of the theatre, bold was the man who could venture the exhibition of a legitimate English comedy. We are happy, however, to find that the public taste is not yet so much depraved by foreign cookery as to be insensible to the relish of truth and nature, and that a British audience have had the good sense to receive with distinguished approbation the comedy of Speed the Plough. A successful drama which, when shorn of the allurements of graceful actors and fascinating actresses, of splendid scenery and brilliant decorations, can charm the critic in his severe and solitary closet, is now a prize of rare occurrence. Great, therefore, are the obligations we owe to Mr. Morton for the pleasure we have derived from an acquaintance with the decent village pride of dame Ashfield, and the honesty and cheerfulness of her husband; the kind and innocent simplicity of their daughter Susan, and the mortification allotted so frequently, in the midst of her ridiculous affectation, to the low-born bride of sir Abel Handy. The projecting baronet is an amusing original, and the busy meddling spirit of his son is a good counterpart of his father's theoretic ingenuity. The character of sir Philip Blandford is strongly drawn, and exhibits, in an awful aspect, the horrors of a guilty conscience. The plot unfolds itself naturally; and the whole story is uncommonly interesting. We have only to wish that Mr. Morton had accomplished the *dénouement* without the aid of a mysterious chamber, and the exhibition of a bloody cloth and knife,—incidents which savour too strongly of the hackneyed horrors of modern romance.

In the following scene the author successfully satirises the pursuit of fashionable celebrity. The reader will observe that as Handy junior, in the true spirit of meddling, is teaching dame Ashfield to make lace, his father and miss Blandford, his intended bride, make their appearance, and the dialogue thus proceeds:

'*Sir Abel.* I vow, miss Blandford, fair as I ever thought you, the air of your native land has given additional lustre to your charms!—(*Aside.*) If my wife looked so—Ah! But where can Bob be—you must know, miss, my son is a very clever fellow! you won't find him wasting his time in boyish frivolity!—no; you you will find him—(*sees him.*)

'*Miss B.* Is that your son, Sir?

'*Sir Abel (abashed).* Yes, that's Bob!

'*Miss B.* Pray, Sir, is he making lace, or is he making love?

'*Sir Abel.* Curse me if I can tell (*hits him with his stick*). Get up you dog! don't you see miss Blandford?

'*Handy jun. (starting up).* Zounds! how unlucky! Ma'am, your

moſt obedient ſervant *(endeavours to hide the work)*. Curſe the cuſhion! *(throws it off)*.

'*Dame.* Oh! he has ſpoiled my lace!

'*Handy jun.* Huſh! I'll make you a thouſand yards another time—You ſee, Ma'am, I was explaining to this good woman—what—what need not be explained again—Admirably handſome by heaven! *(aſide.)*

'*Sir Abel.* Is not ſhe, Bob?

'*Handy jun.* *(to* miſs B.) In your journey from the coaſt, I conclude you took London in your way? Huſh! *(to* Dame.)

'*Miſs. B.* Oh no, Sir, I could not ſo ſoon venture into the beau monde, a ſtranger juſt arrived from Germany—

'*Handy jun.* The very reaſon—the moſt faſhionable introduction poſſible! but I perceive, Sir, you have here imitated other German importations, and only reſtored to us our native excellence.

'*Miſs B.* I aſſure you, Sir, I am eager to ſeize my birth-right, the pure and envied immunities of an Engliſh woman!

'*Handy jun.* Then I truſt, Madam, you will be patriot enough to agree with me, that as a nation is poor, whoſe only wealth is importation—that therefore the humble native artiſt may ever hope to obtain from his countrymen thoſe foſtering ſmiles, without which genius muſt ſicken and induſtry decay. But it requires no valet de place to conduct you through the purlieus of faſhion, for now the way of the world is, for every one to purſue their own way, and following the faſhion is differing as much as poſſible from the reſt of your acquaintance.

'*Miſs B.* But ſurely, Sir, there is ſome diſtinguiſhing feature by which the votaries of faſhion are known?

'*Handy jun.* Yes; but that varies extremely—ſometimes faſhionable celebrity depends on a high waiſt—ſometimes on a low carriage—ſometimes on high play, and ſometimes on low breeding—laſt winter it reſted ſolely on green peas!

'*Miſs B.* Green peas!

'*Handy jun.* Green peas!—that lady was the moſt enchanting who could bring the greateſt quantity of green peas to her table at Chriſtmas! the ſtruggle was tremendous! Mrs. Rowley Powley had the beſt of it by five pecks and a half, but it having been unfortunately proved, that at her ball there was room to dance and eat conveniently—that no lady received a black eye, and no coachman was killed, the thing was voted decent and comfortable, and ſcouted accordingly.

'*Miſs B.* Is comfort then incompatible with faſhion?

'*Handy jun.* Certainly!—Comfort in high life would be as prepoſterous as a lawyer's bag crammed with truth, or his wig decorated with coquelicot ribbons! No—it is not comfort and ſelection that is ſought, but numbers and confuſion! So that a faſhionable party reſembles Smithfield market, only a good one when plentifully ſtocked—and ladies are reckoned by the ſcore like ſheep, and their huſbands by droves like horned cattle!

'*Miſs B.* Ha, ha! and the converſation—

'*Handy jun.* Oh! like the aſſembly—confuſed, vapid, and

abundant; as "How do, Ma'am!—no accident at the door?—he, he!"—"Only my carriage broke to pieces!"—"I hope you had not your pocket picked!"—"Won't you sit down to faro?"—"Have you many to-night?"—"A few, about six hundred!"—"Were you at lady Overall's?"—"Oh yes; a delicious crowd and plenty of peas, he, he!"—and thus runs the fashionable race.

'*Sir Abel.* Yes; and a precious run it is—full gallop all the way: first they run on—then their fortune is run through—then bills are run up—then they are run hard—then they've a run of luck—then they run out, and then they run away!—But I'll forgive fashion all its follies in consideration of one of its blessed laws.

'*Handy jun.* What may that be?

'*Sir Abel.* That husband and wife must never be seen together. P. 23.

The Lawyers, a Drama, in Five Acts, translated from the German of Augustus William Iffland. By C. Ludger. 8vo. 2s. 6d. Vernor.

The great object of Iffland in all his dramatic productions, as we are informed by his translator, 'is to render the theatre what it was in the *palmy* days of Terence, a school of morality, by exhibiting virtue in all her native charms, and vice in all her deformity.' This is a laudable object; but, in attempting to execute it, the German dramatist introduces improbable incidents, and characters that are not to be found in life.

The subject of the play is the conversion of two lawyers to honesty;—the one a young man, misled by ambition and by the counsel of the other, an old and successful practitioner in iniquity. Young Clarenbach is reclaimed by the blunt honesty of his father and *the virtue of his mistress*,—Reissman, the old lawyer, by the fear of punishment for an attempt to poison one of his own profession.

All the dramatic pieces that we have seen of this author are defective in plan, and have too much of the *violence* of German writing.

NOVELS.

Fitzmaurice: a Novel. By William Frederick Williams. 2 *Vols.* 12mo. 5s. *sewed.* Murray *and* Highley. 1800.

This novel has greater merit than the generality of works of that description. Some pieces of poetry are introduced; and though the introduction of poems in narratives may be deemed aukward and unseasonable, their merit in this instance made us wish that they were more numerous. We select part of an ode, written on a mountain in Devonshire.

'Crown'd, yon gray mass of rock behold,
With oaks by autumn ting'd with gold,
Whose roots tenacious wind around
The hoary ruin. Hark! the sound

Of rising winds that sullen blow!
Now distant waters strike the ear;
In awful murmurs hoarse and slow,
The fields of ocean heave below,
And mix delight with fear.

'The eye to other scenes is drawn,
To the cool vale and level lawn;
To th' hillock, from whose moss-grown side
In clouds of foam descends the tide;
O'er broken rocks it glides away,
Now ripples o'er the fallen tree,
In various channels now will stray,
In forms fantastic murm'ring play,
And seek the wider sea.

'Why at the prospect heaves the sigh!
What means the tear that dims my eye?
Ah, why do scenes which should bestow
Calm thoughts, but prove a source of woe?
In scenes less grand—to me more dear—
In ———'s still and pleasing grove,
Amanda's voice has sooth'd my ear—
(Accept, dear sainted shade! a tear)
With purest, fondest love.

'When I behold rich Devon's plain,
A transient pleasure I obtain;
The mental banquet soon is crost,
When mem'ry paints the scene that's lost—
Ah! lost to me the spot I lov'd—
But she—the soul of all—is fled,
(Whose presence, deserts had improv'd,
Whose beauty, saints to love had mov'd,)
And number'd with the dead.

'Cease, cease to hope, oh child of woe!
That pleasure's cup for thee shall flow.
For thee the seasons cheerless roll,
And nature chills, not warms thy soul.
A retrospect of pleasures gone,
Damps ev'ry hope of future joys.—
Cease, cease thy heart-oppressive moan,
And rest with her, beneath one stone,
Who most thy thoughts employs.' Vol. i. P. 153.

The Sufferings of the Family of Ortenberg; a Novel, translated from the German of Augustus von Kotzebue, by P. Will. 3 *Vols.* 12*mo.* 9*s. sewed.* Geisweiler.

The admirers of the drama have been frequently entertained with the sentimental effusions of Kotzebue; and the readers of novels may in this work find frequent appeals to the feelings, mingled with the effusions of satire. Charles Frederic Ortenberg, head-master of a grammar-school in a Prussian town, is introduced

in a ſcene of domeſtic happineſs, from which he is ſuddenly called away. His pregnant wife, alarmed at his departure, and ſuſpecting danger from an enemy, miſcarries, and dies. We are then informed of the previous hiſtory of Ortenberg, who, after an academical education, had eagerly courted an examination before the conſiſtory, that he might prove himſelf worthy a benefice, which might enable him to maintain Caroline, the charming object of his affection. While he was waiting the effect of a promiſe of preferment, he kept a ſmall ſchool; and Caroline ſupported herſelf by attending an old lady. In this ſituation ſhe was expoſed to an attack from an amorous colonel, at whoſe inſolence her lover was ſo enraged, that he attempted to chaſtiſe the offender, but was wounded on the occaſion. Being diſappointed in his hopes of eccleſiaſtical preferment, he baniſhed himſelf from his native place, and re-engaged in the taſk of tuition. He was in a ſtate of indigence and obſcurity, when he was unexpectedly viſited by a young nobleman whom he had known at the univerſity. Commiſerating his poverty, his friend warmly recommended him to the king of Pruſſia, who appointed him maſter of a conſiderable ſchool. Haſtening to communicate this intelligence in perſon, the patron of Ortenberg had an opportunity of reſcuing a beautiful girl from the danger of violation; and he found, on inquiry, that ſhe was the intended wife of the worthy divine. He ſtrongly felt the force of her charms; but, as he knew that her heart was engaged, he checked the riſing paſſion, and conducted her to the abode of her lover. He then, in conſequence of a challenge, fought with the villain who had aſſaulted Caroline; but, in this combat, as it too frequently happens, the innocent perſon loſt his life. The brutal conqueror afterwards occaſioned the death of Caroline, and confined Ortenberg for twelve years in a dungeon, from which he eſcaped only to die of hunger and grief.

The ſufferings of Ortenberg's ſon are alſo included in the narrative. After having lived for many years in poverty, he meets with his uncle Nicolaus, by whom he is maintained and liberally educated. He enters into the army, and ſaves the life of an officer, whom he diſcovers to be the perſecutor of his parents. By this ungrateful villain he is ſtudiouſly expoſed to danger, being ſent out with ſmall parties in ſearch of the enemy; and he loſes his life in a ſkirmiſh.

The ſtory of Nicolaus Ortenberg is leſs tragical in its cloſe. He undergoes various hardſhips at ſea, but acquires wealth in India by marriage, and, after his return to Europe, lives in retirement, occaſionally lamenting the death of his Hindu wife, and moiſtening her urn with his tears.

This novel is not very regular in its plan or conſtruction; but it claims the merit of ſentiment and pathos, and, in various paſſages, *traits* of humour are diſcernible. Many readers will perhaps be diſguſted at the occaſional ſtrokes of ſatire on the *great*; but it ought to be obſerved, that the author has made ſome compenſation for this freedom by introducing a very reſpectable character from the circles of high life.

MISCELLANEOUS LIST.

A New Syſtem of Short-Hand, by which more may be written in One Hour, than in an Hour and a Half by any other Syſtem hitherto publiſhed; which is here fully demonſtrated by a fair Compariſon with one of the beſt Syſtems extant; with a ſhort and eaſy Method by which any Perſon may determine, even before he learns this Syſtem, whether it will enable him to follow a Speaker. By Samuel Richardſon. 8vo. Vernor *and* Hood. 1800.

The compariſon of different ſyſtems of ſhort-hand requires a great deal of time and reflexion; and it is neceſſary to eſtabliſh previouſly juſt principles on which the compariſon is to be formed. The principles are very judiciouſly laid down in this work; and the compariſon between the author's and Dr. Mavor's ſyſtem of ſhort-hand is conducted with a great degree of impartiality. The chief points to be conſidered are facility in making and learning the characters, quickneſs in writing, and legibility. The want of the latter quality is the great obſtruction to the general uſe of ſhort-hand; for, without continual practice, the meaning of a variety of abbreviations is likely to eſcape the memory. In point of time, it appears from ſeveral ſpecimens that a great deal is ſaved in the author's mode; for Dr. Mavor uſes about 2060 marks where Mr. Richardſon uſes 1199. But the latter has propoſed an improvement in ſhort-hand, which entitles him to great praiſe, and deſerves the conſideration of every perſon employed in the art. It is ſimply this. The paper to be uſed is previouſly ruled like muſical paper, with three inſtead of five lines; and perpendicularly to theſe lines are drawn others, a ſmall diſtance from each other, from the top to the bottom of the page. Between theſe perpendicular lines are drawn other perpendiculars, which do not mark the paper from top to bottom, but only where they croſs the horizontal lines. Hence, by means of the three horizontal and the two perpendicular lines, twenty places are obtained, and the firſt letter of every word is known by the place in which the next letter is written. Thus, to write *turn*, the pen is fixed on the place for *t*, and the letters *rn* are written. The ſaving, when practice has given a facility to the learner, muſt be immenſe; and the ingenuity and ſimplicity of the contrivance muſt recommend it to ſhort-hand writers. Paper ruled for the purpoſe is to be had at the places where the book is ſold; and to give perſons who have no knowledge of ſhort-hand a true idea of its nature, as well as to enable them to form an eſtimate of the ſyſtem which they propoſe to adopt, we recommend this work to their peruſal. The teachers of the art will, we doubt not, avail themſelves of many uſeful hints which abound in this work, and do great credit to the writer.

Some Account of St. Bartholomew's Hoſpital, London. 12mo. 6d. Weſt *and* Hughes. 1800.

This is a ſhort but accurate hiſtory of this uſeful and celebrated

charitable inſtitution; and it contains ſome hints, at the ſame time, that are by no means unworthy the attention of its governors and medical officers. It intimates a wiſh that 'more regularity was, or at leaſt could be, obſerved by the phyſicians and ſurgeons in their viſits; as much time is, in conſequence of their *calling* at uncertain hours, idly ſpent by pupils eager to obtain a competent knowledge of their profeſſion.' And it propoſes the following queries, which we ſhall take the liberty of tranſcribing.

'1. Would it not be eligible to erect a dial on the north houſe, and facing the ſouth? If want of uniformity ſhould be objected againſt this ſuggeſtion, another dial might be placed immediately oppoſite.

'2. Does not the ſtaircaſe in all the wings require white-waſhing, as well as the wards? White-waſhing is not only deſirable for its clean and decent appearance, but has been found in ſimilar inſtitutions to act as a preventative to the ſpreading of a contagious diſtemper.

'3. Would not the abolition of one of the grand dinners be a deſirable meaſure, eſpecially in times of ſcarcity and general want?

'4. Would it not be adviſeable to augment the ſalaries of the phyſicians, ſo as to render it worth their while to attend half an hour longer than they are accuſtomed to do every time they viſit their patients at the hoſpital?' P. 18.

The Riſe and Diſſolution of the Infidel Societies in this Metropolis: including the Origin of modern Deiſm and Atheiſm; the Genius and Conduct of thoſe Aſſociations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's Age of Reaſon till the preſent Period. With general Conſiderations on the Influence of Infidelity upon Society; anſwering the various Objections of Deiſts and Atheiſts; and a Poſtſcript upon the preſent State of Democratical Politics; Remarks upon Profeſſor Robiſon's late Work, &c. &c. By William Hamilton Reid. 8vo. 3s. *ſewed.* Hatchard. 1800.

On reading the preface to this work, the firſt impreſſion made on our minds was, that the author intended to ridicule the writings of Barruel and Robiſon: but, on peruſing a few pages of the work, we found him to be in earneſt, and with ſober ſadneſs relating the riſe and fall of ſeveral infidel ſocieties which met at the Golden Key, near Moor-lane, Moorfields; at the Green Dragon, near Bunhill-row; at a hair-dreſſer's, in the High-ſtreet, Shoreditch; at the Angel, in Cecil-court, St. Martin's-lane, &c. Theſe conventicles were frequently viſited by juſtices of the peace and conſtables; and the infidels being driven from poſt to pillar, were obliged to ſhut up ſhop, or rather to betake themſelves to their ſhops, and to mind their buſineſs. Our readers had no idea that infidelity had been ſo organiſed in this metropolis; that it had raiſed its banners, and occupied ſuch exalted ſtations in the city. The number of the infidel hoſt is not recorded in theſe pages. The author, it ſeems, wrote *currente calamo*; and it appears that

he is ready to prove every thing he has ſtated, if he ſhould be called upon; for he boldly ſays,

Quod ſcripſi, ſcripſi.

This work, thus written *currente calamo*, is of ſuch importance in the eyes of the vain writer, that he is not afraid of concluding with the exulting ſtrains of the Roman poet,

'Jam ... opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetuſtas.'

Alas! what neither Jove, nor fire, nor ſword, nor age can do, thoſe impious grocers will perform, by making this ſublime monument a vehicle for their vile *thus et odores*.

It is probable that ſocieties of this kind may have been formed. In this great metropolis, in which exiſt ſo many clubs, it would be very extraordinary if there were not ſome partiſans of infidelity. An attempt was made ſome years ago to eſtabliſh a chapel for deiſm: the attempt excited no alarm; it fell by itſelf. It is probable that if the ſocieties here mentioned had been decorous in their meetings, they would have received no more interruption from the magiſtrates than the gaming-houſes in St. James's pariſh; but it ſeems that they were noiſy, and the neighbourhood found them a nuiſance, not for their infidelity, but their unſeemly conduct. Many infidel writings have been diſperſed within theſe few years; and from their nature they were not likely to make converts. Political diſputes gave a celebrity to the name of Thomas Paine: he made it a vehicle for the diffuſion of his deiſtical opinions; and his work ſoon fell into deſerved contempt.

But our author does not confine himſelf to infidels: he is very ſevere upon methodiſt preachers, and, with the anonymous clergymen of the dioceſe of Lincoln, attributes the decline of religion to their exertions. Swedenburg alſo has his ſhare of rebuke; and by the introduction of Bonaparte, Voltaire, the Correſponding Society, Whig Club, &c. this everlaſting monument of the writer's fame is extended to 117 pages, of which the riſe and fall of the infidel ſocieties in this metropolis, a ſubject on which our curioſity was excited, forms a very ſmall proportion.

Lettre Latine de pluſieurs Evêques de France au Pape Pie VI. et Réponſe du Souverain Pontife; traduites en François par un Prêtre, exilé pour la Foi.

A Latin Epiſtle from ſome French Biſhops to Pope Pius VI. with the Anſwer of the Sovereign Pontiff; tranſlated into French by a Prieſt exiled for his adherence to the Catholic Faith. 8vo. 1s. Dulau.

The misfortunes of the late pope excited the commiſeration of every feeling heart, but more particularly of thoſe who were attached to that religious ſyſtem of which he was the chief director. After his expulſion from his territories, and his flight into the Tuſcan dominions, ſome French *ex-biſhops* addreſſed to him a letter of condolence, to which he ſent an anſwer of conſiderable length. The prelates, after referring to the calamitous ſtate of

the catholic church, expreſs their hopes, founded on ſcriptural and prophetic declarations, that it may at length recover its influence and its priviſeges. The compliment which they take occaſion to pay to the pontiff we will tranſcribe, as a ſpecimen of their epiſtle.

'Romam juſto et leni imperio gubernâſſe, legibus temperâſſe, beneficiis devinxiſſe, tum veteribus tum novis artium monumentis decorâſſe, quod eſt magni principis; eccleſiam doctrinâ ſimul et pietate et prudentiâ et imperterritâ animi magnitudine, inter difficillimas rerum auguſtias, fulcire, ſolari, et regere, quod eſt optimi paſtoris; hæc, beatiſſime pater, hæc veſtra laus eſt, hoc pontificatûs veſtri decus et ornamentum.'

The paſſage above quoted may be thus tranſlated:—To have governed Rome, like a great prince, by a juſt yet merciful ſway; to have extended over the whole territory the efficacy of laws; to have conciliated the people by benefits; to have repaired ancient works of art, to have erected new monuments of taſte and magnificence; to comfort, ſupport, and govern the church, like an exemplary paſtor, in times of extraordinary difficulty and danger, by learning, piety, prudence, and undaunted fortitude and greatneſs of mind; theſe, moſt holy father, are the foundations of your praiſe, theſe are the honours and ornaments of your pontificate.

In the anſwer to this complimentary addreſs and pious communication, the pope applauds the devotion of the biſhops to the holy ſee, and their firmneſs in maintaining the catholic faith; deſires them not to be grieved at his misfortunes, or to deſpair of the ſafety of a church which cannot be overthrown; and repreſents the bold attacks upon that eſtabliſhment as ſerving only to render its triumphs more glorious. In the true catholic cant he thus exclaims:

'Since we have ſeen our church flouriſh, and even augment its influence, amidſt the rage of perſecution, what may we not expect when a time of tranquillity ſhall arrive, when the church, winnowed by the fan of God, tried by the fire of tribulation, ennobled by your brilliant triumphs and thoſe of our venerable brethren the cardinals, dignified by the faith, conſtancy, and piety of ſo many biſhops, ſo many holy virgins, ſo many monks, and ſo many general votaries of Chriſtianity, ſhall ſignaliſe the glory of the Almighty?'

Near the cloſe of the letter an elegant compliment is paid to the king of Great Britain for his humanity to the emigrant clergy.

The epiſtles are written with perſpicuity rather than with elegance. They are well clothed in a French dreſs; and the tranſlator we underſtand is M. Hamel, a reſpectable emigrant, whoſe former publications have been noticed in our review.

Remarks on ſome Paſſages in Mr. Bryant's Publications reſpecting the War of Troy, by the Editor of the Voyage of Hanno. 8vo. 2s. 6d. Cadell *and* Davies.

Mr. Falconer's obſervations merit conſiderable attention, in oppoſition to a ſyſtem which he contends is calculated to lay the foundation of ſcepticiſm in the nurſery. This may perhaps be

conſidering the queſtion too deeply. He follows, however, Mr. Bryant cloſely in the original authors, and proves him to be guilty of great unfairneſs in his argument, by mutilating and even interpolating his quotations. To theſe proofs, were it neceſſary, we could add many others; and even in the boaſted Analyſis there are many inſtances in which this author has either left a ſentence, pretended to be cited, unfiniſhed, or has omitted to look at the very next line.

The rape of Helen was undoubtedly a prædatory expedition, and the war of Troy only a ſimilar retaliation. Fable is indubitably mixed with the different events, but theſe are perfectly conſiſtent with every thing known reſpecting the ſtate of ſociety at that period.

An Expoſtulation, addreſſed to the Britiſh Critic. By Jacob Bryant. 4*to.* 5*s. ſewed.* Payne.

We have engaged at length in this queſtion as the ſucceſſive works appeared, and therefore feel little inclination to ſtep out of our way either to aſſiſt or oppoſe the *fraternæ acies*. Mr. Bryant's 'Expoſtulation' is in general calm, and he has with great dexterity ſeized ſome little poſts which the rapid demands of a monthly publication may, from haſte, or a venial inattention, have left unſupported:—*petimus damuſque viciſſim*. On the whole, however, we do not think he has added greatly to his former evidence; though, if his object were to vindicate the exiſtence and veracity of Homer, as well as the events of the Iliad, by the controverſy thus excited, it has been completely obtained.

Iriſh Purſuits of Literature, in A. D. 1798, *and* 1799, *conſiſting of* 1. *Tranſlations*, 2. *Second Thoughts*, 3. *Rival Tranſlations*, 4. *the Monſtrous Republic*, 5. *Indexes.* 8*vo.* 7*s.* 6*d. Boards.* Wright.

The obſerver iſſues forth from his tower near the weſtern ocean another effuſion of his learned, though ill-digeſted and ill-arranged, conceptions. With great zeal for the ſacred cauſe in which he is engaged, he attacks the follies which in this age of reaſon have ſhot forth on all ſides their widely extended roots. His guide is the anonymous author of the Purſuits of Literature, whoſe malignity, however, he does not always exhibit. If the French republic or popery fall in his way, he can no longer be kept within bounds; and he then emulates the jacobin and the anti-jacobin in the aſperity of his rhapſodical cenſures. The dedication will give our readers the beſt idea of the author's ſtyle, and in every line brings Martin Van Butchel and his advertiſements to our recollection.

'To Erin, Britannia, and the Reading World; throughout the wide extended reign and ſpreading ſway of the Engliſh language; worthy ſucceſſor of the primæval Hebrew and imperial Greek: theſe miſcellaneous purſuits of literature, claſſical, philoſophical, and political, exhibiting a conciſe ſketch, and faithful regiſter of the curious, various, motley learning, opinions, and practices of the age of reaſon; "to all that have ears to hear, and eyes to ſee, and hearts to underſtand," the awful and impending ſigns of the times foretold in holy writ, ſpeedily to precede "the days of vengeance," on rebellious Jews and apoſtate Chriſtians; uſhering in

the sign of the son of man; or, the second appearance of Jesus of Nazareth the crucified, in power and great glory, at "the ultimate æra of Sibylline prophecy," and also of evangelical, to establish "a new and grand order of things," in his fiduciary kingdom upon earth, for a thousand generations during the age of faith: are most humbly, charitably, piously presented, dedicated, bequeathed, by an Irish theophilanthrope.' P. v.

The translations are in general bald; and indeed the writer does not seem at any time to aim so much at an elegant as a faithful translation of his original. His censures are not directed entirely against the common enemy; the advocates for the good old cause sometimes feel the lash; and the premier himself, though loaded with encomiums, is for one folly deservedly stigmatised: for he, 'at this eventful crisis, forgetting his hardihood, has had the weakness, the rashness, the impolicy, and the anti-christian spirit, to fight a duel.' The French are reprobated for every thing; and the writer seems to forget that, in some instances, they might quote the example of his own empire in favour of their excesses. 'Not satisfied with the plunder of the western world, the great nation invades the eastern too, to support the profusion of expence, the domineering inequality of their proud and unprincipled usurpers.' The invasion of Great Britain in the eastern world are not less notorious than those of the French.

The morality of our archdeacon Paley, though it certainly deserves censure on some occasions, is too strongly reprobated, when his chapter on religious establishments and toleration is termed, by this writer, 'crude, inconsistent, antiscriptural, and anti-constitutional.' But our observer knows no bounds to his praise or censure: and we frequently hope that several of his assertions are ill founded. Thus we can scarcely believe that Buonaparte 'sold his Austrian prisoners of war to the Spaniards to work in the mines of America,' as the example was fraught with mischief to the contriver of the plot; and he who sells the natives of one country to another in these times of civilisation, deserves to be stigmatised as a wretch unworthy to breathe even the foul air of a subterrane. But, amidst much virulence, we find interspersed some proofs of our author's proficiency in learning and science, ancient and modern: we lament only that he cannot chastise the pruriencies of imagination, or check the ebullitions of zeal.

The State of the Hop Plantations, including a candid Review of the Disputes between the old and new Hop Merchants: with a correct Table, exhibiting the prime Cost and Sale of the Hops. To which are added, Strictures on Monopoly; together with Hints on the present Scarcity and high Price of Provisions. By W. Randall, Nurseryman, Maidstone, Kent. 8vo. 2s. 6d. Symonds. 1800.

We perceive in this 'State' a too studied eulogy on some late transactions, which, perhaps, might have been more slightly noticed with greater effect; and a too anxious wish to depreciate the late growths of hops. The whole *may* have been as the author represents; but a detail of facts is seldom so studiously guarded. The substitutes for hops are also too much reprobated. Why

should quassia, the 'growth of twenty years,' be less wholesome, *on that account*, than the annual production of the hop? Does the quassia check fermentation or not; or is it unfit either to afford flavour, or preserve the beer? We mean not to decide on either point, but merely state questions which the author should have noticed more carefully. The brewer will, however, smile at the limited number of substitutes, and tell him, that, though the quassia has no essential oil, other bitters, as commonly employed, possess it in a large proportion. It is not our business to disseminate the knowledge of these, though we could mention many. On the whole, we must conclude that this pamphlet is designed to answer some peculiar purpose, and is not, in our opinion, calculated to impart the real 'state' of the question respecting the 'hop plantations.'

A New Essay on Punctuation; being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for after the Manner of Parsing. By Thomas Stackhouse. 12mo. 2s. West *and* Hughes.

We do not see the necessity of a new essay on punctuation: for, though that appendage of grammar does not receive due attention, easy and adequate rules are given for it in various grammatical works. We may observe, however, that Mr. Stackhouse has performed his task with some degree of precision.

Observations on the Objections made to the Export of Wool from Great-Britain to Ireland. By John, Lord Sheffield. 8vo. 2s. Debrett. 1800.

We always attend to lord Sheffield with pleasure, even when our opinion differs from his own; because his facts are, in general, stated with fairness, and his arguments adduced with candour and perspicuity. In the question propounded we agree with his lordship completely, that the export cannot be dangerous in the present guarded state of the allowance; and we are pleased to see that the Spanish wool may be produced in this country without any deterioration. We have already given our opinion on the fabric of cloths with wool of English growth, and since that time have found additional reasons for maintaining the same belief.

Observations upon the Town of Cromer, considered as a Watering Place, and the Picturesque Scenery in its Neighbourhood. By Edmund Bartell, Jun. 8vo. 3s. 6d. *Boards.* Hurst. 1800.

Cromer is situated on the north-east coast of Norfolk, where the sea has encroached on the land, and greatly lessened the importance of the town and lordship of Shipdon, to which Cromer once belonged. The cliffs are consequently bold, and the shore a fine sand. It seems to be Mr. Bartell's object to render it a fashionable watering-place, and he describes with apparent good taste the shores and the scenery of its neighbourhood. In reality, we think this one of the most judicious and sensible recommendations of a watering-place that we have lately seen; but having never visited Cromer, we can only survey it with Mr. Bartell's eyes, which we have no reason to distrust.