

Supra Regia 1027

THE

CRITICAL REVIEW;

OR,

ANNALS

OF

LITERATURE:

SERIES THE THIRD.

VOL. VIII.

PERMUTET DOMINOS, ET CEDAT IN ALTERA JURA.

LONDON :

PRINTED FOR J. MAWMAN, 22, POULTRY :

AND SOLD BY J. DEIGHTON, CAMBRIDGE; HANWELL AND PARKER,

AND J. COOKE, OXFORD.

1806.

W. Flint, Printer, Old Bailey.

THE
CRITICAL REVIEW.

SERIES THE THIRD.

Vol. VIII.

MAY, 1806.

No. I.

ART. I.—*An Inquiry into the permanent Causes of the Decline and Fall of powerful and wealthy Nations, illustrated by four engraved Charts. By William Playfair, Author of Notes and Continuation of an Inquiry into the Nature and Causes of the Wealth of Nations, by Adam Smith, LL. D. and Inventor of Linear Arithmetic, &c. designed to shew how the Prosperity of the British Empire may be prolonged. 4to. Greenland and Norris. 1805.*

IN an age in which the objects of speculation have been so various and important, and the range of regular and philosophic inquiry so widely extended, it appears a singular fact, that the principles which influence the decline and fall of nations, have never yet been made the subject of systematic investigation. The only lights which have been thrown upon this grave and interesting topic of consideration, are dispersed over the pages of authors who have treated of collateral subjects, or of historians who have directed their attention to the detail of particular examples. It would be matter of curiosity, if it were connected with the scope of the remarks which we shall find it necessary to offer upon the work at present before us, to examine why no similar inquiry has been before attempted. The subject is assuredly inferior to no other, in dignity or importance, it is connected with the most serious results to the moral and social state of mankind, and though it is surrounded by difficulties, the want of confidence to encounter them, is surely not the characteristic of modern inquirers. The causes of this delay may probably be discovered in the supposed inadequacy of history, the excellence and accuracy of which has almost of necessity declined with national wealth and prosperity; in the apparent labour of investigating the endless variety of the phenomena of decay in different countries, and in the idea, which, however prevalent, appears to be erroneous, that every discussion of the causes of prosperity necessarily involves

that of the causes of decline : to these might be added a general disposition to acquiesce in the united experience of all the ancient and many of the modern authors, who seem to supersede further inquiry by attributing them to luxury alone.

The author of this volume seems to us to deserve no inconsiderable share of praise for having attempted at least to overcome these obstacles, in giving to the world a systematic inquiry into the decline of powerful nations. We do not certainly appreciate the intrinsic value of the gift at a very high rate : Mr. Playfair is by no means a luminous writer ; he is one of those who boast of the advantages of connection and arrangement only in the index and table of contents. At the same time, however, we must confess, that we have occasionally found a portion of original matter and valuable research, though conveyed in a method extremely intricate and perplexed, and incumbered with useless and irrelevant speculations. Upon Mr. Playfair's doctrines we shall take the liberty of commenting, after having explained, as briefly as the magnitude of the subject will permit, the leading causes of the decline of nations, and the mode of their operation. It will then be necessary to give a rude outline of that system, which appears to us, upon the slight view we have been able to take of this extensive branch of the subject, the most calculated to obviate and counteract their effects.

The first step in this important inquiry would be the proper classification of the different causes of decay, which may be distinguished into such as are purely adventitious, and such as are permanent and necessary. The operation of both these classes may affect either the external relations or internal economy of a state ; but the relative situation of nations compared with each other, seems to be more peculiarly the province of accidental causes, whilst those which are more permanent and regular, effect a change on the relative situation of a state compared with itself at different periods of its existence. The latter class of causes appears to us in the present state of human knowledge, to be alone capable of being approximated to a fixed and determinate standard. Our inquiries, therefore, must be exclusively directed to the examination of these permanent principles, which disable a nation at one time from resisting the same pressure of external and fortuitous circumstances, which it overcame and dissipated at another. The result of that investigation seems to be, that the decay of empires is the almost inevitable result of internal causes which ne-

cessarily arise from their prosperity and power, however diversified they may be in the mode of their action by external and collateral circumstances. Whether those causes which arise out of the foreign relations of states, will ever be reducible to a system in an advanced and improved state of society, is a question obscured by considerable doubt. It cannot indeed be denied, to use the reasoning of the very eloquent and profound author of the *Elements of the Philosophy of the Human Mind*, 'that in proportion as those circumstances shall operate which tend to the improvement and cultivation of mankind, the whole system of human affairs, including both the domestic order of society in particular states, and the relations which exist among different communities in consequence of war and negotiation, will be subjected to the influence of causes which are known and determinate: that those domestic affairs which are already the proper subjects of reasoning and observation, in consequence of their dependence on general interests and passions, will become so more and more daily as prejudices shall decline, and knowledge shall be diffused among the lower orders: while the relations between different states which have depended hitherto in a great measure on the whim, folly, and caprice of single persons, will be gradually more and more regulated by the general interests of the individuals who compose them, and by the popular opinions of more enlightened times.* We conceive, however, that although this is clearly the state to which society must approach as its limit, yet the proportion between the relative progress of different nations may be infinitely diversified by climate, by situation, by the varieties of talents and of natural endowments, and by the different success with which the tendency to internal decline may be counteracted or opposed. Every disturbance in the proportion between the different nations is in truth an external cause of decline, and when we reflect on the various methods in which that disturbance may be produced, we must acknowledge that this class of causes consists of those which are more peculiarly under the immediate direction of Providence. Hence that infinite diversity of events which clouds the destinies of empires, and baffles the keenness of research: and hence the vanity of human speculation is humbled and chastised by beholding the whole face of society deranged by the intervention of sudden and unforeseen circumstances.

* Stewart's *Elements of the Philosophy of the Human Mind*, c. 4, s. 8.

But whatever difference of opinion may be entertained upon this point, there can, we believe, be none as to the distance to which this system of society is at present removed. Mr. Playfair, we must briefly remark, considers a state of permanence as consisting in three principles—the proportion of population to the means of subsistence, the equal distribution of knowledge, and the complete exhaustion of all discoveries in arts, science, or geography.' Upon the first of these requisites, which he appears to consider as beyond the most sanguine expectation, he might, we believe, have relied in the most gloomy times: upon the last he rests with unreasonable confidence; and seems to foresee no further discoveries of material importance. But it is not clear that to foresee such discoveries, is in fact to proceed very far towards their accomplishment; and might not the philosopher of former times have dogmatised with equal reason on the little likelihood of the invention of printing, or the discovery of the magnetic needle?

To arrive at a clearer knowledge of the causes of internal decay, we should be cautious to distinguish those which may be defined the primary, from those which are more properly termed the secondary causes, or those which, although the effect of some leading cause, are themselves productive of distinct consequence, and operate in a distinct mode. We complain of the total want of any arrangement of this nature in Mr. Playfair's work, throughout the whole of which, the sources, modes, and phenomena of decay, are intermixed with each other.

The simplest method in which this very complicated subject might be treated, would be to consider first, what are the elements of natural power, and then, what are the circumstances which separately affect those elements. National power may be defined to consist in—1st, the national spirit; 2d, the wealth; and thirdly, the number of the people: and this definition purposely excludes the consideration of the physical strength of the members of society, because the inquiry is confined to the relative state of nations compared with themselves at different periods of their career; and because it is a truth very fully established by experience, that no decay takes place in the bodily powers of mankind, and least of all so in wealthy societies, where food and cloathing are not only more abundant, but of a superior quality.

I. In our opinion, that temperament of mind, which is properly termed national spirit, is distinguishable from, and even in some cases independent of the *amor patriæ*, whether considered as local attachment, or as a zealous regard for

the interests and liberties of the common-wealth. It appears to be equally divested of every connexion with what is commonly termed national character. It is in fact nothing more than an ardent and romantic passion for the honour of a nation, particularly that which arises from military superiority, a passion which belongs to warm and energetic tempers, which is fostered by the memory of former glories, by national institutions, and by the influence of splendid talents; which is called forth by the presence of danger, and which, in the moment of its exertion, rises superior to every other affection and attachment. It is not too much to assert, that this peculiar spirit forms by far the most important and effective element of national power, insomuch that when it has been combined with a very inferior portion of wealth or population, as in the republics of ancient Greece, it was capable of conveying a very high degree of power and reputation. To the causes therefore, which operate upon the decline of national spirit, the attention should be more particularly directed in the examination of the important subject at present before us. Mr. Playfair has, however, chosen to omit the regular mention of this topic; and in order to supply that deficiency, we shall give a very general and rude outline of what appear to be the material circumstances which act upon national spirit.

Wealth, luxury, and the extension of territory, the first of which is one of the causes, and all of which are the constant companions of the prosperity of states, become, in our opinion, the original sources of the decay of that spirit. 1. Under the head of wealth, might be arranged the division of labour, which strips the mind of its general activity and enlarged views by confining it to one pursuit; the separation of the military from civil professions, which invariably takes place amongst manufacturing and commercial nations, which places the best class of citizens out of the influence of those circumstances which keep alive the flame of national ardour, and employs the worst in a course of life which unlooses every tie of civil attachment, and which operates with the greater force, as the profession of arms to which they are devoted is more or less difficult to be acquired. To these may be added the gross turpitude of mind, which constitutes wealth the criterion of respect: the little honour which is bestowed on unproductive, in comparison with productive labour; and the great increase of the poorer and more discontented part of the community, by the joint progressive operation of increased wealth and a superabundant population. 2. Luxury, which forms the second great leading fea-

ture of decline, and which may be considered separately as not being the necessary result of wealth, appears to have been confirmed as a very powerful cause by the full experience of all ancient authors, though the mode of its operation has been improperly described. The idea of its effect on the physical powers of man is without foundation, and we are inclined to view it as affecting the mind only by giving it a very powerful stimulus towards inferior objects, and confining its activity to private and selfish considerations. 3. The extension of territory may be considered in its effects on national spirit in two lights; both as dissolving, by disparity of habits and distance of local situation, that common band of union between citizens, which is the result of a more frequent and general intercourse between them; and as creating a wider separation of the military profession, by committing the art of war, not merely to a distinct class of the same community, but to a distinct community of citizens; a very striking example of which may be discovered in the history of the Persian and Roman empire.

II. We have before stated that Mr. Playfair has abandoned without discussion, this most serious feature of decline: he has however repaid us by a more ample consideration of the two other elements of power. With respect to wealth, it might be almost sufficient to remark that its decline must be necessarily caused by the continued operation of any of those circumstances which are described by economists as retarding its increase, and which for the most part may be classed under the division of adventitious causes: amongst these may be enumerated the prevalence of bad domestic institutions, which may be overcome in the rise of a nation, by a peculiar coincidence of fortunate circumstances, the frequent recurrence of expensive wars, and the rivalry of foreign nations: together with that infinite variety of events, which have in all ages and countries so unexpectedly caused the tide of wealth to flow into a different channel. It should however be remarked that some of those circumstances, which at the first glance appear to be adventitious, are indeed the result of fixed and determinate principles: *badness* of government appears to be one of the necessary consequences of the delegation of authority inseparable from the extension of territory; and the rivalry of other nations, has been properly described, by one of the most ingenious and profound authors on political economy, we mean the author of the *Essay on Population*, as the result of one of the consequences of the increase of wealth, the devotion of the lands of the country in which it exists, to

the provision of grass, vegetables, and animal food, and the consequent importation from foreign countries of the most transferable article, corn, which by increasing the value of the produce of the exporting country, must necessarily increase its wealth. The importation of corn has another bad effect, in leaving the importing at the mercy of the exporting people. Augmented taxation is another result of the influence of riches, which has been justly insisted upon by Mr. Playfair as greatly accelerating the natural tendency of superabundant capital to overflow into those channels which are less occupied. If it be true that these principles of decline are the natural result of the extension of wealth, one very singular and important inference will follow, that it is necessary to multiply artificial regulations in order to preserve the improved state of mankind. In this respect, therefore, it decidedly militates against that leading maxim of the system of the French economists, which prescribes the abolition of all such regulations, and which leaves the operations of nature unfettered.*

III. The consideration of those causes which affect population, is so intimately connected with the discussion of those which operate upon the wealth of a country, that it would only be of importance to refer to the latter. The numbers of a nation depend in effect upon the means of their support, which, though greater in relation to its general wealth in an agricultural than in a commercial country, are in the same country almost accurately proportioned, unless impeded and restrained by internal regulations. Every cause therefore, which diminishes the opulence of a country, must effect a corresponding diminution in the manners of the people. To the ingenuity and research of modern times, we are infinitely indebted for the elucidation of the abstruse and novel subject of the principles of population.

After having thus pointed out what appears to us the great outline of those causes which influence the internal prosperity of nations, we shall, as briefly as the nature of the subject will permit, remark upon those principles and that plan which we have been able to collect from the confused mass of speculation, which darkens the pages of Mr. Playfair's work.

Mr. Playfair has separated the history of mankind into three æras: the first containing that of the ancient nations before the fall of Rome; the second, from the period previous to the discovery of America, and the passage of the Cape; and the third embracing the epoch of modern times. For

* Stewart's Philosophy, c. 4. s. 8.

the distinction between the two latter divisions there does not appear sufficient reason. With respect to the last, Mr. Playfair has offered some judicious observations, which we shall give as one of the more favourable specimens of his work:

‘Three inventions, two in commerce and the other in war, nearly of equal antiquity, formed this into one of these epochs that gives a new feature to things.

‘The discovery of the magnetic power of the needle improved and totally altered navigation. The art of printing gave the means of extending with facility, to mankind at large, the mode of communicating thoughts and ideas, which had till then been attended with great difficulty, and confined to a few. This placed men nearer upon an equality with respect to mind, and greatly facilitated commerce and the arts. The invention of gun-powder nearly at the same time changed the art of war, not only in its manner, but in its effect, a point of far greater importance. While human force was the power by which men were annoyed, in cases of hostility, bodily strength laid the foundation for the greatness of individual men as well as of whole nations. So long as this was the case, it was impossible for any nation to cultivate the arts of peace, (as at the present time,) without becoming much inferior in physical force to nations that preferred hunting or made war their study; or to such as preferred exercising the body, as rude nations do, to gratifying the appetites, as practised in wealthy ones. To be wealthy and powerful long together was then impossible.

‘Since this last invention, the physical powers of men have ceased to occupy any material part in their history; superiority in skill is now the great object of the attainment of those who wish to excel, and men may devote themselves to a life of ease and enjoyment without falling under a real inferiority, provided they do not allow the mind to be degraded or sunk in sloth, ignorance, or vice.’ p. 4.

We are inclined to think that however just Mr. Playfair's remarks may be on this distinct feature of modern times, they are carried somewhat too far. The incompatibility of military and commercial habits is nearly as great in modern as in ancient warfare: there appears to be the same necessity for the continued exercise of large bodies as there formerly was for the exertions of bodily strength in the individual. To be a nation of soldiers we must be as long in Hyde Park as the Roman was in the Campus Martius.

Our author proceeds to discuss in a desultory and irregular method the external causes of decline, and particularly directs our attention to the histories of the nations that flourished before Alexander;—the Roman empire, the republics of Genoa and Venice, Spain, Portugal, Holland, and the Hans Towns. It would exceed our limits to enter into the

particulars of his discussion on each of these topics; it may be observed however that he has been by no means sufficiently solicitous to separate the external or adventitious from the internal or permanent causes; to the former of which the fall of most of those nations must be exclusively attributed. The accidental discovery of the passage to India overturned the commercial prosperity of Genoa and Venice, and the Hans Towns. Spain owed her decline to the adventitious circumstances of a bad system of government, a slavish superstition, and an improper code of regulations relative to the influx of gold from the American possessions. Portugal and Holland were outstripped in the race of wealth by more successful rivals, and the downfall of the latter has been confirmed by the exorbitant increase of her neighbours. Of Egypt, Assyria, and Persia, we hardly know sufficient to point out with accuracy the features of their decay. The national spirit of the Grecian republics was weakened by the operation of those general cause which we have before touched upon, and in Athens in particular it had so far declined by the intermission of the admirable institutions of that republic which were so well calculated to keep it alive, that Demosthenes, whose politics were rather of a romantic turn, dared only recommend to them to intermix a somewhat large proportion of their own citizens with the herd of mercenaries whom they sent on their foreign expeditions. The causes which led to the fall of Rome, the most powerful nation of antiquity, are discussed in a very confused and vulgar manner by Mr. Playfair. We feel it our duty to quote what he gives as the summary of the causes, which are, as will easily be seen by our readers, for the most part, the mere phenomena of the decay of that empire: they will be received as a specimen of the stile of writing and thinking which pervades the volume before us. It is a sort of measured cant, which can only be described by the exhibition of a sample.

‘Before the western empire fell, the following causes of its weakness were arrived at a great height.

‘Manners were corrupted to the greatest degree; there was neither public nor private virtue; intrigue, cabal, and money, did every thing.

‘Property was all in the hands of a few; the great mass of the people were wretchedly poor, mutinous, and idle.

‘Italy was unable to supply its inhabitants with food. The lands were in the possession of men, who, by rapacity in the provinces, had acquired large incomes, and to whom cultivation was no object; the country was either laid out in pleasure grounds, or neglected.

‘The revenues of the state were wasted on the soldiers; on shews

to keep the people occupied, and on the purchase of corn, brought to Rome from a distance.

‘The load of taxes was so great, that the Roman citizens envied the barbarians, and thought they could not be worse than they were should they fall under a foreign yoke. All attachment to their country was gone; and every motive to public spirit had entirely ceased to operate.

‘The old noble families, who alone preserved a sense of their ancient dignity, were neglected in times of quiet, and persecuted in times of trouble. They still preserved an attachment to their country, but they had neither wealth, power, nor authority.

‘The vile populace, having lost every species of military valour, were unable to recruit the armies; the defence, against the provinces which rebelled, was in the hands of foreign mercenaries; and Rome paid tribute to obtain peace from some of those she had insulted in the hour of her prosperity and insolence.

‘Gold corrupted all the courts of justice; there were no laws for the rich, who committed crimes with impunity; while the poor did the same through want, wretchedness, and despair.

‘In this miserable state of things, the poor, for the sake of protection, became a sort of partizans or retainers of the rich, whom they were ready to serve on all occasions: so that, except in a few forms, there was no trace left of the institutions that had raised the Romans above all other nations.’ p. 42.

Although it would not be consistent with our present plan to enter into any discussion of the real causes of the decline of Rome, we shall beg leave to mention one which seems to us to account for the corruption of the Roman government, and its consequent effects on the decline of the empire from natural and necessary causes arising from the peculiar nature of its advance to wealth and power.* The accumulation of landed property in the hands of a few, was the necessary consequence of the influx of wealth into a state where the lands were originally divided amongst all, as the division of it amongst many is the result of the influx of wealth into countries where they have been distributed upon feudal principles. Under these circumstances the lower classes of the community were obliged to provide for their own subsistence; but the pride of the Roman citizen prevented him from pursuing the humble task of cultivating the lands of another in the capacity of a servant, and the more honourable denomination of tenant was unknown.

* This disparity of property is the frequent complaint of almost every classic author. Lucan has a remarkable passage on this subject, b. 1, 168, ‘Verumque contentibus latifundia perdidere Italiam.’ Plin. Hist. Natur. 18, 7.

Hence the labour of cultivation was committed to slaves, who were procured in large numbers, by the extent of the Roman conquests: a measure which, relatively considered, was as fatal to agriculture, as it was to the constitution and political existence of the Roman empire. This reasoning will account for the very remarkable circumstance mentioned in the * 7th book of Livy, of the decrease of the number of Roman citizens: it will account for the turbulence, venality, and indolence of the populace of that city, who derived their only support from the donations and largesses of the higher classes; and above all it will account in a great measure for the decline of the national spirit and hardihood of mind, which could not well subsist in a profligate and abandoned mob, who had no stake or interest in the country to which they belonged. We do not however believe, that the military spirit and courage of the Roman armies did, in the progress of the decline of the empire, sustain by any means that diminution which is uniformly supposed. The legionaries of Constantine, of Julian, and of Theodosius, were not much inferior in the magnitude of their exploits to the soldiers of Scipio and Cæsar; but their military spirit was exclusively their own; it was the mere *esprit de corps* of every well regulated army; it did not pervade and diffuse itself, as in the better ages of the republic, over all classes of citizens, who were once ready to stand forth in the cause of their country, and who formed the most invaluable reserve on the approach of danger. It would be improper to enter into a discussion of the other causes which contributed to the downfall of the national spirit of the Roman people; but there is one which appears to us to be new, and which was undoubtedly a very powerful and effective source of decline. It is obvious that where the national religion connects itself with any of the sources of national spirit, the decline of the former must influence the fall of the latter: this is peculiarly exemplified in Mahometanism, in the superstition of the ancient Celts and Saxons, but particularly in the paganism of Rome, where the early history of the empire is closely implicated with its religion, and so many objects of popular attachment were supposed to have been the gifts or favourites of heaven. It is perfectly clear, that the gradual extension of knowledge, which invariably accompanies the augmentation of wealth and power, was of itself sufficient

* Liv. b. 7. c. 25. Hume, Essay 9. p. 323. Malthus, Essay 1. 14. p. 175.

to invalidate this support of national spirit; but that species of knowledge which was introduced by the Greek philosophers, and particularly the Epicureans, was of a nature decidedly hostile to its further continuance. Of the gradual depreciation into which the popular creed had fallen, particularly from the writings of Lucretius, we have very ample evidence.

Amongst the numerous causes which tended to the overthrow of the eastern empire, our readers will smile to hear that the 'tetrissima belli causa' is considered as one of the most important by Mr. Playfair.

'As for the eastern empire; held up by a participation of the commerce of India, and retaining still some of the civilization of the ancient world, it had sustained the irregular though fierce attacks of the barbarians till the middle of this century; when, having very imprudently made a display of the riches of the city, and the beauty of the women, the envy of the Mahomedan barbarians was raised to a pitch of frenzy, that it would, in any situation, have been difficult to resist, but for which the enervated emperors of the east were totally unequal.

'This added one instance more of a poor triumphing over an enervated and rich people. Nothing could exceed the poverty of the Turks unless it was the ugliness of their women.'

With respect to the Turks themselves, Mr. Playfair is of opinion that their empire has been brought to the verge of ruin, rather by the increase of their neighbours than their own decline. But we have to oppose to this assertion the strong logic of facts. Nothing is a more certain criterion of the decrease of opulence and power, than the decrease of population, and even in the short period that has elapsed since the years 1756—70 the principal Asiatic cities, Aleppo, Diarbekir, Bagdat, and Bassora, have lost more than three-fourths of their population.*

We have now traced out a short outline of the permanent causes of decay which, for the most part, appear to be the necessary results of augmented prosperity. We have briefly adverted to the principal instances in ancient and modern times. The examination of some of Mr. Playfair's theories, and the application of them to the state of this country, together with some remarks upon the nature of the system which may be the best qualified to counteract the necessary tendency to decline in every state, must be reserved for further discussion.

(To be continued.)

* Aleppo has decreased from 230,000, to 50,000; Diarbekir from 400,000 to 50,000; Bagdat from 130,000, to 20,000; and Bassora from 100,000, to 8000. Eton, Turkish Emp. p. 267.

ART. II.—*Public Characters of 1806.* 8vo. 10s. 6d. boards.
Phillips. 1806.

CHAOS is come again ! Right honourable politicians, and Gretna Green parsons ; modest females, and indecent ballad-mongers, are once more obtruded, in this annual vehicle of absurdity, upon the world. Our expostulation of last year was fruitless ; though we are happy in having ascertained that it has not been without effect on the mind of the public ; and we are not without a hope of eventually convincing the world beyond the possibility of doubt, how shamefully it is gulled by such a repetition of imposture ; and shall continue to detect the trick with undiminished indignation.

Let us hurry our readers at once into the middle of the Pandæmonium of 1806, and begin with an extract from the life of Mrs. Damer, p. 32. It will prove three things : first, that the author of this life is so gross a flatterer, as not to deserve the least credit for the truth of any word he utters ; secondly, that he is so silly, as to be almost below contempt ; and thirdly, that when he is compared with the writers of other articles in this volume, he is decidedly less gross, less silly than they are, and altogether the prince of Mr. Phillips's biographers.

'We have,' says our author, 'several British Andromaches, who need not shrink from a comparison with the amiable widow of Hector.'

Will it be believed, that he instances this, by mentioning the Princess of Wales in her retirement at Blackheath ?

'There,' continues this unaccountable writer, 'the noble Caroline of Brunswick draws round her an assembly of poets, sages, and heroes, by the magic movement of her chisel alone ! There she converses with the mighty dead ; and while she holds converse with the Stuarts and Plantagenets (whose images her own Promethean flame has re-animated with life) she feels no longer solitary, no longer a pensive recluse ; but sees herself (the daughter of heroes !) in the presence of ancestors, who seem to smile upon her virtues, to glory in her genius, and to prophesy her future happiness and honours.'

The good sense and the delicacy of our readers will make their own comment upon the above.—To proceed with our biographer.

'The verses of sir James Bland Burges'—Sir James Bland Burges ! 'The verses !'

'Poetis nos lætamur tribus,
Pye, Petro Pindar, parvo Pybus ;

Si ulterius ire pergis,
Adde his Sir James Bland Burges—

'The verses of this heroic author of "*Richard the First*," have been *emblazoned* by the pencil of her royal highness the Princess Elizabeth—*whose* drawings are generally esteemed for justness of design, and grace in execution.' Also, Master Apollo Daggerwood, a youth of exceeding promise, *whose* benefit is fixed, &c. &c. &c.

'The Dutchess of Wirtemberg is one of the best engravers in Europe.'—But what has all this to do with Mrs. Damer, *whose* life the author should be writing? These, he will tell us, are preliminary remarks, and 'he would not have us too sure' that they are finished yet. 'No—Lady Spenceer, Lady Temple, Lady Amherst, Lady Henry Fitzgerald, and many others, are *successful votaries to the muse of the graphic art*.' 'This,' as Sir Hugh says, 'is foolishnesses and affectations.' But we shall have more anon—let us proceed. 'We may also boast several very bright female titles in the *walks of poesy*; and at the head of them *we will inscribe* that of the Dutchess of Devonshire; *whose* portrait is the frontispiece of this volume, and *whose* works, it seems, must be admired by all

'Who have sensibility to feel the *soft associations of domestic affection*, and taste to appreciate elegant versification, and accurate imagery; and all must say with delight,

'On Gothard's hill eternal wreaths shall grow,
While lasts the mountain, or while RUESSE shall flow.'

'With such amiable and animating sisters of Parnassus, Mrs. Damer has been accustomed to pass her hours from earliest infancy. *Apollo and the nine seemed to preside at her birth*. Her mother was the widow of the Earl of Aylesbury, her father the late Field-marshal Conway, who, a veteran, worthy of the soil which gave him birth, when he could no longer reap laurels in the field of honour, buried his sword under the *roses* of literary glory.'

The author proceeds to inform us that

'General Conway was as much *wooed* for his lovely daughter, as ever were the guardians of any fair lady in romance; and she rejected as many sighing swains, gallant squires, gay baronets, and stately lords, as would have filled the train of Clarissa Harlowe, or afforded Harriet Byron, 'the frankest woman in England,' an opportunity of trying the patience of her cousin Selby. After the dismissal of many a lover—of some who came in coronets, and of others who laid their wreaths of laurels or willows at her feet, Miss Conway bestowed her heart and her hand on Mr. Damer, the brother of Lord Milton.

'With this gentleman she lived for some years, until a melancholy death deprived her of her husband in the bloom of life. Nature,' continues our philosophical author, 'ever wise and provident, has endowed her creatures with capacities for various pleasures, and has opened to them many sources of delight. To console herself for the loss of her husband, Mrs. Damer took up the pencil, or applied herself to the chisel.'

Mrs. Damer's private theatre at Strawberry Hill is next mentioned; and the comedy of Fashionable Friends, which for other reasons besides its dullness was condemned at Drury Lane, is said to have been first represented at this villa.

'But in fact,' says our author 'whoever wrote this play, in his exhibition of *fashionable* manners, lifted the curtain *too high*. Mr. Sheridan describes with a delicate touch the gallantries of high-life. The author of Fashionable Friends has *imitated* its amours; and if the gods in the gallery had not, by a lucky prescience, foreseen what was coming, and by a fortunate exertion of their prerogative commanded the disappearance of the masquerade scene, it is difficult to guess *what might not have appeared* to heighten the blushes of the ladies in the boxes.'

But let us turn from so gross a subject, and relieve our readers with the contrast of a more delicate one, namely, the life of Captain Morris, which forms a conspicuous ornament of the Public Characters of 1806.

'Risibility,' observes the biographer of this gentleman, 'produced by the flexibility or rather distortion of the muscles, and generally accompanied by a sudden convulsive noise, denoting merriment, has been referred to by way of elucidation on the occasion of defining man by his peculiarities.'

This sentence amply proves our assertion, that there were writers in this volume much worse than the author of the life of Mrs. Damer. The assassin of Captain Morris *we see* is still more atrocious.

'Anacreon,' he continues, 'and the subject of this memoir have both occasionally sacrificed to the jolly god, and given a new zest to wine by entwining the rosy bowl with the emblems of the lyric muse! We cannot however suppose that the poet of England (Captain Morris) like his precursor of Teos will ever die by means of a grape stone, or be killed in consequence of indulging too freely in *new* wine.'

Our readers will here perceive the prettiness of expression, which insinuates that Captain Morris may be killed by in-

dulging too freely in *old* wine. This is a very happy joke, and in our author's best manner.

The father of Captain Morris composed the popular song of 'Kitty Crowder.' The Captain himself at first devoted his muse to politics; and in the enthusiasm of youth attacked the late Premier with much acrimony of satire. 'Billy's too young to drive us,' must yet be remembered by those who remember every *jeu d'esprit* of the moment. Indeed we must confess, that we have ever considered the captain's political songs to be much inferior in merit, as poems, to those of a more *prurient* nature. Sorry are we to agree with the writer of Captain M.'s life, that he too often puts modesty to the blush.

According to our plan of last year, in a critique upon the Public Characters for 1805,* we shall continue to point out some few of the innumerable mistakes and omissions, as well as instances of gross absurdity in thought and language, which occur in the present volume. And we trust that by these means, an effectual impression will be made upon the public mind, tending towards the final reprobation of a work, which, from its universal flattery, folly, and inaccuracy, is a real disgrace to the age in which it is tolerated. That the memoirs of living persons must necessarily be destitute of that freedom in speaking truth which gives to biography its only value, no one will deny; unless indeed an author sacrifices every motive of fear, of delicacy, and indeed of Christian charity, to a stern and unrelenting veracity. But with this veracity the authors of 'Public Characters' are little troubled. The oil of adulation drops indiscriminately upon the head of each selected subject of their panegyric, whether he or she be to the last degree depraved and foolish, or approaching to perfection in goodness and in wisdom, or of that mixed character which belongs to the multitude of our fellow creatures:

'All shine alike, the blockhead and the wit.'

In one department of biography, such a compilation as the present might, however, be of use to future authors. If the dates of particular occurrences, if the general hints of information upon political, naval, or military subjects, were accurately given, the book might serve as a guide to some better writers of the lives of our contemporaries, who may undertake the task of biographer, impartially, in a

* See the Critical Review for May, 1805.

succeeding period. 'The Public Characters,' in short, might afford materials for composition of the pleasantest kind, were they to be depended upon in point of correctness. But that they are not so, will appear from the following proofs.

In the life of Lord Keith, page 3, 'a first-rate ship of war, of the present day, is said to be manned with twelve or fourteen hundred seamen and marines.'—Now the complement of seamen and marines in the largest British first-rate is less than 900 men. In like manner, at page 10, the complement of a 50-gun ship is said to be 300 men. It is 350. Such is the ignorance of the writer of Lord Keith's life, concerning naval matters, that he assigns to his lordship the command of the *Berwick* of 74 guns in the action off Brest in 1778; whereas Lord Keith was not in that action, and the *Berwick* was commanded by Captain Keith Stewart. But this egregious blundering is not enough—the biographer mutilates and omits as much as he misrepresents. Not a word is said of Lord Keith having once been in the service of the East India Company. Nor is the stile of political anecdote less impudently erroneous than the naval information of this sciolist. In 1780, Captain Elphinstone is said to have been one of the independent members of the Saint Alban's meeting, as it is called. But it was in 1784 that the vain attempt to reconcile the politics of Mr. Pitt and Mr. Fox was made by the then favourers of a 'broad-bottomed administration.' Immediately afterwards, in page 9, a general election is talked of in 1786, in which year there was no general election.

To pass from mistake to nonsense, and thus to vary the entertainment or disgust of our readers, we shall now review a life of a very different nature from the last; but as absurd in point of composition, as that of Lord Keith is inaccurate.

'Mrs. Thicknesse is liable to the trite and vulgar appellation of *cockney*.'—Well, but what is that to the purpose? It does not much develope the character of Miss Ford; which, however, may indeed be termed *public*, as she performed three nights in a concert at the Opera-house, and gained fifteen hundred pounds by the subscription of her former noble and devout friends, who had been accustomed to frequent her Sunday music parties. A list of the amateur performers is given by our author, and Lady Huntingdon is laughed at in an anecdote which immediately follows; justly perhaps; but her ladyship was at least as sincere in her religion as the sabbath-breakers who derided her.

Prince Edward is represented as having condescended to drink a cup of tea with Miss Ford on the above occasion in

the green room :—and remember, gentle reader—‘ Colonel Brundel stood behind his chair.’ Unwilling as we are to leave such important subjects, the love of variety inherent in the public, compels us, the literary caterers of the metropolis, to fly from the charms of Miss Ford, alias Mrs. Tuickness, and her anacreontic ode of

‘ As Love a rose was plucking,’

without even continuing our quotation to the second line, and to fix for a while our attention upon Mr. Joseph Pasley, the Gretna-Green parson.

He too is indeed a ‘ public character,’ and one of whom it may be truly said, that he loves brandy ; for his biographer asserts (and his biographer is an honourable man) that Mr. Joseph Pasley’s chief delight is, ‘ with brandy before him, to talk about brandy, until he cannot talk at all.’

But Mr. Pasley does not merely talk, he corroborates his opinion, ‘ that the *supposed* fiery particles which induce others to dilute brandy with water exist only in a *disordered imagination*,’ by continually swallowing no less than ten gallons of this liquor in every three successive days !!!

So far, or nearly so far, our author. Mr. Pasley must now be described as a priest. ‘ Jolly,’ he has been shown to be ; we shall now prove him to be ‘ lucky also.’

A couple that arrives in any tolerable style at Gretna Green, is seldom married for less than ten pounds ; the demand sometimes exceeds fifty ; and twenty is the sum most commonly given on these occasions. If this does not deter our fair readers from such imprudent excursions, let them attend to another part of the ceremony, as fully recorded in the Public Characters of 1806, page 146, but which they will excuse us for not transcribing.

To return from the vulgarity to the ignorance of our author.—The Archbishop of Canterbury is indeed said in a note (p. 299,) to have been of Emanuel College, Cambridge ; but little is mentioned of his Grace’s academical career, or of the earlier part of his education. He was however, we will inform his biographer, brought up at the Charter-house ; and a candidate, but an unsuccessful one, for the classical medal at the university. His *first* dignity—(concerning the course of the archbishop’s honours, so easy to have been ascertained, our author is shamefully ignorant)—was the deanery of Peterborough ; his *second*, the see of Norwich (with which he held the deanery of Windsor) ; his *third* the see of Canterbury. Nor are we to expect better knowledge, even in the commonest matters, from these biographers, in the life of Sir Thomas Sutton. It sets out with a blunder. The baron is

asserted to be the son of Diana *Blankney*, instead of Diana *Chaplin* of Blankney; and here that lady is said to be of Lincolnshire (which is true), whereas in the last article she was called a native of Lancashire. But, not contented with genealogical novelties, our authors determine next to display their legal paradoxes. The baron's admission to the bar, they affirm, was facilitated by his taking a *Batchelor* of Arts' degree at the university. We need not observe that this is impossible. Had he taken an honorary *Master* of Arts' degree, the period of probation required by the law societies would certainly have been shortened. These blunders are both in the first page of the life of Sir Thomas Sutton.

In the same page—'et crimine ab uno disce omnes'—the young lawyer is described as proceeding with rapidity through the honours of his profession. But this is not the case. It was a long time before Mr. Sutton 'obtained a silk gown;' or was appointed first justice for Anglesea, &c.; or was nominated solicitor-general to the Prince of Wales: nor was he half so many years in parliament as he is represented to have been by his biographer: and notwithstanding the positive assertion that he delivered his sentiments during this long period upon a variety of subjects, he never opened his lips in the house upon any subject, till he spoke upon the Prince of Wales's business. We shall just remark the usual trick of these authors in making long quotations. They have been excessively offensive on the present occasion, in transcribing numerous and unnecessary extracts from the archbishop's single sermon, and from his brother's two speeches.

We now turn to Madam D'Arblay. Thus do we run through this wilderness of Public Characters,

———— 'apis Matinæ,
More modòque,

Grata carpentis thyma per laborem
Plurimum.'

This exquisite novelist, the daughter of Dr. Burrey, historian and professor of music, was in her youth forbidden by her father to read romances. Whether this interdict first created a desire in Miss B. to write as well as to read books of this description, we leave the accurate examiner of human nature to decide; but she certainly soon produced *Evelina*, though it was necessarily published without her name. Her father, meeting with it in London, and hearing a high character of its merits, brought it home to his daughter, and said he had at last found a novel, which she might read not

only with pleasure, but with improvement. Miss Burney fainted with delight—This we believe to be the simple fact, which Madam D'Arblay's biographer has magnified into a most ridiculous story. From the life of this lady we might select many an absurd passage; but as we are assured that our readers of last year were not only amply satisfied with the justice of our severe sentence passed upon the Public Characters, but were tired with our proofs of that justice, we shall not now indulge ourselves in so much quotation. After referring the critic then to page 552, for a specimen of folly rarely if ever equalled, we shall direct his attention to the Young Roscius.

And here let us lose no time (for fear of a second change) in congratulating the town upon the recovery of its senses with regard to Master Betty. The mist which was before their eyes is removed, and they no longer fancy a child a lover, or a hero. Hamlet is dwindled into Tom Thumb, and Richard is become his own innocent nephew whom he murdered last season, but whom we strongly recommend him to represent this year; as in such characters as the Duke of York, or Prince Arthur, we have no doubt he would appear to advantage. Nor do we deny him talents in promise for greater parts; but he is as yet too small for Hamlet or for Romeo, and the effeminacy of his face and hair, not to mention shape, make his youth more conspicuously glare against him. Let us again inculcate upon those who think differently from ourselves, the truth of this simple fact—That the theatre is not a puppet-show, consequently, that figures as huge as life should be presented on the boards of Drury Lane and Covent Garden: they should have voices also capable of some variety of modulation; not as monotonous, though perhaps more pleasant, than that of Punch. No, we must still venture to say, with old Mrs. Garrick, when she saw the Young Roscius, 'This is not like my *hussaband*. Oh! this is not my *hussaband*.'

Mr. Garrick, when at the height of his fame, conceived the idea of instituting a regular school for actors and actresses. Several *promising* children, chiefly those of performers, were pitched upon, and certain appropriate plays were brought forward by way of introducing them. The attempt however completely failed; for two alone of all these candidates attained any reputation at that period, and but one of the whole groupe (Miss Pope) exhibited any talents at a riper age. We have, however, no doubt that there were many young Roscii among them, at least equal to the phenomenon, or as some of his warmest admirers call him, *phonome*.

non of the present day. But the taste of the audience was then probably more fastidious than it now appears to be. Otherwise, the absurdity of children acting a whole play, (if an absurdity at all, when proper characters are fixed upon for them) was surely not so great, as that of *one* child acting in the midst of many men and women, like Gulliver at Brobdingnag; nay, as in the case of Douglas, Master Betty's best part, killing Glenalvon and disarming Lord Randolph, who were either of them evidently able to eat him up at one mouthful. We will not insult over those who were so foolishly indignant at the observations upon this young gentleman expressed in our review of Gifford's *Massinger**, but rather welcome the blush of shame at their childish opinion of last year, which is doubtless visiting their cheeks.

In justice to ourselves we must however endeavour to corroborate the remark we made concerning the probable merit of Garrick's pupils, by asking our readers if they have not themselves witnessed public speaking at our great schools, and at Westminster dramatic speaking, carried in many instances to a degree of excellence far superior in the management of the voice, the sensible placing of the emphasis, and the whole effect of oratory, to any powers that have been displayed by Master Betty?

It does not however by any means follow, that, because a boy cannot be a proper actor of many parts, a man must necessarily fill them with propriety. This would entail our admiration of Mr. Elliston, the criticism of whose biographer we have next to consider.

'Mr. Elliston,' says this author, 'in respect to comedy, sustains a wide range with a happy effect; but his *gentle* characters have been always the most esteemed.' We, on the contrary, have ever thought that there has appeared a happy vulgarity in Mr. Elliston's representation of low comic characters, which sate very naturally upon him; much more so indeed than the ease and gaiety of Ranger, or Charles Surface; which evidently require the manners of a gentleman to delineate them with any tolerable degree of correctness. Whoever has heard and seen Mr. Elliston climbing the ladder in the *Suspicious Husband*, or drinking Maria's health in the *School for Scandal*, will perfectly understand what we mean.

This actor, it seems, was one of those stage-struck heroes, who descended from a good situation in real life to assume the mimic robes of majesty; who preferred, in short, the

* See Critical Review for Sept. 1805.

strong probability of being hissed in Richard the Third, to the certain patronage of respectable relations in the church. But 'the arduous character of Octavian, says our author,—arduous indeed—

'For true rank nonsense puzzles more than wit—

'has divided the town in opinion whether Mr. Kemble or Mr. Elliston performs it best. The latter gentleman's performance of Vapour, on the other hand, evinced that power of contrasted talents, which did not fail of impressing the public with a proper estimation of his serio-comic capabilities.'

But enough of the prose of these biographers; let us turn to one of their poetical quotations, which are singular for their propriety of application.

'Full many a rose is born to blush unseen,' &c.

And to whom do our authors apply this new remark? To Mr. Henry Greathead, inventor of the life-boat at South Shields.

The writer of this useful person's memoir says that he has been intrusted with a manuscript account of Mr. G.'s life, purporting to be composed by himself. We have strong reasons for doubting the accuracy of this statement, as a very respectable friend, well acquainted with the inhabitants of South Shields, has informed us that Mr. G. is any thing in the world but an author. Nor do we understand that the simile applied to him above, is at all more just. Be this however as it may, Mr. Greathead, by his invention of the life-boat, 'deserves to be embalmed,' as Lord Hutchinson says, 'in the memory of a grateful posterity.' His contemporaries too are not a little obliged to him for saving some hundreds of their lives. The reward given to him by the House of Commons for this noble invention, was 1200*l*. and we for once agree with Mr. G.'s biographer, in thinking it quite inadequate to his merits.

Immediately preceding this article, is the life of Mr. Joel Barlow, and a very plain portrait of that gentleman. He, it seems, is shortly to become the epic poet of America, by the publication of the 'Columbiad,' a poem which these fortunate authors have seen in manuscript. They have very injudiciously anticipated public opinion with regard to this work, by an elaborate analysis of its contents, and by a long extract from one of its ten books, concerning African slavery. This poem is founded upon Mr. Barlow's former work, 'the Vision of Columbus,' more than one half of which is incorporated with the present. We cannot stop to copy the general argument of the Columbiad from our au-

thors; the reader will find it at page 168 of the Public Characters. The single circumstance, however, which we shall mention, of Mr. Barlow's having thrown the greater part of the action of his poem into the form of a vision, must greatly diminish its interest. In the extract we saw numerous instances of bad-taste; for instance:

‘Where Alps and Andes at their basis meet,
In earths mid’ caves to lock their granite feet,
Heave their broad spines, expand each breathing lobe,
And with her massy members rib the globe,
Her cauldron floods of fire their blasts prepare,
Her wallowing womb of subterranean war
Waits but the fissure that my wave shall find,
To force the foldings of the rocky wind,
Crash your curst continent, and whirl on high
The vast avulsion vaulting thro’ the sky.’—&c. &c. p. 175.

This is mere inflation and nonsense;—the false sublime of Dr. Darwin, *et id genus omne*.

We will quote a few more mistakes and omissions from our authors, and then bid adieu to their work, we hope for ever. It will really be a mark of honour upon the literary taste of 1806, that our countrymen then first ceased to accept, in one striking instance, professions of accuracy for real information, fulsome flattery for candid praise, and in some gross examples, the dregs of society for Public Characters; nay, what is worse, an indecent mixture of insignificance, or something less excusable, with talents and respectability.

Sir Home Popham (p. 402) is said to have entered as a midshipman into the British navy, after receiving the necessary preliminary education. By this, one should conceive that the education of Sir Home had been merely naval. But he was admitted and resided a short time at Trinity College, Cambridge, where he was almost killed by a large double hair pin which he swallowed. These may be *minutiae*; and yet not uninteresting to Sir Home and his friends; but the writers of Public Characters seem to take no pains to collect either trifling or important anecdotes. For instance, Mr. Canning's mother is called Mrs. Reddish (p. 496); but we are not told that her second husband was Reddish the player, who acted the part of Edgar in King Lear so admirably. Such slight omissions however may be allowed to a great genius like the biographer of Mr. Canning; but why he should call that gentleman a *joint* secretary instead of *under* secretary of state for the foreign de-

partment, when Lord Grenville presided over it, he only can determine. Still less can we conceive why the writer of Sir Charles Pole's life should assert that the baronet was in several of the severe but indecisive actions fought between Suffrein and Sir Edward Hughes in the East Indies. Sir Charles was not in any one of those actions. After the above plain set-down in a matter of fact, we take our leave of 'Public Characters;' not without a faint expectation that this annual chastisement will be the last which we shall have occasion to give the authors. If however, strengthened in their folly by the defence of numbers, they continue to provoke us, we shall still persist in the unwearied discharge of our duty, cut off their heads as they grow again, and, like the conqueror of the Hydra, finally, we trust, remain masters of the field.

ART. III.—*The Morlands. Tales illustrative of the simple and surprising.* By R. C. Dallas, Esq. 4 Vols. small 8vo. Longman. 1805.

IN these modern times, when a copious and still rushing torrent of novels has inundated the face of the land, and, to the great delight of the keepers of circulating libraries, the heavy grief of grave authors, and the infinite annoyance of parents and of guardians, nearly superseded with the young and the ill-informed, the perusal of all other literary productions, it is no small comfort to be able to distinguish in the motley crowd some individuals worthy of their success. Where many attempt, it is natural to expect that some should attain to excellence, but the difficulty of the undertaking may be fairly gathered from the comparative frequency of the failures. To write a perfect novel, indeed, seems to be a task little less arduous than to reach the palm of victory in any of the departments of the fine arts, and to demand the united qualifications of a clear head, a lively imagination, an eloquent style, and a knowledge of the human heart. These rare powers and acquirements, seldom united in one person, must yet stamp the value of his productions, and he who possesses them in the most eminent degree may expect to bear away the approbation and patronage of the public.

Mr. Dallas is a 'veteran' in the walks of literature, and besides his former appearances as a novelist, we have recognized him successively as an historian and a moral philosopher. We will not so far forget our candour as to affirm,

that in all these attempts his success has been equal, or his exertions uniform. But though we cannot assign to his history or to his ethics the most distinguished place, we can conscientiously assert that his novels are of a much superior class, and do infinitely greater credit both to his judgment and to his taste than any of his other productions. A novel ought to be a composition where human actions are represented with probability and interest, and with due regard to those moral feelings which distinguish the best periods of society. He who neglects to be probable, can hope to amuse those only of unripe years or of uncultivated taste: he who ceases to interest, ceases to be read: while the violator of morality meets his punishment in the merited contempt of all the virtuous and enlightened part of the community. It would be highly unjust to say that the volumes before us do not excite a great degree of interest, and still farther should we depart from veracity did we deny to them the praise of the utmost chastity and nicest decorum. These merits, of considerable importance in the eyes of all, will appear, if we mistake not, with peculiar charms to the paternal regards of the author, whom we have once before chanced to meet in a most irritable state from an accusation, upon unjust grounds, as he supposes, of a neglect of some of these material points.

Mr. Dallas introduces his hero, whose name is Edward Morland, to the knowledge of the reader, as a boy at school in the town of Reading, under the care of an aged dame yclept Waller, the widow of a brewer. His parents were unknown to him, and his patroness had always refused to gratify his curiosity regarding his origin. She educated him, however, with care, and in the fullness of time, dispatched him with a small allowance to the university, to drink from the fountain head of learning and port. In these circumstances, Morland naturally enough concluded that Mrs. Waller having no children of her own, adopted him to gratify a natural desire of offspring. In the academic groves, while yielding to the charms of science, and heedless of the future, he was suddenly roused by the appearance of the curate of Reading, who announced to him with humane precaution, the death of Mrs. Waller, intestate, and without leaving any means to trace the parentage of her *protegé*. The curate, a man little versed in the busy scenes of life, and soured by personal disappointment, represented to Morland his destitute situation, and the impossibility of pursuing his studies, or of making advantageous use of what he had already learned at so early an age; and in short, demonstrated to the young

man's reason, if not to his pride, the necessity of his submitting to perform the functions of a menial. This scene, not the most probable in the work, terminates in the hero's being sent off to a relation of the curate's, who is vicar of Holcomb, with a letter requesting him to procure among the lords or gentry of his neighbourhood a servant's place for this forsaken youth.

It is about this part of the work, that our author is supposed to receive the visit of a literary friend, who demands if he is resolved to adhere to his plan of simple memoirs, and receiving an affirmative answer, declares, that simplicity will not succeed in these times. The author assures him, that Morland writes his own memoirs, and that he can only correct the style, and the press; whereupon the friend proffers unto the author to start for the prize from the first chapter, and build up a story with the same foundation but a different superstructure; and accordingly, the three first volumes are occupied by the first tale, and the fourth by the essay of the friend. By simple, Mr. Dallas professes to understand a display of probable facts and natural sentiments or characters; and by surprising, a series of facts so highly improbable as to appear impossible till the developement of the story, when a few mysterious explanations dispel the preceding darkness. There is certainly something amusing in this proposal of making the same introductory chapter serve for two stories, and, if we mistake not, also something novel. At all events, Mr. Dallas has succeeded in one great aim, that of bestowing upon his narratives the power of interesting the reader.

The hero Morland is in the first of these essays sent to Bath in a stage-coach, making by the way abundance of wise observations, and from Bath he is dispatched to the abode of the vicar Whitaker, his future patron. From this reverend personage he received a kind welcome, and earnest advice to divest himself of the manners of a gentleman; it is recommended to him to accommodate himself to his situation, and above all to gain a perfect command over his temper. At the very moment of uttering these apostolical injunctions at great length, the vicar himself narrowly escapes a stroke of apoplexy from a paroxysm of rage excited by a neighbouring baronet, Sir Nicholas Broke, who declined to admit him to his table during a visit from a duke. This scene, which is rendered exceedingly amusing, prevents Morland from being recommended as a servant to Lady Broke, as had been intended, and he is provided with a letter to a benevolent gentleman of the name of Jones, who is supposed to be in want of a domestic. The vicar, however, still agitated by

rage, forgets to add the address, and Morland wanders to the house of a man of the same name, but of a most contrasted character, by whom he is nearly committed to prison. Escaping that indignity, he finds on his arrival at the benevolent Jones's of Affington, that the place, which would have suited him beyond his warmest wishes, being that of an under secretary, had been filled about an hour before by an individual less worthy and less likely to please than himself. This practical illustration of the effects of anger, which had thus injured him by procrastinating well-meant exertions in his behalf, may naturally be granted to have argued more powerfully against the indulgence of that passion than an host of grave admonitions. The vicar, however, was speedily recalled to the practice of patience by the overtures of Sir Nicholas towards a reconciliation, and Morland, after some adventures, which we have not room to notice, was established as a kind of upper domestic to Lady Broke, a dame of great pretension to fine feelings but in reality governed by the most selfish motives. In this capacity he found his duties of a very unusual description, and to consist more in spouting plays and enacting various tasteful absurdities than in announcing the names of visitors, combing lap-dogs, or walking in the rear of his lady. His education giving him peculiar advantages, he rose rapidly in favour, and was successively raised to the appointments of poet, musician, and jack of all trades to her ladyship. Sir Nicholas, in one of the theatrical exhibitions, meeting Morland in the dusk, was affected in a singular manner with terror, and repeatedly afterwards gave indications of some strange horror at the sight of our hero, who however continued to increase in estimation with Lady Broke. Mean while he had become by an accident, in a very novel-like manner, the friend of young Jones of Affington, who receives him at his father's house, and treats him as an equal. Events at last begin to thicken, and his fortunes to approach to a crisis. A foolish and ill-educated girl, the daughter of his master, falls in love with Morland, who despises her; but her passion escapes not the lynx-eyed jealousy of a fiddler, named Murphy, who, with the folly of ignorance, had cast a longing eye on the beauties or the dower of the melting damsel. This man, learning that Miss Broke meant on a certain night to assail the virtue of his rival in his own bed-chamber, leads Sir Nicholas to the appointed spot. Some strange motive of making fun, as our author describes it, directed at the same time the son of the baronet to the bed-room of our hero; not unacquainted with, and scarcely disapproving the profligacy of his sister. The youth having blown out the candle to prevent detection, is

shot by mistake in the dark by Sir Nicholas, who, as he heard the dying groan of his own child, whom he believed to be Morland, exclaimed with a voice of horrid exultation, 'I am safe again, I am safe.' When the truth was discovered by bringing a light, Morland was accused, to his inexpressible surprise, of being the murderer, and so unfortunately for him were the untoward circumstances connected, that there appeared to the impartial too much reason to believe the accusation. He was committed to prison, and tried for the offence, and very nearly convicted by the perjured misrepresentations of Murphy and Sir Nicholas Broke. From the humiliating and painful consequences of such a misfortune, he was however saved by the ingenuity and exertions of his friend young Jones, who proved his innocence to the complete satisfaction of the jury. Nor was this all : Sir Nicholas was himself accused of the murder of his cousin, Sir Edward, to whose estates he had succeeded, and of the attempt to murder the infant son of Sir Edward, who, however, was preserved by the remorse of the villain, hired by great promises to perpetrate the crime. That boy, thus strangely saved, was no other than the hero of the tale, and had been placed at Mrs. Waller's with a decent allowance by the wretch, who was at once the destroyer of his father's, and the saviour of his own life, though not without the interested view of thus holding a rod over the head of his infamous employer. Sir Nicholas was apprehended, and finished in prison his career of crimes by the effects of shame, rage, grief, and disappointment. Morland is acknowledged as the true heir of his father's titles and estates, and is made happy in the possession of an amiable and beloved wife.

The due punishments being thus inflicted on hardened wickedness, and happiness dealt out with unsparing hand to the good, the curtain drops and the tale concludes. We are not disposed to deny to this story the merit of some ingenuity and of much interest ; nor are the language and style in general reprehensible. The composition is upon the whole amusing, though its merits do not consist in any originality, or in much distinction of character. The author has himself declared his intention of conducting this narrative with simplicity, so that it should comprize no improbable facts or unnatural sentiments and characters. From offending in the last particulars we willingly and fully absolve him, but surely no person can be required to believe such a tissue of extraordinary incidents as at all approaching to probability. It is however, we acknowledge, of far more importance to a writer, to attract and fix the pleased attention of his

readers, than to adhere with the most pertinacious fidelity to any preconceived plan.

The author's friend is supposed, in the fourth of these volumes, to commence his rival tale with no similarity but what arises from the identity of the first chapters of the two performances, and professedly dealing in the marvellous, though not in such improbabilities as ghosts, fairies, or magicians, but in strange events which shall at the conclusion receive an adequate and satisfactory explanation. Morland accordingly is supposed to go with his recommendatory letter to the vicar of Holcomb, who speedily provides him with a footman's place in the family of Sir Robert Wallingford of Cray-hill, a man, according to the author, of great wealth, a vain love of every thing possessed by himself, and equally free from vice and virtue. This Morland was unlike the last, a slender, fair-complexioned youth, of features, sensibility, and credulity feminine and almost childish. Shrinking from the society of menials, he was accustomed, after his domestic occupations were finished, to retire to his apartment, into which he had removed an old piano forte of Miss Wallingford's, wholly out of repair. This instrument, the cause of unforeseen accidents, was by the skill of our hero restored to an useful condition, and served him as the solace of his leisure hours. Speedily he became celebrated in the family for his musical talents, and rumours of his reputation reaching the ears of his master, he was examined as to his powers, and, (must we confess it?) in a most romantic manner allowed to combine the functions of footman and music-master to Miss Wallingford, a young lady of great beauty, accomplishments, sensibility, and discernment of humble merit. The consequences of this rare device may be easily conjectured, and the extatic pair were one morning interrupted, while on the point of declaring their mutual affection, by Sir Robert with a drawn sword in his hand. That baronet, however, having only two eyes, and both being blinded by rage, fell over a stool, and afforded to Morland the opportunity of escaping by a window into the fields. For successive miles he ran with fearful haste, thinking more of horse-whips, blankets, and ponds, than of the dying transports of eternal love. At length he found refuge in a retired farmhouse, where he lay for three days overcome by a fever, the result of personal fatigue and mental agitation. Having obtained relief from this malady, he left his chamber, and descending to the room which served the family for hall, parlour, and kitchen, he found a gypsy foreboding good things of every sort in store for those who consulted her.

Her tall figure, her large features, her engaging countenance, and her penetrating eye arrested Morland's attention, which was still further roused by the evident and extraordinary knowledge that she displayed of his past life, and pretended to possess of his future fortunes. She thus obtained over the youth an unlimited ascendant, and persuading him to submit to the disguise of a female dress, carried him off with her, having returned for him in the attire of a man, and with the name of Forrester. This denomination, however, she speedily changed for that of Captain Godfrey, Morland still passing for her daughter, and attracting the amorous regards of the sons of a farmer, with whom they spent a night. When Captain Godfrey introduces himself as such to our hero, the latter with characteristic simplicity replies, 'Alo, you are what you please to be; pray, tell me what *I* am to be. I am stull, as it pleases you, a woman in appearance, but I trust that I am not really to be metamorphosed.' Morland's devotion to the gypsy being so far established, seemed to require little addition, but a new wonder is provided to retain him in his state of perplexity. Godfrey, as we must call her, going to the window of the inn where they happened to be, descried in the court-yard a young man weeping bitterly. He called his servant, and desired him to inquire the cause of the lad's distress: the answer brought was, that he was a farmer's son, who had by stealth taken his father's horse to go to see a race, that he had been stopped by a footpad, who forced him to change coats with him, and carried off the horse. 'Go,' says the captain, 'tell the young man to feel in the pocket of the robber's coat, and he will find a purse which will more than recompense him for his losses!' The message is delivered, the purse is found, and the delight of the farmer's son is only to be equalled by the astonishment of Morland.

The next exploit of this wonderful captain is, to quell a riot with inexplicable facility, soon after which he meets an old serjeant, who salutes him with respectful familiarity as his commanding officer, and thus adds another embarrassment to the many which already distracted our hero's mind. This bewildered youth knew not whether to believe his strange protector to be a man or woman, a gypsy or a devil, but felt or imagined himself to be irresistibly led along by the train of events. The captain, however, does not long retain his military form, but exchanges it for the character of the sister of Godfrey, and conducts Morland as his niece to a retreat in Wales, where she leaves him with injunctions to learn Welch and practise female decorum.

Morland's mind is now supposed to have been worked up to a most extraordinary state, and he was doubtful whether to consider all that passed around him as the illusions of a diseased brain, and frequently ruminated with himself on the proofs of his insanity. The gypsy, resuming the character of Captain Godfrey, removes our hero as a Welch girl to a village where also resided his mistress, Miss Wallingford, at the house of her aunt. Many ludicrous adventures ensue, which, however, we cannot here detail, but which are calculated to afford great amusement and perplexity to the reader. After some interval the captain restores to Morland the habit of his sex, and takes him on a journey. On the road he commences a conversation on the topic of his future prospects in life, and desires him to choose a profession with a view to obtaining the hand of the object of his love. Morland hesitating to determine, and still full of suspicious doubts, the story proceeds as follows:

"Oh this the captain undertook to assist him in his choice. The various states and professions of men were taken into consideration: the less they suited a husband for Matilda, the less agreeable were they to Morland, who naturally referred all to that idea, even though he regarded the conversation as a mere jest. There could be no propriety in a young beautiful heiress bestowing her hand on a clerk in a counting-house, a farmer, a country clergyman, a student of law, or a subaltern officer. Morland found something to object to in all. "It does not signify, my son," said the captain, "you must decide; you must be something. I have proposed to you professions in the middling stations of life; and I should have had no objection to see you fixed in one of them, for happiness does not depend upon rank; but tell me, does your ambition soar higher? Should you like to be a peer of the realm?" "Nay," cried Morland, "do not insult my birth by this trifling; you well know that I have ever suffered my views to be directed with the utmost modesty." "A truce with your modesty," replied the captain; "in giving you liberty to chuse, it was not my intention to limit you in your choice. Speak freely, would you like to be a peer of England?" Morland, out of patience, and to put an end to the jest, replied, "if you please; by all means a peer, and do not forget the estate necessary to support my peerage." "Estate!" replied the captain. "Post-boy, stop." By this time they had entered a beautiful picturesque part of the country. Woods, lawns, streams, an undulatory surface, and elegant seats, whose beauties were heightened by the clearness of the sky and the vivid tints of the season, gave an air of enchantment to the surrounding prospects that might well raise in Morland a suspicion that he and his guide were at last arrived in fairy land. "Estates," continued the captain—"You may see several from this hill. Take your choice. That mansion

seems to me to stand better than any of the others—looks larger and nobler. Do you think it would suit you?" "Exactly," replied Morland, anxious for a conclusion of any sort. "Very well!" said the captain gaily, "permit me to kiss your lordship's hand. Lord Belmont will no doubt extend his goodness to Captain Godfrey, who will in future honour himself with the title of his governor. Postboy! drive to Belmont Castle."

This quotation will afford to the reader an opportunity of judging for himself of Mr. Dallas's style of writing in a better and more satisfactory manner than we could otherwise present to him. The story now draws rapidly to a close, and the last wonder is the reception of Morland by Lord Ashmore, the proprietor of Belmont Castle, for an account of which we are unwillingly compelled to refer to the work itself. We need only add that Morland is acknowledged heir to that lord, is himself created a peer, marries Matilda, and is almost overwhelmed with the bounteous gifts of fortune. The solution of the long train of mysteries is to be found in the history of the gypsy captain. This personage, after all, turns out to be of the female sex, and is sister to Lord Ashmore, and mother of Morland by an Irish baronet, whom she had compelled to make an honest woman of her by the forcible argument of a loaded pistol. The various extraordinary accidents, which may be supposed to have excited the curiosity of the reader, receive an explanation which the learned in novels will probably admit, in these times when the wonderful is so nearly exhausted, to be tolerably satisfactory. But the greatest absurdity, and what never failed to recur to our imagination at every turning, is to suppose it possible for any human being above the rank of the merest idiotism, to submit to such adventures as Morland is represented to have done. There is undoubtedly great inconsistency in this part of the work: it is impossible, in our ideas of things, to conceive any being to exist as here portrayed, with a mind of reasonable strength in general, but wholly overrun with a credulity the most extravagant and childish. The story, however, required such a supposition to carry it on, and we are ready to admit that, considering the frailness of his foundation, Mr. Dallas has reared a very respectable superstructure. The merit of both his efforts is considerable, though we would rather regard them as specimens of amusing invention, than of faithful execution of his original plan. Those who think at all about such matters, will probably differ in opinion concerning the preference due to one or other of these productions, thus exhibited for compa-

riſon. Our judgment, however, would decide for the laſt effort of ſkill, though we mean not to deny that both the 'author' and his 'friend' are twin Arcadians, 'cantare pares et reſpondere parati.'

ART. IV.—*A Treatiſe of Mechanics, theoretical, practical, and deſcriptive. By Olinthus Gregory, of the Royal Military Academy, Woolwich. 8vo. 2. Vols. Kearsley. 1806.*

IT is a complaint, that ſmall encouragement is given in this country to works on pure and mixed mathematics; and undoubtedly, the trifling profit derived from the publication of ſuch works, partly operates in producing the ſcarcity of Engliſh ſcientific treatiſes. The circumſtances of the preſent times will probably cauſe more mathematical works to be produced; they are become more neceſſary, eſpecially thoſe works with which military tactics are connected. France ſwarms with military ſchools, in which are taught conjointly, mathematics and hatred againſt the Engliſh nation. Literature and clafſical erudition are neglected, and from ſome accounts held in contempt; and the riſing youth of France are ſolely imbued with that ſcience and thoſe arts by which armies may be arrayed and battles fought. We are not diſpoſed ſlightly to value the advantages which mathematical ſcience can confer on military art. If this curious, but alarming ſtate of French education, were not known to us from direct ſources, we might have conjectured it, from the many ſcientific treatiſes that have lately iſſued from the French preſs: books on geometry, on trigonometry, on dynamics, &c. are continually appearing before the public, and the French government has found the means of directing the talents of its greateſt mathematicians to the compoſition of elementary treatiſes for the uſe of the *élèves* of the Normal and Polytechnic ſchools. This ſyſtem and ſcheme has already operated: French ſcience has been felt at Ulm and Austerlitz. When we hail then the appearance of a mathematical work, feelings of patriotiſm are mixed with love of the ſcience; and we particularly rejoice to behold the tutors at our military ſchools and academies emerging into authorſhip: they ought beſt to know, what particular parts of mathematics the military pupil ſhould ſtudy.

If we miſtake not, the author of the preſent work is the ſame who, two or three years ago, published a treatiſe on
 • CRIT. REV. Vol. 8. May, 1806. D

astronomy : Mr. G. is at least, therefore, entitled to the praise of industry and activity.

Introductory to, or rather precursive of the main subject of the work, are a dedication and a preface : the first is now a thing rather out of fashion, and in general both the one and the other might be dispensed with.

In the introductory definitions and remarks, the author falls into a common error : he detains the student : and detains by entangling with the formality and perplexity of definitions either untrue or unnecessary,—matter, space, absolute place, mobility, power.—Cannot the law of the composition of forces, the property of the lever, the laws of impact, and of the rectilinear descent of grave bodies be understood without the aid of these obscure terms ? Why should mathematicians, who profess to love simplicity and plainness, still linger on the vestiges of an obsolete scholastic philosophy ? It would be a loss of time to insist farther here on the uselessness of such definitions, as those on which we animadvert : it is sufficient to remark, that scarcely any of them, in the body of the work, and during the real business of discussion and deduction, are brought into use and activity : with the student, their effect is head-ache and disgust towards a science, which ought not to assume any other than a simple, plain, and engaging appearance.

The second chapter of this work is on the composition and resolution of forces ; and in demonstrating this proposition, Mr. Gregory has adopted the plan of d'Alembert ; indeed, he has very nearly followed the process given in the '*Traité élémentaire de Franceur*'. This latter author has departed somewhat from the geometrical method given in the *Opuscules*, and introduced trigonometrical expressions : there is a gain, by this introduction, of neatness and conciseness. Mr. Gregory should have stated the last proposition more fully and exactly ; the proposition, we mean, whereby it is to be shewn that, if the law of the composition of forces be true for any angle = $\frac{p \cdot 120}{2^n}$, p and n being any numbers whatever, the

law shall also be true for any angle whatever A .

Mr. Gregory has been much indebted to Franceur's book, and we cannot blame him for adopting what is useful and convenient, and the method of rectangular co-ordinates, as it is called, appears to us very convenient ; it introduces great regularity, and consequently facility, into the process of demonstration : this method is but little known and practised in this country ; yet an Englishman, Maclaurin, had the me-

rit of introducing it: and for many years it has been invariably adopted by the mathematicians of the continent. The chief utility of this method of rectangular co-ordinates is perceived in those cases when the forces acting on a body are not situated in the same plane. Suppose the three axes along which the rectangular co-ordinates are measured to be called axes of x, y, z , then if a point be kept at rest by forces F, F', F'' , &c. the directions of which make with the axes of x, y, z , angles respectively equal to

$$\alpha, \beta, \gamma, \alpha', \beta', \gamma', \alpha'', \beta'', \gamma'', \&c.$$

then the three equations of equilibrium are

$$F \cos. \alpha + F' \cos. \alpha' + F'' \cos. \alpha'' + \&c. = 0.$$

$$F \cos. \beta + F' \cos. \beta' + F'' \cos. \beta'' + \&c. = 0.$$

$$F \cos. \gamma + F' \cos. \gamma' + F'' \cos. \gamma'' + \&c. = 0.$$

We are of opinion that it would have been quite as simple if Mr. G. in the first instance, had given and deduced these three equations, and then had made as a corollary or particular case, that, in which the forces lie in the same plane: this, it is clear, is immediately effected by making $\gamma, \gamma', \gamma''$, &c. all equal to 90, for then $\cos. \gamma, \cos. \gamma, \&c. = 0$.

As fluxions are not excluded from Mr. G.'s treatise, the fluxionary expressions for the three preceding equations of equilibrium might with great propriety have been introduced: in some instances, they lead more commodiously than any other expressions to the establishment of certain curious properties, and it is useful to know them, since they so frequently occur in the foreign Acts: suppose that the lines drawn from the origins of the forces F, F', F'' , &c. to their point of application, the point kept at rest, to be respectively λ, μ, ν, π , &c. then

$$\cos. \alpha = \frac{\lambda}{x}, \cos. \beta = \frac{\lambda}{y}, \cos. \gamma = \frac{\lambda}{z}.$$

$$\cos. \alpha' = \frac{\mu}{x}, \cos. \beta' = \frac{\mu}{y}, \cos. \gamma' = \frac{\mu}{z}.$$

$$\cos. \alpha'' = \frac{\nu}{x}, \cos. \beta'' = \frac{\nu}{y}, \cos. \gamma'' = \frac{\nu}{z}.$$

consequently the above equations of equilibrium may be thus represented:

$$F \frac{\lambda}{x} + F' \frac{\mu}{x} + F'' \frac{\nu}{x} + \&c. = 0.$$

$$F \frac{\lambda}{y} + F' \frac{\mu}{y} + F'' \frac{\nu}{y} + \&c. = 0.$$

$$F \cdot \frac{\lambda}{z} \pm F' \cdot \frac{\mu}{z} \pm F'' \cdot \frac{\nu}{z} \pm \&c. = 0.$$

or, if the symbol S, significant of, the sum of, be employed, the equations may be thus abridgedly expressed:

$$S.F. \frac{\lambda}{x} = 0 \quad S.F. \frac{\lambda}{y} = 0, \quad S.F. \frac{\lambda}{z} = 0.$$

If these expressions, $\frac{\lambda}{x}$, $\frac{\lambda}{y}$, $\frac{\lambda}{z}$, &c. are *partial fluxionary co-efficients* of x , y , z ; thus suppose

$$\lambda = \sqrt{\{(x-a)^2 + (y-b)^2 + (z-c)^2\}} \quad \text{then}$$

$$\frac{\lambda}{x} = \frac{x-a}{\lambda}, \quad \frac{\lambda}{y} = \frac{y-b}{\lambda}, \quad \frac{\lambda}{z} = \frac{z-c}{\lambda}.$$

Forces situated in the same plane, acting on a material point; forces not situated in the same plane; and parallel forces acting on different parts of the same body;—this is the division which Mr. G., after Franceur, adopts. The mathematical reader will easily understand that, by this division, the direct deduction of the property of the lever is to be avoided. In point of simplicity and of generality we are not of opinion that any thing is gained by this arrangement. In fact, the same assumptions and reasonings by which the law of equilibrium, holding for forces acting on a single point, is shewn to obtain for forces acting on different points, may be equally used to extend the same law of equilibrium to the demonstration of the property of the lever. The demonstration of the lever is inferred very neatly from the *parallelogram* of forces by Prony in 'his Architecture hydraulique,' and previously, if we recollect rightly, by d'Alembert.

Some notice ought to have been taken of Lagrange's principle of virtual velocities, or, to speak with greater accuracy, of his form, from which may be deduced all the equations that are necessary for the equilibrium of a body, whether the forces tend to *translate* the body, or to cause it to revolve round a fixed point. The author of the 'Mecanique Analytique' has not given a proof of this formula: M. Carnot, in a work entitled 'Geometry of Position', has given a theorem, which, according to him, involves the principle; this theorem the author has demonstrated by a geometrical process, and it is not foreign to the present subject to shew how easily this theorem may be made to flow from the equations of equilibrium, which we have given in the preceding pages: thus, suppose the forces P , P' , P'' , &c. to act in the same

plane, on a point M, then from M conceive a line drawn to a point P, the line making with the axis of x an angle $= \phi$, and let $MP = p$;

then since

$$F. \cos. \alpha \pm F'. \cos. \alpha' \pm F''. \cos. \alpha'' \pm \&c. = 0.$$

and $F. \sin. \alpha \pm F'. \sin. \alpha' \pm F''. \sin. \alpha'' \pm \&c. = 0.$
 since $\alpha = (90 - \phi)$,

multiply the first equation by $p. \cos. \phi$, and the second by $p. \sin. \phi$, and add the two equations; then

$$Fp. \{ \cos. \alpha. \cos. \phi + \sin. \alpha. \sin. \phi \} + F'p. \{ \cos. \alpha' \cos. \phi + \sin. \alpha' \sin. \phi \} + \&c. = 0.$$

$$\text{or, } Fp. \cos. (\alpha - \phi) \pm F'p. \cos. (\alpha' - \phi) \pm \&c. = 0.$$

Now it is plain, that $p. \cos. (\alpha - \phi)$ $p. \cos. (\alpha' - \phi)$ &c. are lines intercepted between M and the points of perpendiculars drawn from P on the respective directions of $F, F', F'', \&c.$ Hence, if M be moved from M to P, the respective velocities along the directions of $F, F', \&c.$ must be the aforesaid intercepted lines; hence calling these velocities, $u, u', u'', \&c.$ we have

$$Fu \pm F' u' \pm F'' u'' \pm \&c. = 0.$$

which is Carnot's theorem, (p. 339,) but differently demonstrated, and which proves Lagrange's formula in the case when the forces act on a single point.

We have wandered a little from the plain road of strict criticism, but we will immediately return to it, after another short trespass: If the first equation just mentioned be multiplied by $p. \sin. \phi$, and the second by $p. \cos. \phi$, and the two equations be then subtracted, we shall have

$$Fp. \sin. (\alpha - \phi) \pm F'p. \sin. (\alpha' - \phi) \pm \&c. = 0.$$

or, $F\pi \pm F'\pi' \pm F''\pi'' \pm \&c. = 0.$

calling $\pi, \pi', \pi'', \&c.$ the perpendiculars drawn from the point P on the respective directions of $F, F', F'', \&c.$

Since any one of the forces (as F) may be feigned to be the result of all the others, we have $F\pi = F'\pi' \pm F''\pi'' \pm \&c.$ which, expressed in words, affirms that the *moment* of the resulting force is equal to the sum of the moments of the component forces, which is a known theorem; the *moment* here means the product of the force by a perpendicular.—

The next subject treated of, is the centre of gravity, and the known fluxionary formulas are given, by which the centres of gravity of areas, curve lines, solids, &c. may be determined. The author then introduces the centrobaryc method, as it is called, and of which the inventor was Guldin. Few of our English treatises have taken notice of this method; it is not indeed, in any process of calculation, essential and absolutely necessary; but it is curious, and worthy

the mathematical student's attention: it may be stated in a few lines.

Let y be the ordinate, x abscissa of a curve, and let the distance of the centre of gravity of the area from the axis x , be d :

$$\text{Then } d = \frac{\frac{1}{2} \int y^2 x}{\int y x} = \frac{\pi \int y^2 x}{2 \pi \int y x}$$

Hence $2\pi d \int y x = \pi \int y^2 x$, that is, the solid generated by the revolution of the curve round the axis x , equals the product of the area of the generating curve and of the circumference ($2\pi d$) described by the centre of gravity $\pi = 3.14159$.

After the centrobaryc method, a method of greater curiosity than utility, as we have already observed, the author treats of the mechanical powers, the lever, inclined plane, screw, &c. which subjects have been so frequently treated of before, that on them nothing new can be reasonably expected. We were glad to find that the author did not pass over the subject of the strength and stress of timber. It is in fact less capable than many other parts of mechanics, of mathematical precision, but it is curious, and, as connected with certain parts in the animal œconomy, very interesting. On this subject a book was published some years ago, by a foreigner of the name of Girard; but for the generality of students, what Emerson has done in his *Mechanics*, or what with greater neatness and refinement, Robison has done in the *Encyclopedia Britannica*, may appear sufficient. At the end of this article are added one or two remarks of practical utility.

'The propositions we have given on the strength and stress of materials, however true, according to the principles assumed, are of no use in practice till the comparative strength of different substances is ascertained. And even then they will apply more accurately to some substances than others. Hitherto they have been almost exclusively applied to the resisting force of beams of timber; though it is probable no materials whatever accord less with the theory than timber of all kinds. The resisting body is supposed in the theory to be perfectly homogeneous, or composed of parallel fibres, equally distributed around the axis, and presenting uniform resistance to rupture. But this is not the case in a beam of timber; for, by tracing the process of vegetation, it has been found that the ligneous coats of a tree formed by its annual growth, are almost concentric; and that they are like so many hollow cylinders thrust into each other, and united by a kind of medullary substance which

offers but little resistance : these hollow cylinders, therefore, furnish the chief resistance to the force which tends to break them. Now when the trunk of a tree is squared in order that it may be converted into a beam it is evident that all the ligneous cylinders greater than the circle inscribed in the square or rectangle which is the section of the beam, are cut off at the sides ; and therefore, as Montucla remarks, almost the whole resistance arises from the cylindric trunk inscribed in the solid part of the beam. The portions of the cylindric coats which are towards the angles add a little, it is true, to the strength of that cylinder, as they cannot fail to oppose *some* resistance to the straining force ; but it is far less than though the ligneous cylinder were entire. Hence we can by legitimate comparison accurately deduce the strength of a joist cut from a small tree by experiments on another which has been sawn from a much larger tree or block : the latter is generally weak and very liable to break. As to the concentric cylinders we have been speaking of, they are evidently not all of equal strength. Those nearest the centre being the oldest, are likewise the hardest : which again, is contrary to the theory, in which they are supposed uniform throughout. After all, however, it is still found that in some of the most important problems the results of the theory and well-conducted experiments coincide, even with regard to timber : thus, for example, the experiments of Duhamel on rectangular beams afford results deviating but in a slight degree from the theorem of Galileo, that the strength is proportional to the product of the breadth into the square of the depth.

* Experiments on the strength of different kinds of wood, are by no means so numerous as might be wished. The most useful seem to be those made by Emerson, Parent, Banks, and Girard : but it will be at all times highly advantageous to make new experiments on the same subject : a labour especially reserved for engineers who possess skill and zeal for the advancement of their profession. It has been found by experiments that the same kind of wood, and of the same shape and dimensions, will break with very different weight ; that one piece is much stronger than another, not only cut out of the same tree but out of the same rod ; and that if a piece of any length planed equally thick throughout, be separated into three or four pieces of an equal length, it will be found that these pieces require different weights to break them. Emerson observes that wood from the boughs and branches of trees is far weaker than that of the body : the wood of the great limbs stronger than that of the small ones : and the wood in the heart of a sound tree strongest of all. He also observes that a piece of timber which has borne a great weight for a small time has broke with a far less weight when left upon it for a much longer time. Wood is likewise weaker when it is green, and strongest when thoroughly dried ; and should be two or three years old, at least. Knots in wood often weaken it very much. And when wood is cross grained, as often happens in sawing, this will weaken it in a greater or less degree according as the cut runs more or less across the grain. From all which it follows that

a considerable allowance ought to be made for the strength of wood, when applied to any use where strength and durability are required.

Iron is generally much more uniform in its strength than wood : yet experiments shew that there is some difference occasioned by different kinds of ore ; the difference is not only found in iron from different furnaces ; but from the same furnace, and the same melting ; this may arise in great measure from the different degrees which it has when it is poured into the mould.

Every beam or bar, whether of wood, stone, or iron, is more easily broken by any transverse strain, when it is sustaining any very great compression endways. Several experiments have been made on this kind of strain : a piece of white marble $\frac{1}{4}$ inch square and three inches between the props, bore 38lbs : when compressed endways with 300lbs. it broke with $14\frac{1}{2}$ lbs. The effect is much more remarkable in timber, and more elastic bodies ; but is considerable in all. This, therefore, is a point which must be attended to in all experiments : as must likewise the following, namely, that a beam supported at both ends, will carry *twice* as much when the ends beyond the props are kept from rising, as when the beam rests loosely on the props. The demonstration of this is given by Girard ; and many experiments furnish nearly the same result.

In the articles which regard arches, domes, &c. the author has followed Franceur, Emerson, and Robison ; and since no new observations or reasonings are added, there is nothing that from us requires particular criticism.

To the doctrine of equilibrium succeeds the doctrine of motion, a subject of much greater variety, extent, and difficulty, requiring new methods and formulas of computation. The problems appertaining to it are those that have caused most of the improvements to be made of late years in analytical science ; in fact, under the head of dynamics, all physical astronomy is to be arranged : we need not say a word farther then concerning the extent of the subject. Mr. Gregory only, as it may be supposed, considers it in some of its partial and particular applications. The simplest problems that belong to it are, concerning the laws of the rectilinear descent of bodies by gravity, the motion of projected bodies, the motion of points in circles, curves, &c. but the laws of the motion of the parts of a body, or of the parts of a system connected together after an invariable manner, require the most curious analysis : on these hang, the theories respecting the centres of oscillation and of gyration, &c. and what may be of daily practical consequence, the theory of machines. Mr. Atwood ; it is known, in his *Treatise on Rectilinear Motion*, has solved a variety of problems relative to these matters, with great ap-

pearance of neatness, but to our minds, not clearly and satisfactorily. M. d'Alembert, whom we consider as the founder of the present school of foreign mathematicians, gave a method, or as it has been called, a principle by which dynamical problems are reduced to statical problems. It is to be regretted that, of this principle, he did not lay down clearer and fuller proofs; for were it necessary, we could shew that considerable doubts and difficulties obscure and perplex the principle. But admit it, use it as a method, and we know not what artifice in mathematics, for refinement and utility, has a greater claim to distinction than this has. We very much commend Mr. Gregory for introducing it into his treatise: he has had it, we perceive, by the medium and agency of his constant friend M. Franceur; but the thing is not the worse on this account. As the principle and connected method is of importance, and we believe but little known amongst the mathematical students of this country, we shall first state the principle in Mr. G.'s words, and then endeavour, on our own part, to shew its utility by one or two easy applications.

"In whatever manner several bodies change their actual motions, if we conceive that the motion which each body would have in the succeeding instant, if it were quite free, is decomposed into two others, of which one is the motion which it really takes in consequence of their mutual actions, the second must be such, that if each body were impelled by this force alone (that is, by the force which would produce this second motion), all the bodies would remain in equilibrium."

This is evident: for if these second constituent forces are not such as would put the system in equilibrium, the other constituent motions could not be those which the bodies really take in consequence of their mutual action, but would be changed by the first.

The use of this proposition will appear from the following examples:

I. Let there be three bodies B, B', B'', and let the forces F, F', F'', act upon them, so as to give them the velocities v, v', v'' , in any directions whatever, producing the quantities of motion B v , B' v' , B'' v'' , which we may call F, F', F'', because the momenta are the proper measures of the moving forces. Let us further suppose that by striking each other, or being any way connected with each other, they cannot take these motions F, F', F'', but really take the motions f, f', f'' . It is obvious that we may consider the motion F impressed upon the body B to be composed of the motion f which it really takes, and of another motion ϕ . In like manner F' may be resolved into f' which it actually takes, and another ϕ' ; and again F'' into f'' and ϕ'' . The motions will be the same whether B be acted upon with the force F, or the constituent forces f and ϕ ; whe-

ther B' be acted upon by F', or by f' and ϕ' ; and B'' by the force F, or the component forces f'' and ϕ'' . Now by the supposition, the bodies actually take the motions f, f', f'' : therefore the motions ϕ, ϕ', ϕ'' , must be such as will not derange the motions f, f', f'' : that is to say, if the bodies had only the motions ϕ, ϕ', ϕ'' , impressed upon them they would destroy each other, and the system would remain at rest.

Suppose a body Q to be as a weight on an inclined plane, the height of which is p and length l , and to be connected by means of a string with another weight P, commonly called the power, hanging vertically :

Let $v = P$'s velocity, and let $m = 16 \frac{t}{32}$, $t =$ time, then

$$v + 2m \cdot \frac{h}{l} t = v + \dot{v} + \left(2m \frac{h}{l} t - \dot{v} \right)$$

$$\text{and} \quad -v + 2m \dot{t} = -v - \dot{v} + (2m \dot{t} + \dot{v})$$

but the motions at the end of the time t are

Q $\{v + \dot{v}\}$ and $-P \{v + \dot{v}\}$, hence in consequence of

$$Q \left\{ 2m \frac{h}{l} t - \dot{v} \right\}, P \left\{ \dot{v} + 2m \dot{t} \right\}, \text{ equilibrium must}$$

ensue; consequently

$$Q \left\{ 2m \frac{h}{l} t - \dot{v} \right\} = P \left\{ \dot{v} + 2m \dot{t} \right\}$$

$$\therefore 2m \dot{t} \left\{ \frac{Qh - Pl}{l} \right\} = (P + Q) \dot{v}$$

consequently

$$\frac{\dot{v}}{2m \dot{t}} = \frac{Qh - Pl}{l(P + Q)}, \quad \text{and} \quad \frac{\dot{v}}{2m \dot{t}} \text{ is called}$$

the accelerating force, which, in this case, is the constant force accelerating the descent of Q.

If the velocity be required, since $\dot{t} = \frac{s}{v}$, (s the space)

$$\frac{v \dot{v}}{2m} = \frac{Qh - Pl}{l(P + Q)}, \text{ and } v^2 = 4m \cdot \frac{Qh - Pl}{l(P + Q)}$$

As a second instance, suppose Q to be elevated by means of a weight P called a power, and a moveable pulley, let

$v = P$'s velocity, and $v' = Q$'s velocity, equal $\frac{v}{2}$;

$$\text{now } v + 2mt = v + \dot{v} + 2mt - \dot{v}$$

$$-v' + 2mt = -v' - v' + (2mt + v');$$

the quantities of motion at the end of the time t are

$$P \{ v + 2mt \} \text{ and } \frac{1}{2} Q \{ v' + v' \} \therefore$$

$P. (2mt - \dot{v})$ and $\frac{1}{2} Q. (2mt + v')$ impressed solely, would cause an equilibrium; hence

$$P \{ 2mt - \dot{v} \} = \frac{1}{2} Q \{ 2mt + \frac{\dot{v}}{2} \}, \text{ since } v' = \frac{v}{2},$$

$$\text{and consequently, } \frac{v'}{2mt} = Q \frac{2P - Q}{4P + Q}.$$

If v be required, since $t = \frac{\dot{s}}{v}$

$$\frac{v\dot{v}}{2ms} = Q \left(\frac{2P - Q}{4P + Q} \right);$$

$$\text{and } v^2 = 8ms \left\{ \frac{2P - Q}{4P + Q} \right\}$$

As a last instance, suppose two bodies P and Q , to be placed on a straight lever at distances p and q from a centre of suspension S , let $v = P$'s velocity, $v' = Q$'s, then

$$v + 2mt = v + v' + 2mt - \dot{v}$$

$$v' + 2mt = v' + v' + 2mt - v'$$

consequently, since the momentum after the interval t is Pp

$$(v + \dot{v}) + Qq (v' + v'), \quad Pp \{ 2mt - \dot{v} \} + Qq (2mt - v') = 0; \text{ or } Pp (2mt - \dot{v}) = Qq (2mt - \dot{v} \frac{q}{p}) \therefore \frac{\dot{v}}{2mt} = p \left(\frac{Pp + Qq}{Pp^2 + Qq^2} \right);$$

hence, if u be the velocity corresponding to any other distance ρ , $\frac{u}{2mt} = \rho \left(\frac{Pp + Qq}{Pp^2 + Qq^2} \right)$. Suppose $u = 2mt$, then

$e = \frac{Pp^2 + Qq^2}{Pp + Qq}$, which is the expression for the distance

of the centre of *oscillation* from the centre of suspension : and the analysis which has in the preceding instance been confined to a simple case, might, without difficulty, be extended to any complex one.

Mr. Gregory errs considerably in his arrangements ; he does not make the parts of science aptly cohere : for instance, this principle of d'Alembert ought immediately to have preceded the fourth chapter, which treats of the rotation of bodies about fixed arcs, of the centres of oscillation, gyration, &c. : and since the book was intended to comprise many subjects and discussions comparatively within a small compass, the author, in those curious and difficult problems that relate to the rotation of bodies, &c. ought to have contented himself with one method, and not to have perplexed his reader with different ones ; Mr. G. has not, perhaps, completely digested this subject.

In Chap. V. Mr. G. introduces a *physico-mathematical* theory of Percussion : the author of this theory is George Juan, a Spanish author, and all that we knew of this theory previously to the appearance of the present volumes was from the ' *Architecture Hydraulique*.' Perhaps this was Mr. G.'s source ? We should not have thought worse of his judgment and propriety of selection, if he had omitted this theory.

Chap. VI. is on the motion of machines, and on their *v*, maximum. One of the first problems is to find the velocities of the power and weight at the end of a time, when the power raises the weight by means of the wheel and axle : if P be the power, Q the weight, and r, r' be the radii of the wheel and axle, then by an application of d'Alembert's principle similar to those which we have already exhibited, it might easily be shewn that

$$\frac{v}{2mt} = \frac{Pr^2 - Qr'^2}{Pr^2 + Qr'^2} (v = \text{Vel. P}) ; \text{ and consequently that}$$

$$v = 2mt \left\{ \frac{Pr^2 - Qr'^2}{Pr^2 + Qr'^2} \right\}.$$

And in fact, Mr. G. treating of d'Alembert's principle, deduces from such principle, the same expression ; but in the present chapter, he employs for this deduction of *v* a different method, in reality the method which Mr. Atwood uses in his *Treatise on Rectilinear Motion*. This is most undoubtedly superfluous ; it surely is no bad economy to use a result

previously obtained : but, from a scholium added to this problem, we are led to suspect, that Mr. G. was not certain that each method, that of the French mathematician and of Mr. Atwood, must lead to the same result : he says 'if we compare, &c. it will be seen that the expressions correspond exactly. Hence it follows, that when it is required to proportion the power and weight so as to obtain a maximum effect on the wheel and axle, we may adopt the conclusions of cor. 5. and 6 of this proposition.' We must confess that we see no meaning in the 'Hence it follows.' it by no means appears to us an inference. But, although we do not entirely approve of the mathematical investigations on this subject, some of the remarks and inferences, as practically useful, are worthy of attention.

* The theorems just given may serve to shew in what points of view machines ought to be considered by those who would labour beneficially for their improvement.

'The first object of the utility of machines consists in furnishing the means of *giving to the moving force the most commodious direction* ; and, when it can be done, of causing its action to be applied immediately to the body to be moved. These can rarely be united : but the former can be accomplished in most instances ; of which the use of the simple lever, pulley, and wheel and axle, furnish many examples. The second object gained by the use of machines is *an accommodation of the velocity of the work to be performed to the velocity with which alone a natural power can act*. Thus, whenever the natural power acts with a certain velocity which cannot be changed, and the work must be performed with a greater velocity, a machine is interposed moveable round a fixed support, and the distances of the impelled and working points are taken in the proportion of the two given velocities.

* But the essential advantage of machines, that, in fact, which properly appertains to the *theory* of mechanics, consists in augmenting, or rather in modifying, the energy of the moving power, in such manner that it may produce effects of which it would have been otherwise incapable. Thus a man might carry up a flight of steps twenty pieces of stone, each weighing 30 pounds (one by one) in as small a time as he could (with the same labour) raise them all together by a piece of machinery, that would have the velocities of the impelled and working points as 20 to 1 ; and, in this case, the instrument would furnish no real advantage, except that of saving his steps. But if a large block of 20 times 20, or 600lbs. weight, were to be raised to the same height, it would far surpass the utmost efforts of the man, without the intervention of some such contrivance.

* Or, generally, as M. Prony remarks. (Arch. Hydraul. art. 504.), machines enable us to dispose the factors of FVt in such a manner, that while that product continues the same its factors may

have to each other any ratio we desire. Thus, to give another example: Suppose that a man exerting his strength immediately upon a mass of 25lbs. can raise it vertically with a velocity of 4 feet per second; the same man acting upon a mass of 1000lbs. cannot give it any vertical motion though he exerts his utmost strength, unless he has recourse to some machine. Now he is capable of producing an effect equal to $25 \times 4 \times t$: the letter t being introduced because if the labour is continued the value of t will not be indefinite, but comprised within assignable limits. Thus we have $25 \times 4 \times t = 1000 \times v \times t$; and consequently $v = \frac{1}{10}$ of a foot. This man may, therefore, with a machine as a lever, or axis in peritrochio, cause a mass of 1000lbs. to rise $\frac{1}{10}$ of a foot, in the same time that he could raise 25lbs. four feet without a machine; or he may raise the greater weight as far as the less, by employing 40 times as much time.

From what has been said on the extent of the effects which may be attained by machines, it will be seen that so long as a moving force exercises a determinate effort with a velocity likewise determinate, or so long as the product of these is constant, the effect of the machine will remain the same: thus under this point of view, supposing the preponderance of the effort of the moving power, and abstracting from inertia and friction of materials, the convenience of application, &c. all machines are equally perfect. But, from what has been shewn, (arts. 376, 377.) a moving force may, by diminishing its velocity, augment its effort, and reciprocally. There is, therefore, a certain effort of the moving force, such that its product by the velocity which comports to that effort is the greatest possible. Admitting the truth of the law assumed in the articles just referred to, we have, when the effect is a *maximum*, $V = \frac{1}{2} W$, or $F = \frac{1}{2} \phi$; and these two values obtaining together their product $\frac{1}{4} \phi W$ expresses the value of the greatest effect with respect to the unit of time. In practice it will always be advisable to approach, as nearly to these values as circumstances will admit; for it cannot be expected that they can always be exactly attained. But a small variation will not be of much consequence: for by a well known property of those quantities which admit of a proper maximum and minimum, a value assumed at a moderate distance from either of these extremes will produce no sensible change in the effect.

If the relation of F to V followed any other law than that which we have assumed, we should find from the expression of that law values of F , V , &c. different from the preceding. The general method, however, would be nearly the same.

With respect to practice, the grand object in all cases should be to procure a *uniform motion*, because it is that from which (*ceteris paribus*) the greatest effect always results. Every irregularity in the motion wastes some of the impelling power; and it is the greatest only of the varying velocities which is equal to that which the machine would acquire if it moved uniformly throughout: for, while the motion accelerates, the impelling force is greater than what balances the resistance at that time opposed to it, and the velocity is less than what the machine would acquire if moving uniform-

ly ; and when the machine attains its greatest velocity, it attains it because the power is not then acting against the whole resistance. In both these situations, therefore, the performance of the machine is less than if the power and resistance were exactly balanced ; in which case it would move uniformly (art. 363.). Besides this, when the motion of a machine, and particularly a very ponderous one, is irregular, there are continual repetitions of strains and jolts which soon derange and ultimately destroy the whole structure. Every attention should, therefore, be paid to the removal of all causes of irregularity. Some of the most successful methods of ensuring a uniformity of motion will be given in the second volume. We must now turn to other subjects.

In book 3d. Mr. G. treats of hydrostatics, that is of the subjects usually included under it ; of the specific gravity of bodies, of the pressure of non-elastic fluids, and of the stability of floating bodies : the last subject involves many points of difficult consideration, but, at the same time, is highly interesting and momentous. In hydrodynamics, the efflux of fluids from orifices in vessels, the effect of water on under-shot and overshot wheels, are considered. Both subjects have their peculiar difficulties, and we cannot but admire the zeal and care with which Mr. G. has put together and compared the reasonings, theories, and experiments of several eminent men upon them, and especially on the first mentioned subject. Pneumatics, the resistances of fluids are also in this first volume treated of, not very fully indeed, but sufficiently for the object and intent of the work. We let these pass without particular criticisms, since such criticisms would lead us very far to exceed the limits on these occasions usually observed by us, and since in some of the preceding disquisitions we may be judged to have been unnecessarily minute and particular.

The second volume of this work is devoted to practical mechanics, and to the description of machines. It is to us the most interesting part of the whole work, and to the public, considering the scarcity of works of this kind, the most valuable. Emerson's work, it is known, contains a description of machines ; but since his time, machinery has been amazingly improved : in modern times, the most useful work of this kind that we have seen, is Prony's *Architecture Hydraulique* ; but this can never come into common use. This part of the *mechanics* then we consider to be highly useful, and, indeed, there does not now occur to our minds any English work of the like plan and extent. After the first 80 pages, machines are arranged alphabetically and described : and in the previous pages, certain methods and artifices are explained, by which the direction of motion may be chang-

ed; friction and the rigidity of cords are treated of; prime movers, as they are called, &c. In regard to the subject of friction, the author states the experiments and inferences of Mr. Vince, and then the experiments of M. Coulomb; and then he observes, which is true enough, that the results obtained by these two experimentalists widely differ. Was there not here an opportunity for a critical examination of the two methods, and of the reasonings founded on them? As the matter stands, the reader is adrift on an uncertain sea.

On the subject of steam engines, there is a long article of somewhat a controversial cast; its intent is to lessen the merit of Mr. Watt. So many particulars, which we have no means of ascertaining, and so many circumstances out of the power of speculative men properly to appreciate, are involved in the discussion of this point, that we shall easily be excused, if we do not attempt to state or to decide on the merits of the case.

In the description of machines, is inserted that of a chimney cleanser: and we could not forbear smiling at a paragraph in which are *advertised* all those who sweep chimnies with the *new machines at the old price*.

As we have already stated, we have been much entertained and instructed by this second volume; but its nature is such, that all particular criticisms are excluded, or can only be with awkwardness introduced. We can do little more than state in general terms, that the descriptions, in general, are full and satisfactory: there may indeed be trifling and occasional errors and obscurities, but they have not occurred to us; and we acknowledge not so to have read, as not to have omitted any one description.

The plates of this work are neatly executed, and by a very judicious arrangement placed by themselves in a separate volume.

On the whole, we regard the present as an useful and respectable treatise, although, in its scientific part, there are many things at which the nicety and fastidiousness of our criticism might incite us to carp and cavil. If the author does not seize on the arduous station of an inventor, he ever appears solicitous to explain to his reader, the discoveries of preceding philosophers; and if on particular subjects the student demands additional information, he is almost constantly referred to sources ample and original. We cannot dismiss this subject, without feeling it to be our duty again to commend the author's industry, and the zealous activity with which he has pursued his various researches.

ART. V.—*Memoir of the Expediency of an Ecclesiastical Establishment for British India; both as the Means of perpetuating the Christian Religion among our own Countrymen; and as a Foundation for the ultimate Civilization of the Natives.* By the Rev. Claudius Buchanan, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and Member of the Asiatic Society. 4to. 12s. Cadell. 1805.

BEFORE we come to a particular consideration of the subject of the present article, it may be proper to remind our readers, that Mr. Buchanan is the gentleman who has already exercised the talents of the English and Scotch universities, and of some of the principal English schools, by proposing to them, with a truly oriental munificence, prizes for the best compositions in prose and verse on certain subjects, all of which had respect, in a greater or less degree, to the state and improvement of religion and civilization in our gigantic empire in the eastern world. The same gentleman has this year offered to the universities a prize of 500l. (each) for the best work in English prose, embracing the following subjects:

1. The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion.
2. The duty, the means, and the consequences of translating the scriptures into the oriental tongues, and of promoting Christian knowledge in Asia.
3. A brief historic view of the progress of the gospel in different nations, since its first promulgation; illustrated by maps, shewing its track throughout the world; with chronological notices of its duration in particular places.

That a single unsupported individual, and that individual on whose profession precludes him, almost entirely, from participating in the wealth which India sometimes pours into the lap of her conquerors, and oftener imparts to the more peaceful labours of the civil departments of her government, or to the toils of the merchant, should feel himself called upon to make such extraordinary exertions, is a circumstance in itself calculated to excite and awaken some portion of the public attention. The captious and ungenerous might be perhaps disposed to ask how are we, at so great a distance, boys too, or men confined to cloistered walls and academic shades, competent to direct such mighty objects as the ci-

vilizing and evangelizing many vast and barbarous nations, to whose habits, prejudices, manners, and languages, we are almost entire strangers? Might not Mr. Buchanan have done better in proposing his splendid rewards to the students in the infant establishment of Fort William, who must enjoy manifold helps and advantages for these discussions, of which an European scholar has no share?—To these, and to any other enquiries or imputations of a similar tendency, a very satisfactory reply may be deduced from the most cursory perusal of the present memoir. Its subject, it will soon be seen, is of the very highest importance. It wants only to be known, to be felt as such through every corner of these favoured kingdoms. Our eyes have been too long closed against the wretched state of our mighty eastern empire in all those things which ought to be of nearest concern to Christian sympathy and Christian policy. Let us but become sufficiently aware of these circumstances, and, in spite of all obstacles, something must and will be done. From this country the remedy must proceed; in this country therefore, it is first necessary that the extent and malignity of the malady should be investigated and understood. Hence Mr. Buchanan has, in our estimate, chosen his measures with very great sagacity and prudence. He has succeeded to a considerable extent in awakening the public attention by his preparatory proceedings; he has opened a new and valuable mine of knowledge to the emulation and pursuit of our students; he has excited a desire and thirst for authentic particulars respecting the present and the past state of our eastern possessions; and has aroused the speculations as well of the politician as the divine, to the probable future condition of that region. We are now therefore in a fit and prepared state of mind to listen to such documents and reasonings as the industry or the wisdom, whether of Mr. Buchanan himself, or of any other best calculated to impart instructions, may lay before us.

The present work is arranged in three principal divisions: the first of which respects the means of preserving and improving the state of religion and morals among our countrymen in India; the second concerns the propagation of religion and civilization among the natives; and the third details the progress which has been hitherto made in this latter object.

Our fellow countrymen, who penetrate into the eastern hemisphere for the purposes of carrying on the concerns

of that portion of the empire, in whatever department, whether as private adventurers, or as public servants, and that whether in a civil or military capacity, have many dangers to encounter both physical and moral, and therefore have more especial claims to the watchful eye and fostering hand of our mother country. They are at once deprived of the ten thousand ties to that sort of life which an affectionate mother would delight to be witness of in a beloved son, by their separation from their relatives and friends, from those whose duty it would have been to watch over and to guard their youth, and from the innumerable links and associations which a home, a family, a neighbourhood, and a native country bind upon the heart, and which tend to keep and guide it in the way of duty. This separation and loss most commonly takes place also at an age when every aid and every bond is wanted to provide for the security of their integrity. Thus, young in years, in instruction and experience, they are landed on a luxurious shore, and in this unarmed and almost defenceless state are assailed by innumerable temptations. They are sent to live in a remote unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer; among their countrymen they meet with a lax and dissipated state of society, where some are toiling and living only for the express purpose of procuring their speedy return to that home and country where all their hopes are centered; others, whose prospects are less flattering, are caring only for the day that is passing over them, given up to luxury and vice, and regarding their homes with a gloomy and sullen despair. It should be considered too that of the multitudes of our countrymen who go out every year, there are but a very few who ever return. What shall we think then of this melancholy truth, as it is conveyed to us in the words of Mr. Buchanan, 'that when they leave England, they leave their religion for ever?'

For, let us inquire what provision is made towards the prevention of these dangers, and for promoting, continuing, and completing the advantages of a religious and moral education.

The establishment of chaplains for the British empire in India, is not much greater now than it was when our possessions deserved little more than the name of *factorial*, under Lord Clive. Six military, and twelve civil chaplains completes the whole number. Nor is that list ever full. The number is sometimes reduced one half. When one dies or returns home, his successor does not arrive, in most cases, till

two years afterwards. Two-thirds of the number is the average complement upon duty at one time for the last ten years. At Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales' Island, at Malacca, Amboyna, and at the other islands to the eastward now in our possession, there is not a single English clergyman. The two British armies in Hindostan and in the Dekhan, lately in the field, had not one chaplain. Some single islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the whole British empire in the east. Jamaica alone has *eighteen churches*; English India has *three*; one at Calcutta, one at Madras, and one at Bombay.

And what then can we expect to be the state of religion among a people who have no divine service? After a residence for a few years at a station where there is no visible church and worship, and where the superstitions of the natives are constantly visible; where inveterate example and the whole system and plan of life tend to aid and confirm the melancholy degeneracy; all respect for Christian institutions dies away, and the Christian sabbath is no otherwise distinguished than by the display of the British flag.

'This (says Mr. Buchanan) is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, "whether religion be necessary for a state?" whether a remote commercial empire, having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength, amidst pagan superstitions, and a voluptuous and unprincipled people?'

The want of faithful instructors in their youth it is, which confines so many in that remote country to so late a period of life. From the want of counsellors in situations of authority and influence to save them from debt, on their arrival in India; and to guard them against those illicit native connections, not less injurious, it has been said, to the understanding, than to the affections, and which the long absence of religion has almost rendered not disreputable, they fall into a desponding and indolent habit of mind, which contemplate home without affection, and yet expects in that country happiness. For want of divine service, Europeans in general, instead of keeping the Lord's day holy, profane

it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo *will not* work. The annual investment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce, that it is in part the produce of Sunday labour by Christian hands. Does it not appear, Mr. Buchanan demands in the course of this appeal, a proper thing to wise and good men in England (for, after a long residence in India, we sometimes lose sight of what is accounted proper at home) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the sabbath of their country should be noticed? that at least it should not be what it is, and ever must be where there is no religious restraint, a day of peculiar profligacy? Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the follies and vices of their past life, and at length close their days in the most deplorable state of destitution and wretchedness.

Nor can it be urged that this sad condition of things is the voluntary degradation and self-abasement of the wretched individuals who are the subjects of it, and the sufferers by it. The voice of religion, wherever it is heard, is always listened to. The Christian minister finds an audience whenever he solicits attention. The establishments of the Romish, the Armenian, and the Greek churches, tend all to confirm this dictate of natural reason, and prove at the same time, though labouring under many disadvantages, that their tendency is decidedly salutary. They display an example which at once challenges and encourages our imitation, and upbraids our neglect. Among them divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; and the benefactions of the people are liberal. It has been observed, that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate than the English; which is owing, it may be supposed, to their youth being surrounded by the same religious establishments which they had at home, and to their being still subject to the observation and counsels of religious characters whom they are early taught to reverence.

The remedy then which Mr. Buchanan proposes for the evils above enumerated, is a British ecclesiastical establishment. This he assures us would be received with thankfulness, and might be organized without difficulty. Nor is it probable, in his judgment, that it will be opposed on the ground of expence. By the late cessions and conquests, provinces have been added to the British sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

Besides the manifold advantages, the deplorable necessity, and the consequent inevitable obligation to such an establishment, in behalf of our own countrymen, its political benefits in regard to our ascendancy among the natives would, we are assured, be incalculable. Their constant observation is, that 'the English have no religion;' and they wonder whence our countrymen have derived their acknowledged principles of humanity, justice, magnanimity, and truth. Amidst all our conquests in the east; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their eyes 'the *Cafr*,' that is, the infidel.

Mr. Buchanan having thus evinced the necessity, the expediency, and the practicability of the introduction of enlarged religious advantages into British India, proceeds, in the fifth chapter, to the examination of the *objections* which may be adduced in opposition to such a design. These are principally reducible to two: first, that the empire has hitherto flourished without an ecclesiastical establishment; and secondly, that such an establishment would promote colonization. These objections are not, we think, so powerful, but that we may safely leave them to their utmost operation; or refer those, who cannot satisfy their own minds respecting them, (as our limits admonish us to do) to Mr. Buchanan's Memoir.

At the latter end of this chapter, he closes the first part, and leads us forward to the subject of the second, which is the civilization and improvement of the natives, in the following terms:

'It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

'Let us first establish our own religion amongst ourselves, and our Asiatic subjects will soon benefit by it. When once our national

church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.' p. 20.

The second part thus commences:

'Supposing an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives. No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect from an adequate cause.' p. 21.

But is it clear that the natives stand in need of, and would be benefited by our civilization and our religion? Has it not been often repeated to us in Europe, that they are a meek, gentle, and harmless race, men who might rather give to us, who boast ourselves in our christianity and our virtues, an example to copy after, of that temper which is indeed the dictate of our religion, but is in no sort realized in our lives? Are not they already better and happier than we are, and more like what we ourselves ought to be?

We agree with Mr. Buchanan in the belief that much artifice has been used to pre-occupy the minds of the people of Europe, by writers of various views and inclinations, through statements of this character, which the real circumstances and dispositions of the native tribes will by no means justify. It has been accounted a *virtue* at home not to remove the prejudices of the ignorant natives; not to reprove their idolatry, nor to touch their bloody superstition.

Few perhaps will be disposed to interpose in vindication of the religious and moral state of one large portion of the inhabitants of British India, the Mahometans. But the moral state of the Hindoos is represented by those who know them best, as still worse than that of the Mahometans. Hardly any such thing as truth, honesty, gratitude, honour, or charity, is to be found amongst them. They are a race of men of weak bodily frame, and have a mind conformed to it, timid and abject in the extreme. They are passive enough indeed in receiving any vicious impression. But they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is almost unexampled among any other people. Several examples are adduced in support of this charge, particularly some from a discourse delivered by Lord Teignmouth, while president of the Asiatic Society in Bengal, in which he illustrated the revengeful and pitiless

spirit of the Hindoos, by instances which had fallen within his own knowledge, which fully support the conclusions which are deduced from them, respecting the character and principles of the inhuman perpetrators. But for these also we must refer our readers to the Memoir itself. In the space of six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal: and probably that is a number which hardly at all exceeded the average of deaths in the same way for several centuries. Among the superstitious practices now subsisting among the Hindoos, which inflict immediate death, or tend to death, we have some account of these following :

1. *The Offering of Children to Gunga*, (the river Ganges). When a woman who has been long married, has no child, she and her husband make a vow to the goddess Gunga, that if she will bestow on them the blessing of children, they will devote to her their first-born. If a child accordingly be born to them, the parents, at a proper season, take it along with them to the river, and at the time of bathing it is encouraged to walk into deep water till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own: but if no such person is near, the child is inevitably drowned, being deserted by the parents the moment when it floats in the river.

2. *Kanya Moron, or voluntary Death*. When a person is in distress, or has incurred the contempt of his society; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream. In this case, it is not uncommon for a father to be pushed again into the river by his sons, if he attempt to swim back to land. It is accounted a propitious sign if a person be soon seized by a shark or crocodile; but his future happiness is considered doubtful if he stay long in the water without being destroyed.

3. *Exposing of Children*. If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket, and hung up in a tree for three days. It generally happens that before the expiration of that time the infant is dead; being destroyed by ants or by birds of prey. If it be still alive, it is taken home, and means are used for its preservation.

4. *Destroying of Female Infants.* This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers starve their female infants to death. In some places not one half of the females are permitted to live.

The Hindoo children have no moral instruction. Every branch of their mythology is full of vice and falsehood. They have no moral gods. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it. 'In most sects they have a right-handed or decent path, and a left-handed or indecent mode of worship.'

The great temple of Jaggernaut in Orissa is resorted to by pilgrims from every quarter of India. At the annual festival of the Rutt Juttra, seven hundred thousand persons, it is calculated, assemble at this place. The number of deaths in a single year by voluntary devotement of the infatuated Hindoos (who throw themselves down before the car in which their idols are drawn along by the multitude, that they may be crushed to death by the wheels), by imprisonment for non-payment of the demands of the Brahmins, or by famine among such a multitude, is almost incredible. The precincts of the place are all covered with bones.

What shall we say then? Do not these men stand in need of civilization? and would not they be benefited by the introduction of Christian instruction, morals, and Christian religion? Is it from charity, from a regard to their real welfare, that we abstain from imparting to them of our spiritual blessings? Or is it not more likely to be true, as Mr. Buchanan informs us, that the European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye? That we neglect them, therefore, because we despise them; and are wanting in those feelings which are due to our fellow creatures, when sunk in vice, and fettered with the chains of superstition? Despairing therefore, or heedless of their moral or intellectual improvement, the master is content with an obsequious spirit, and manual service. These he calls the *virtues* of the *Hindoo*; and after twenty years service, praises his domestic for his virtues.

At the time when government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles, there were many intelligent persons in Calcutta, who had never heard that such enormities existed. No one cares for the Hindoos, nor ever thinks of repairing to

their villages to inquire about their state, or to improve their condition ! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, their bodies float down the river, and are viewed with no other emotions than are felt at beholding the floating bodies of the meanest animals.

It is plain, therefore, that the Europeans in India, at least, are no strangers to the abject state of the natives, both in morals and religion ; or if they be ignorant of these things, the ignorance proceeds from an habitual and rooted neglect and contempt, which expresses much more strongly than any words can do, the abject and degraded condition of those to whom it refers.

But let us turn our eyes from this melancholy spectacle of so many millions of men left by this country in a wilful and long protracted state of destitution, to a more pleasing prospect, which proves at once the practicability, and the political expediency of endeavouring to extend the same beneficial effects over other parts of that vast continent. Mr. Buchanan, giving an account of some ancient Christian churches in Malabar, thus proceeds :

‘ The province of Malabar now forms part of the British dominions ; and Divine Providence hath placed these churches under our government.

‘ The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community ; and the discipline, for the preservation of pure morals, is very correct, and would do honour to any Protestant church in Europe.*

‘ The climate of Malabar is delightful ; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so

* At certain seasons, the Agapæ, or love feasts, are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and arranging themselves in rows, each spreads before him a plantain leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction ; and the overseers of the church, walking through between the rows, gives to each his portion. ‘ It is certainly an affecting scene and capable of elevating the heart, to behold six or seven thousand persons of both sexes and of all ages, assembled and receiving together, with the utmost reverence and devotion, their Appam, the pledge of mutual union and love.’ Bartolomæo, page 424.

‘ Compare the amiable lives and character of these Christian Hindoos with the rites of their unconverted countrymen in Bengal, described in Appendix B.

small as the country parish churches in England. Many of them are sumptuous buildings,* and some of them are visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country.

‘ Having kept as close to the land as possible, the whole coast of Malabar appeared before us in the form of a green amphitheatre. At one time we discovered a district entirely covered with cocoa-nut-trees; and immediately after, a river, winding through a delightful vale, at the bottom of which it discharged itself into the sea. In one place appeared a multitude of people employed in fishing; in another, a snow-white church bursting forth to the view from amidst the thick-leaved trees. While we were enjoying these delightful scenes with the early morning, a gentle breeze, which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamon, pepper, beetel, and other aromatic herbs and plants.”†

‘ A snow-white church bursting on the view from amidst the trees! Can this be a scene in the land of the Hindoos; where even a church for Europeans is so rarely found? And can the persons repairing to these snow-white churches be Hindoos; that peculiar people who are supposed to be incapable of receiving the Christian religion or its civilizing principles? Yes, they are Hindoos, and now “a peculiar people,” some of them formerly Brahmins of Malabar; who, before means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or of Jaggernaut.

‘ Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindoostan.’

Besides the above, we are presented with some interesting particulars, respecting the progress which has been made in the introduction of christianity by the chaplains and the missionaries, such as the apostolical Swartz, the venerable Carey, and others, who have been sent out and supported by the benevolent exertions of the societies for

* “The great number of such sumptuous buildings,” says Mr. Wrede, “as the St. Thomè Christians possessed in the inland parts of the Travancore and Cochin dominions, is really surprising; since some of them, upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half the sum.” *Asiat. Res.* Vol. VII. p. 380. “Almost all the temples in the Southern Malabar (of which I had occasion to observe more than forty,) were built in the same style, and nearly on the same plan; the façade with little columns (evidently the style of architecture prevalent in Asia Minor and Syria) being everywhere the same.” *Ibid.* 379.

† In the year 1790, Tippoo the Mahometan, destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. *Bartolomeo*, page 149.

†† *Bartolomeo*, p. 425.

the propagation of the gospel, and for the promoting Christian knowledge. The letters of King George the First and of Archbishop Wake, and the circumstances connected with them, form an important part of these details, and tend to confirm the belief that the most salutary effects would ensue from an enlarged and judicious pursuit of similar means of amelioration. But we must restrain our pen, having, we hope, already conveyed enough to excite the curiosity, and awaken the sympathy of our readers.

Let us then, in conclusion, be allowed to return our cordial thanks to Mr. Buchanan for his truly benevolent and pious endeavours. Difficulties, no doubt, and obstructions he will have to meet with; but we exhort him to persevere, and we trust that he may live long enough to see the fruits of his labours, and that thousands yet unborn will have occasion to bless his name. That Master whose servant he is, does, we doubt not, look down with an eye of favour upon him: and we trust that he will speedily obtain the encouragement and co-operation of many eminent and good men. To the clergy, and especially to those of highest rank and influence, we beg leave earnestly to recommend the subject of this Memoir, as one of the most important which can possibly engage their attention. And as among the laity the cause of the poor African, has found very zealous and excellent patrons, so we trust, that from among them also will arise those who shall espouse the sad cause of their far distant and otherwise helpless fellow-countrymen, and of those poor natives who seem, by the especial ordinance and direction of Providence, to be stretching forth their hands towards us, and entreating us to go over and help them. The British parliament is already in some degree pledged to the advancement of the principal objects of this Memoir. In the year 1793, certain resolutions recognizing the general principle of civilizing the natives of India were carried, and now stand on record in the journals of the House of Commons. We cannot doubt but that ere long its attention will be recalled to the same great objects. The eyes of all men will then be turned upon the East India Company, and we trust that they will by their benevolent exertions, and by the facilities which they can afford, gratify the anxious wishes and expectations of all good men.

APP. VI.—*An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmunds Bury.* By the Rev. Richard Yates, F.S.A. of Jesus College, Cambridge, Chaplain to his Majesty's Royal Hospital, Chelsea, and Rector of Essa alias Ashen. With Views of the most considerable Monasterial Remains, by the Rev. William Yates, of Sidney Sussex College, Cambridge. 11. 6s. Royal Quarto. Miller. 1805.

TOPOGRAPHICAL histories, tours and illustrations, are at this time much in vogue as articles of literary luxury, of more amusement than utility; as literature is rendered the humble hand-maid of the fine arts; not the arts, as they should be, the hand-maids of literature.

A topographical work, except by a few, a very few readers, is estimated from the value of the prints; the only circumstance generally consulted; and Sir Richard Hoare, lavishing expence on meagre and tawdry views, would bear off the palm, let the narrative be ever so unauthenticated and trifling, from a modern Camden, or a modern Leland, if they were so indiscreet as to enter the lists with him.

These are among the melancholy signs of the times. Profuse expence on the fine arts, when the votaries of real science and real literature are with difficulty preserved from being associated, in parish workhouses, with the refuse of the community, are awful signals to a country, hitherto too much occupied by the contentions of political parties, and the shifting pretensions of political adventurers.

The fruits of pecuniary jobs, and some portions of the enormous effects of monopolies, are offered with lavish profusion to the arts, and to those manipulations and tricks of science which may be exhibited like puppet-shews; while those superior and more enlightened friends of humanity, who would solace the long and painful meditations of genius; who would preserve from misery the most useful of all talents, those employed on the actual instruction of nations, are left to struggle with everlasting difficulties, and to dread the disappointment of their noble intentions.

We mean not to depreciate the just value of exquisite engravings, fine printing, superb binding, &c. &c. We admire what are called the fine arts, and wish them every possible support and success, whilst they remain in their proper rank and station; but as the advocates of true literary merit, we must ever deprecate the degradation that real literature suffers

when the arts are elevated to a fancied superiority, which an impartial discrimination of genius, utility, and truth, would render it impossible for them to maintain.

It might however be useful, that a dissipated and degenerated public should sometimes *contemplate ruins*, were it only in the *plates* of topographical histories, if they could be induced to consider them as warnings, to avoid desolations similar to those which are described to them.

In this view, the work before us may possess a peculiar utility. It exhibits the ruins of one of the most splendid ecclesiastical establishments that has ever been produced in this country.

The abbey of St. Edmunds Bury possessed not only the common immunities of monastic institutions, but was, as much as can well be imagined, an independent society, exempt from episcopal jurisdiction; chartered by a long succession of kings; and subject to papal authority only in occasional and temporary sanctions.

It was therefore self-governed; it exhibits in its foundation, in its growth, and in the arts of acquiring wealth and power, &c. all the customary prudence of a rising state; in its prosperity and in its fall, those excesses of luxury and ambition, and those indiscretions and vices, which always prepare communities of every description for subjugation and ruin.

The liberal author of this work will be far from considering us as depreciating his labours, by pointing out this use of them—it will be seen that we estimate those labours justly, in all respects; but a treasurer* of the Literary Fund must have too often felt the truth of our observations on the comparative attention to real literature and the fine arts, to be offended when we apprise him, that the delineations of his brother's pencil will be much more considered than the useful lessons which his religion and philosophy may insinuate and wish to impress, from the origin, the rise, and the fall of the opulent and powerful abbey of St. Edmunds Bury.

After a respectful inscription of the work to the Earl of Bristol and Sir Charles Davers, whose families are particularly interested in the remains of the conventual property, Mr. Yates, in his preface, explains the nature and purposes of his undertaking, which is, as all institutions of this sort are, very similar, to give such a connected and well arranged narrative of the history of this great abbey as may gratify

* Mr. Yates is one of the treasurers of the society for the Literary Fund.

the local enquirer, and at the same time afford to the general reader a distinct and comprehensive view of monastic establishments, officers, habits, and employments. He then acknowledges his obligations to those who have countenanced it. Lord Bristol, Sir C. Davers, the Duke of Norfolk, the Bishop of Lincoln, the Rev. Mr. Mills, the Rev. G. Ashby, the Hon. Mr. Nassau, &c. &c. are mentioned as benefactors of this kind. He distinguishes Mr. Gough, the antiquary and friend of antiquaries, in the following manner :

‘ To the liberality and friendship of Richard Gough, Esq. I am under peculiar obligation.—It is well known that the late celebrated antiquary, Thomas Martyn, of Palgrave, was an enthusiastic admirer of the monastic antiquities of Bury, that he intended writing a history of them, and was employed during many years in making a preparatory collection for that purpose; but, unfortunately, did not live to give the public the result of his enquiries. After passing into several hands, the part of his collection that related to Bury was purchased by Mr. Gough; who, with the generosity that distinguishes his character, and renders it a noble example for all literary men of wealth, has permitted me to incorporate into this work, Mr. Martyn’s collections respecting the various parts of the history and antiquities of Bury.’

In his account of the plates, he saves us the trouble of remark and observation, as we are perfectly of his opinion :

‘ The plates, I trust, will appear to be executed in a style of accuracy and elegance seldom equalled, and never exceeded by works of similar magnitude, containing the same number of plates, and offered at the same price. The drawings were all made by my brother, with the most laborious regard to truth of delineation; and, as they were all finished and corrected upon the spot from the original objects, it is hoped they will be found to possess no inconsiderable portion of that first requisite of excellence, an exact portraiture of the object delineated, without any adventitious additions of a fanciful and incorrect taste. The apprehensions of my brother, as an amateur artist, on first submitting to the public eye his efforts in an art, which he only cultivates as an occasional relaxation to the more severe studies of classical and scholastic pursuits, were in a great measure relieved by the unequivocal and gratifying approbation of Henry Bunbury, Esq. the productions of whose fascinating pencil, as they afford a general gratification, have long enjoyed the meed of general applause.’

The work commences with some observations and etymologies respecting the names of the town, and, in tracing the origin of the abbey, the author observes that

‘ The zealous monarch of East Anglia entered with ardour into the spirit of the age. Churches were built, schools established, and

monasteries endowed *. To his liberality Bury is indebted for the germ of its ecclesiastical eminence and distinction †.

‘Sigbercht founded a monastery, and built a church, in the town of Bedericksworth, which he dedicated to the honour of the Holy Virgin St. Mary ‡.

‘After reigning about seven years, the mistaken piety of the times induced Sigbercht to retire from the avocations of public life into the seclusion of a convent.

‘Consigning the cares of a crown, and the reins of government, to his kinsman Egrie, he received the tonsure, and became a monk in his own monastery at Bestericksworth.’

The legend on which the establishment was founded is thus introduced :

‘Like many of the heroes of ancient story, the birth of Edmund is ushered into notice by a prophetic prodigy. Alkmund, a Saxon prince of distinguished valour, wisdom, and piety, being upon a pilgrimage at Rome, while performing his devotions, a brilliant sun was observed to display its glories on his breast. A prophetess interprets this to be a happy omen, and promises Alkmund a son, whose fame should extend over the whole world. Alkmund returns home ; and that very year his queen Siware makes him a joyful father. Edmund is born in *Nozenberghes* A. D. 841 ||

‘The slight and obscure manner in which the parents of Edmund are mentioned has given rise to contradictory accounts respecting his ancestry.

‘*Abbo Floriacensis* ¶, and *Asserius Menevensis*, using the same words, say that Edmund sprung from royal ancestors and a noble family of ancient Saxons.

‘A few writers, ancient § and modern **, have expressed some hesitation respecting his descent from Alkmund, or even of there having at that period existed a king in Saxony of that name. Others, with the registers †† and Lydgate, have not noticed any doubts upon the subject, but state explicitly that the names of Edmund’s parents were Alkmund and Siware ; and that he drew his first breath in Noremerbergh, his father’s metropolis.

* Caius de Antiq. Cantab. Acad. p. 57. Lond. 1574. Fuller’s Church History, p. 74.

† Bede, l. 3. c. 18. Speed, p. 64. Abbey Registers, *passim*. Dugdale, Mon. Ang. vol. I. p. 291.

‡ Abbey Registers, *passim*. Bede, l. 3. c. 18. Speed, p. 61. Dugdale, Mon. Ang. vol. I. p. 291.

§ Lydgate, MSS. Bibl. Har. No. 2278.

¶ Edmundus ex antiquorum Saxon nobili prosapia oriendus ; “ and soon after, Qui atavis regibus edictus.”

§ Asser. Menevensis, Annal. a Galeo editis 1691 ; & vita Elfridi Franc. 1603, &c.

** Battely, p. 15, 16, 17, &c.

†† Regist. Curteys, 202. Blomefield, Norfolk, vol. I. p. 341.

* About this time Offa, a relation of Alkmund, wielded the sceptre of *East Anglia*; and, having no child to inherit his dignities, he resolves upon a pilgrimage to Jerusalem; and there, by devotional exercises, to supplicate the blessing of an heir *.

† In his way to the Holy Land, he visits his kinsman Alkmund, and is by him entertained with the warmth of affection and the splendour of royalty. The pleasing manners and estimable qualities of the youthful Edmund engaged the heart of Offa. On his departure he presented to the young prince a valuable ring, saying to him, "Accept, my dearest Edmund, this pledge of my regard, and memorial of an unalterable attachment, the result of your assiduous attentions. With pleasure I acknowledge your kindness, and, by the providence of God, it shall not want a proper reward." The king proceeded on his journey, and having arrived at Jerusalem, paid his vows, and performed those religious exercises which were the objects of his pilgrimage. On his return, he was taken ill at a place called St. George's Arm †, or Port St. George ‡; and, apprehending his dissolution near, convokes his council to deliberate on the succession to the kingdom. He addresses the assembly: "My relation, the King of Saxony's son, is not unknown to you: this accomplished and elegant prince I earnestly recommend as my successor, and your future sovereign;" and resigns to them his royal signet, to be delivered to Edmund as a token of his appointment §.

¶ After the funeral solemnities of Offa were celebrated, his nobles hastened to Saxony, delivered the royal mandate, and intreated Edmund to accept the vacant crown.

§ Alkmund convenes his bishops and nobles, and declares the purpose of the embassy. They unanimously recommend his concurrence. He then appoints a nobleman of distinguished wisdom and integrity to be his son's guardian and counsellor, and selects twenty of his own knights, and the same number of Offa's East Anglian nobles, to undertake the conduct and management of the affair. Every necessary arrangement being speedily formed, the young prince, amidst the tears and blessings of Alkmund and Siware, takes leave, and sails for East Anglia. As soon as he reached the shore of his new dominions, he kneels on the sands, in grateful praise to Heaven for past mercies, and devout prayer for future protection §.

¶ Five ¶ springs of sweet water immediately flowed from the dry and sandy soil upon which the royal stranger knelt; in commemoration of which he afterwards built upon the same spot, the town named, from this circumstance, *Hunstanton*.

* Lydgate. It is observable that this story of Offa is not mentioned by Abbo Floriacensis, although stated or alluded to by all the monastic writers.

† Galfridus de Fontibus.

‡ Lydgate.

§ Lydgate.

¶ Lydgate.

¶ Galfridus says twelve.

‘Edmund did not assume the royal dignities immediately on his arrival, but spent the following year in studious retirement in the ancient city of Attleborough*.

‘It might now be expected, that under such circumstances his counsellors should direct his young mind to anticipate the cares of royalty; to examine the laws of the state he was about to govern; and to make himself acquainted with the customs, manners, and interests of the people whose happiness was shortly to be intrusted to him. The genius of the age gave a very different complexion to Edmund’s studies. He employed the twelve months of seclusion in committing to memory the Psalter†. The book ‡ he was supposed to have used upon this occasion was said afterwards to have been preserved in Bury abbey with religious veneration||.’

The Danish invasion by Ingwar and Ubba having succeeded, the consequences to the power and dominion of Edmund are thus described:

‘An embassy from Ingwar, who was shortly after the battle joined by his brother Ubba, with ten thousand fresh troops, soon followed Edmund; and the speeches supposed to have passed upon this occasion are given by Abbo § in a style of oratorical declamation, interspersed with quotations from the classic poets. King Edmund, attended by Bishop Humbert and his council, received the Danish messenger, who thus delivered his master’s proposals:

“Our Lord formidable on sea and land, King Hingwar, most invincible, by conquest subjecting to himself many countries, with a numerous fleet, has landed on the shore of this province, intending here to pass the winter, and therefore demands that you divide with him your treasures and paternal dominions. If you despise his power, supported as it is by innumerable legions, you will be deemed unworthy of either kingdom or life. And who art thou, that thou should’st dare insolently to speak against such power? Protected by the favouring elements, the tempests of the ocean assist our oars, and retard not the designs of those, over whom the tremendous thunders of Heaven, and the rapid blasts of lightning, pass without injury. Submit, therefore, to this potent commander, on whom the elements attend, and who, in all cases, determines to favour the obedient, and vanquish the presumptuous ¶.”

‘Bishop Humbert, anxious to preserve the life of the king, earnestly recommends immediate compliance with this imperious demand.

* Regist. Curtys. f. 211. Blomefield’s Norfolk, vol. I. p. 341 and 387.

† Galfridus de Fontibus. B. Betteley, p. 14.

‡ Lives of Saints, &c.

§ A very curious ancient Psalter, still to be seen in the library of St. James’s church, is thought by some antiquaries to be this very book. Speed, p. 64.

¶ Abbo Flori. MS. Bibl. Cott. Tiberius, B. 2.

“¶ Parcere subjectis, & debellare superbos.” VIRG. lib. vi.

‘This quotation, given by Abbo, in the express words of Virgil, closes the address of Hingwar’s ambassador.’

‘Edmund with downcast eyes was long silent* ; but at length declared that he should die with pleasure, if his death would restore to its former peace his desolated beloved country.

‘The bishop states, that the country is already covered with slain, and without means of defence ; and, therefore, urges his beloved monarch to avoid the impending punishment.

‘The king perseveres, and again declares his wish to die for his subjects. Flight would tarnish his former glory. Could he now sustain the disgrace of deserting his brethren in arms ? It is honourable to die for our country †. He had devoted his life to Christ, and would not now begin to serve two masters. Then addresses the ambassador :

“Polluted with the blood of my subjects, you deserve death ; but, following the example of Christ, I am unwilling to defile my hands ; and, for his name, am prepared to submit to fire and darts : hasten therefore to compleat your injurious purpose, and bear to your master this answer.

“A true son, you imitate your father the devil, who, swollen with pride, fell from heaven, and desiring to involve mankind in his own falsehood has subjected many to his own punishment.

“You, his chief follower, shall neither intimidate me with threats, nor decoy me with flattering allurements. You will find me unarmed, restrained by the faith of Christ. The treasure bestowed on us by Providence your avidity may seize and consume. This frail carcase you may break as an earthen vessel, but the freedom of the mind you can never for a moment constrain. To assert immortal liberty, if not with arms, at least with life, is more honourable, than with weeping complaints to seek it when lost. For me, to die is glory—to live contumacious bondage. Never for the love of temporal life will I submit to a pagan leader ; preferring rather to be a standard-bearer in the pavilions of the King Eternal‡.”

‘Inguar and Ubba, incensed at this answer to their embassy, march to Eglesdene ; and Edmund surrenders to their superior force without further contest ; and still refusing to comply with the conqueror’s terms, is bound to a tree, and beaten with “short bats §.” They then wantonly made him a mark to exercise the skill of their archers ||, and his body was covered with arrows like a por-

* Sic demum ora resolvit.

† Pro patria mori.

‡ The substance of these speeches, and evidently founded on the oratory of Abbo, may be found in some of the Registers ; in Lydgate’s poetical work ; in Mons. Caseneuve’s Life of St. Edmund : and other legendary writers.

§ Lydgate.

|| The Anglo Saxons and the Danes were certainly well acquainted with the use of the bow ; a knowledge they derived at an early period from their progenitors. The Scandinavian Scalds, speaking in praise of the heroes of their country, frequently add to the rest of their acquirements a superiority of skill

cupine with quills. Inguar, still finding his mind invincible, ordered his head to be struck off. "And thus he deied kyng, martyr, and virgyne &c," on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Bishop Humbert, suffered at the same time with his royal master.

"The Danes were now masters of East Anglia, and ravaged the country uncontrolled during the winter. Upon the approach of spring, they marched into Mercia, and other parts of the country that afforded more plunder to gratify their rapacity; but maintained the supreme authority in East Anglia, and soon after established themselves there under Godrum, or Gothrem, who, in A. D. 878, entered into a treaty with King Alfred, and embraced Christianity: this Danish prince, on his decease, was interred at Hadleigh in Suffolk†.

"The circumstances relating to St. Edmund†, which took place on the retreat of the Danes, and which have formed a favourite theme for the monkish writers, and a favourite subject for their painters and sculptors, are given with miraculous embellishments by Abbo; and, from his account, transcribed, with various degrees of amplification, by most of the subsequent monastic poets and historians.

"To offer the utmost indignity to the martyred king, the Pagans cast his severed head and body into the thickest part of the woods of Eglesdene. When the departure of the Danes removed the terror their presence inspired, the East Anglians, prompted by affection for their late sovereign, assembled, in considerable numbers, to pay his corpse the last duties of attachment. After a sorrowful search, the body is discovered, conveyed to the neighbouring village, Hoxne, and there interred; but the head could not be found. The zealous and dutiful subjects therefore divide themselves into small parties, and search every part of the wood. Terrified by the thickness and obscurity of the wood, some of them cry out to their companions—"Where are you?" A voice answers, "Here,

in handling the bow**. It does not, however, appear, that this skill was extended beyond the purpose of procuring food, or for pastime, either by the Saxons or by the Danes, in times anterior to the conquest††.

** Lydgate.

† Morant, Essex, vol. I. 43 and 44.

†† Edwold the brother of King Edmund, unable to stem the torrent of misfortune, renounced the world, and sought repose in the seclusion of an hermitage belonging to the Abbey of Cerne in Dorsetshire. Blomefield, vol. I. p. 320.

*** Olaf Worm. Lit. Run. p. 129. Barthel. p. 420. Pontoppidan's History of Norway, p. 248.

†† It is indeed said, that Edmund king of the East Anglians was shot to death with arrows by the Danes; but, if this piece of history be correct, it is no proof that they used the bow as a weapon of war. The action itself might be nothing more than a wanton piece of cruelty; and cruelty seems to have been a prominent feature in the character of those lawless plunderers.

See Strutt's Sports and Pastimes of the People of England, p. 39.

here, here!" They hasten to the place whence the sound proceeded, and find the long sought head in a thicket of thorns, guarded by a wolf—* an unlookt thynge and strange ageyn nature*." The people, almost overpowered with joy, with all possible veneration, take the holy head, which its guardian quietly surrenders to them, and carry it to the body. The friendly wolf joined in the procession; and, after seeing the "precious treasure," that he had with so much care protected, deposited with the body whence it had been severed, with doleful mourning, and without shewing any fierceness, returned into the woods.

The further miraculous agencies in consequences of the martyrdom, which were invented and improved for the purposes of the establishment, are gradually developed :

'The obsequies of the martyred king were dignified by no august solemnities; and his body, "buried in the earth †," lay neglected in the obscure chapel † at Hoxne for thirty-three years.

'Miraculous agency, the means of awakening the devotional energies most usual and most effectual in that age, was then resorted to.

'A report was extensively circulated, that some blind were restored to sight, and many other miracles performed by the deceased king and martyr.

'The dormant attention of his late subjects was thus roused into action; and not only the common people, but also the nobles, the bishops, and the clergy, were zealous to testify their respect to the memory of the martyred sovereign.

'As a more suitable depository for the honoured corpse, "a large church was constructed with wood in the town of *Betrichesworth*‡," and Abbo says, when they expected, from the length of time, to find the body putrid, to their astonishment it appeared safe and as in health; with the head united to it, only the mark of a red thread appearing round the neck.

'And the blessed king and martyr was, about A. D. 903, translated from the obscure abode at Hoxne to this stately one, prepared for his reception in a town which, from this circumstance, may be supposed to have then possessed considerable eminence and distinction.'

The ejection of the secular clergy, and the establishment of the monks, is the epoch of its independence.

* Lydgate.

† Abbo Floriacensis,—"in terrâ defosus."

‡, "In ignobili sacello." Bateley, p. 37, &c. Regist. Curteys. Regist. Pyncebek, &c.

§ 'Per maximam ligneo tabulata basilicam.' Curteys. Regist. Bateley; p. 124 Per maximam muto ligneo tabulata ecclesiam. Abbo. Floriacensis. Co. lect. Buri.'

' We are now arrived at the third important epoch of the monastic history of Bury.

' When Sigebert, A. D. 630, erected the first Christian church, the foundation of the town's future celebrity may be considered as laid ; though it continued in this state 273 years.

' From the translation of St. Edmund's body, A. D. 903, to this church, the fame and wealth of the conventual institution made very rapid advances during 117 years.

' But it was not till the introduction of the monks, A. D. 1020, that the establishment attained its full vigour and maturity.

' The reputation of the monks, for superior and exemplary sanctity, had now pervaded all ranks of people ; and, under the direction of Dunstan, and other popular leaders, they had already carried into effect many of their ambitious projects.

' Success stimulated their exertions, and excited more rapacity in the acquisition of power, privileges, and wealth. They now seemed disposed to rid themselves of all competitors in their lucrative employments. The celebrity and increasing revenues of the monastery of Bury had long attracted their notice. Their efforts to obtain entire possession of it were at length successful. Having obtained an ascendancy over the mind of Canute, the son and successor of Sweign, this prince was prevailed on to favour their projects. The writers of their order say, that the king was terrified by the vengeance of St. Edmund ; and that, to expiate his father's crimes, and pacify the angry saint, he took the monastery of Bury under his royal protection *. From whatever cause it arose, his notice of the establishment was fatal to its ancient inhabitants, the secular clergy.

' The episcopal authority of the diocese was placed in the hands of Ailwin, the monk, who had already been appointed the guardian of St. Edmund's corpse. Ailwin† was consecrated Bishop of Hulm, A. D. 1020 ; and, relying on the favour and protection of King Canute, immediately on the assumption of his power, he ejected the secular clergy from the convent of Bury, and supplied their places with regulars of the order of St. Benedict‡.

The progress of the monks in the acquisition of wealth and power, is uncommonly rapid ; they are chartered by contending kings, whether Saxons or Danes ; the abbot acquires the mitre, and becomes a parliamentary baron,

* Regist. passim. J. Sarisb. Polycrat. 8. Batteley, p. 33.

† Alfwinus, *Hoved.* : Ealwínus, *Westimon.* ; Aldwínus, *Dunelm.* ; Elfwín, *Text.* ; *Roff.* successit, A. D. 1020, post resignationem Afgari ; eo enim anno, præcepto Canuti Regis monachos induxit in *Betryscheapord.* Et hic etiam episcopatum deserens, recessit ad cænobium Elicense (unde monachos processerat) & multos post annos vitam finivit. *Godwin de Præsulibus*, p. 425.

‡ Batteley, p. 32. Regist. St. Bened. de Hulm. Regist. Nigrum, f. 91. Regist. Sacrist. f. 23. Mon. Ang. vol. I. p. 265 and 291, & Regist. in Archivis Archidiacon. Sudburia.

exempt from episcopal authority, and subject only to the see of Rome. In spirituals he gives the episcopal benediction, and in temporals is invested with many of the *jura regalia*, his officers hearing causes, holding assizes, appointing the alderman of the town, and administering the oath of fealty.

This prosperity excites envy; and the bishop of the diocese looks with an eye of ardent, though not of holy desire on the possessions of the abbey, as proper appendages to the wealth and dignity of the diocesan. Here scenes of disgraceful contention are opened, and narrated at length in the 3d section of the 4th chapter with great candour; the 4th section of the same chapter describes the introduction of the Grey friars, and their intrigues to participate the power of the Benedictines in possession of the Abbey.

In the fifth, the author affords an interesting narrative of the resistance and insurrections of the burgesses and townsmen of Bury, and the repeated desolations of the abbey in those insurrections, and in the rebellion of Wat Tyler.

On the restoration of the abbey, the author proceeds in the sixth section to enumerate the royal visitors, parliaments, &c. at St. Edmunds Bury, from Canute to Elizabeth; and the seventh terminates the chapter with a description of the grandeur, magnificence, and estimated income of the establishment.

The fifth chapter gives a distinct detail of monastic officers, their ranks and distinctions; and the sixth, the regular succession of the lord abbots.

The seventh chapter investigates the causes which deprived the monks of their popularity, and then describes the dissolution. Whilst the errors and vices of the monks are sufficiently enlarged upon, their claims upon public gratitude are stated with liberality, and the enormous injuries and abuses that attended these rash and violent attempts at reformation, are not unnoticed.

‘That dangerous errors and enormous abuses prevailed in the convents is not to be denied, and that important changes were become absolutely necessary may very readily be allowed; but was it therefore requisite to tear up and utterly demolish that which only required reparation and amendment? Wisdom and justice might have suggested means of correcting the evils complained of; might have preserved to the community the numerous advantages these establishments were capable of affording, without incurring those misfortunes that were the consequences of their violent dissolution.

‘In despoiling the church of its possessions, too little regard seems to have been had to the maintenance of the inferior clergy; and a

very insufficient provision was, in many places, reserved for the performance of divine offices.

'The monks had, for ages, been the guardians of ancient literature; and the loss of the innumerable books that were preserved in the convents* is a most important and irretrievable misfortune that can never be sufficiently lamented. Respectable writers affirm, that immense quantities were carelessly and wantonly destroyed; that ignorant petty tradesmen, for a great length of time, employed the elegant productions of Grecian and Roman taste in wrapping up their merchandize and lighting their fires; and that an incredible number of valuable manuscripts were procured by foreign agents, and sent out of the kingdom to enrich the libraries of the continent†.

'Had moderation and equity guided the correction of monastic abuses, the valuable and extensive buildings might have been preserved, and employed to the most beneficial purposes. Their grandeur and magnificence might still have ornamented our country, and have afforded a comfortable retreat for age, indigence, and misfortune. As schools, colleges, hospitals, and asylums, a small expence might have protected them from the ravages of time; and moderate establishments might have conferred on the country at large the most important advantages. Youth might, at an easy rate, have been trained to industry, knowledge, and virtue; the sufferings of the aged, the infirm, and the diseased, alleviated; and the necessities of the labouring classes in a great measure supplied, without having recourse to laws that too often are found to operate as a premium to idleness, and impose a very severe burthen on the industry of the state.'

At page 240 et seq. we meet with some observations on the tythes, &c. of abbey lands, which never struck us before, and which we recommend to the careful perusal of all incumbents of livings formerly attached to abbeys, and to all the present possessors of abbey manors and lands.

Our general opinion of this work may be in some degree inferred from the observations already made.

The author possesses all the essential qualifications of an antiquary. He has great patience, diligence, and fidelity of enquiry; he arranges his materials in a clear and perspicuous manner: and having proposed his object, he preserves it generally in view.

Without the affectation of modern infidelity, from which

* A complete catalogue of a considerable library belonging to Leicester Abbey may be seen in Mr. Nichols's History of that County, vol. I. pp. 101—103.

† Stevens's Preface to Monasticon. John Bale on Leland; and notes to Grose's Preface.

philosophical clergymen are not always free, he describes the legends and fables of artful superstition, without wounding the interests of religion, or the feelings of religious men.

In the selection of materials from vast masses lying before him, the author seems to us to have been happy in his choice; and in his references to the general history of England, where that of St. Edmund's Bury was interwoven with it, he has always shewn historical judgment.

In the composition and style of the work he is generally animated and pleasing; and his chief fault is that of all young authors of merit, a diffusion of ornament, rather too indiscriminate.

This is the more excusable, as there are but very few models of historical style particularly in the province of antiquity: but practice and experience will afford him daily instruction, and as he proceeds from miracles and fables to real occurrences, he will write with less effort to render his narrative agreeable to the reader.

In short, we consider the History of St. Edmunds Bury as a real and useful acquisition to antiquarian and historical learning; and we hope the advantages from it to the author's fortune, will be equal to those of his credit and fame.

A second part is announced to complete the original plan.

ART. VII.—*Elements of Intellectual Philosophy; or, an Analysis of the Powers of the Human Understanding, tending to ascertain the Principles of a Rational Logic.*
By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College of Aberdeen. 8vo. 9s. Cadell, 1806.

TO the consideration of questions which involve the interests of the whole human race, in their collective as well as individual capacity, it might seem not unreasonable to suppose, that a very large number of mankind would feel inclined to direct some portion of that attention, which they can bestow with effect on their more ordinary, though less important concerns; and it is with a view to the benefit of mankind, to be derived only from such attention, that the philosopher employs his time and thoughts on abstruse and deep speculations into the sources of human actions and the principles of human happiness. It is hardly necessary for us, however, to repeat a truth which long experience has sufficiently established, that the number of such men is very inconsiderable, and that of this inconsiderable number, the

smallest part reflect on these subjects with any view to their own or the general improvement, and not rather as matters of unenlightened curiosity, or idle investigation. Nor is it without many dispiriting thoughts, and some degree of justifiable indignation, that the moralist or metaphysician, whom experience has fully secured against surprize, observes the indifference and aversion which are the usual regards of his unwearied industry and most meritorious exertions.

Many of the causes of this indifference are obvious, and it has furnished no unfruitful topic of declamation to many ingenious writers, to shew, that matters apparently removed from the common round of daily necessities, cannot form subjects for every day's reflection, and that distant objects are overlooked, while we are occupied by a series of actions founded on the real and immediate wants of nature, or such as have become real by habit and association. Nor has it been without a strict observation of nature, that others, with a reference to the inefficacy of abstract principles, have descanted on those unproductive and frozen dispositions of mind which derive no warmth from collision, and kindle not at the nearest approximation to truth.

There are, however, some other less manifest circumstances which operate against the reception and advancement of those enquiries in which some few enlightened spirits have, fortunately for the interests of humanity, found it their pleasure as well as their advantage to engage. Among these we may place an entire ignorance of the real value of such pursuits, which, in whatever source it may have originated, seems to attach to the generality of mankind, and which, however fostered by prejudice, has nevertheless found a very specious and perhaps sufficient excuse in a reference to that mass of vain and unprofitable speculation which for many ages occupied the attention of philosophers. Of the inutility of these investigations, and of the mistaken notions under which they were pursued, enough has been said by many distinguished authors of the present day, who have pointed out the real objects of philosophy, the legitimate means of attaining them, and have established the importance of those branches of metaphysical science, which, founded on principles permanent and not fluctuating, are of universal interest and application. Such is the philosophy of the human mind, a science, from the consideration of which two chief and important uses are derived. In the first place, by a comparative examination we learn the distinguishing characters which separate us from

the rest of the animal creation, and thereby acquire a sense of our natural dignity; and, in the second place, ascertain what, in the course of education, is to be cultivated, and in what manner, and how best towards happiness.

As another reason for the indifference with which metaphysical or moral investigations are generally received, we may assign the false notions which are attached by the vulgar and superficial to the character of a philosopher. By them his experience and observation are overlooked; and his precepts being rather considered as necessarily connected with or derived from his name, than his name as acquired by the habit of reflection, they are despised as if not really applicable, and are esteemed rather as an ornamental drapery than as a serviceable covering against the inclemencies of passion, or the incursions of contending affections.

Other causes of indifference to these subjects act equally against the advancement of many other departments of science, namely, the foolish persuasion that the business is not our own, or that our exertions are too late. The idea that some powerful genius is anticipating us, or that our fathers or grandfathers have done, or are doing all that can be done in these matters, is a very common obstacle in the way of improvement. Alexander used to lament to his companions that his father would leave him and them no opportunities for the performance of great and illustrious actions. A sufficient field, however, remained for him to outstrip his predecessor in achievements and glory. A still more extensive space remains for our exertions in the field of knowledge and invention. For its proper cultivation there is need of the united talents and labour of each individual, and the harvest will be more abundant in proportion to the more assiduous culture which has been bestowed by each successive set of labourers.

That these observations hold true with regard to the particular department upon which our attention is about to be engaged, we shall have occasion to illustrate in our consideration of some topics which occur in the subsequent parts of our review. We shall in this place anticipate only so much as to say, that it may still be looked upon as doubtful whether the commonly received division and arrangement of the faculties of mind be accurate, and whether some which are usually classed as such, really deserve the name, or actually exist. The doubts which still remain can be removed only by such as have much acquaintance with the labours of their predecessors, and can bestow an undivided attention on the subject. By such means alone may they

hope to ascertain new phenomena, or to correct the arrangement of those already adopted and approved. Under the influence of this conviction, it has not been without much astonishment and concern that we have lately witnessed an attempt in a philosopher of rank and consideration to revive the exploded and erroneous hypotheses of the old academies, to the utter neglect or depreciation of the invaluable conclusions which have been drawn from the enlightened enquiries of his countrymen and contemporaries.

We have before us a work, the chief object of which is to combat some of the notions of the latest of those philosophers who have investigated the properties and powers of the mind. In any other view we can discover no end which was to result from its publication, which might not have been better answered by the publications already existing on the same subjects. Besides some few supposed amendments and original speculations, we find it only, what in fact it professes to be, a syllabus, consisting chiefly of long quotations from many valuable authors, with broad margins, and wide and large characters. Of the style we may say (and we say it from a comparison with other works on the same subject with which we are naturally conversant) that it is dry and uninteresting, frequently barren and bald, having little support from illustration, or refreshment from metaphor or happy combination of phraseology. Whether it will have the effect of enticing young men into the paths of metaphysics, which seems to have been wished by its author, is very doubtful; but, as it furnishes a convenient vehicle for a few observations on some subjects of interest, we shall use it as such, and, having given the general arrangement adopted in it, consider each head somewhat more at length than we ordinarily do, reserving, however, a fuller consideration of the same subjects for another place, where we are not confined within the narrow limits assigned by custom.

The powers of the human mind are divided by Mr. Scott into those of consciousness, sensation, perception, abstraction, association, conception, memory, and reason; a division, which, as far as it is new, appears to us not altogether accurate, and as far as it is accurate, by no means original. The existence of consciousness as a *distinct faculty of the mind* is assumed, in our opinion, without any support from argument, and analogy is set aside to make way for an hypothesis which derives neither value from its power of illustration, nor importance from its tendency to add dignity to the nature of man. In defining consciousness to be 'that

faculty or mode of human thought by which the various powers of our minds are made known to us; we are rather inclined to think that this state of the mind (for the existence of such a state we do not deny) is understood in a far too limited sense, and that some error must arise from such a misconception. However well, therefore, Mr. Scott may argue from his own definition, we cannot but question the accuracy of these premises upon which his reasonings are built. They seem to aim at a distinction founded only on a difference in the application of another acknowledged power. In this sense, and as we shall farther explain, we may be conscious not only of the faculties of our mind, but of the operations of those faculties, and of the subjects of those operations. Consciousness seems to exist in the first operations of the senses, and in the progressive developement of the most abstract intellectual powers. All the knowledge we can attain is resolvable into a belief, of which we can give no account but that it is a property of the indissoluble and immortal mind; and, even allowing consciousness to be confined to a knowledge of a belief in our own faculties, we cannot consider it as essentially differing from the belief which accompanies the evidence of those faculties of the mind themselves. It differs only, under this limitation, as to the objects by which it is excited. As well, we should say, might the belief arising from sensation, memory, &c. be classed as separate powers, as this knowledge be considered as such; and all that we mean by belief, is that strong assent to the truth of any proposition which the mind cannot, according to its present constitution, withhold, without any reference to the various means by which it may be produced. To say we believe because we are conscious, is, therefore, to explain *idem per idem*; and if consciousness be a separate faculty or intellectual power, and our author's definition of it be admitted as correct, we may assuredly say we acquire our knowledge of consciousness by consciousness; which mode of reasoning may, upon the same principles, be carried back, *ad infinitum*, to a very palpable absurdity.

Allowing, as before, that consciousness extends only to a knowledge of the faculties of our mind, the question still seems to be, is it to be accounted a distinct mode of belief, or differing only as produced by different causes? We are inclined to consider it, in respect to our own faculties, as the consequence of *perception* alone, applied to those faculties as subjects for its operation; and not a new mode of belief, nor the consequence of a new or distinct power. We should explain it as the knowledge derived from the

evidence of the faculties of mind of their existence; and not more exclusively the knowledge of those faculties, than perception is again exclusively confined to such a knowledge. Of these faculties themselves, we have no knowledge otherwise than as derived from the perception of certain phenomena; and by these faculties are meant only different modes or qualities of the same thinking principle. Each of them is attended by a belief or knowledge, of which, of course, we are conscious, or the belief could not exist, and belief and knowledge we are inclined to consider as synonymous, inasmuch as no assent accompanies uncertainty. From the operations of these several faculties, we derive a knowledge or belief, when (to use the language in common use) we direct our attention to them, of the existence of something to which such operations must be referred. These are principles which we denominate by the different terms of sensation, memory, &c. and refer to another general principle called mind.

If what we have said be true, Mr. Scott's opinion that the power of consciousness appears to be altogether denied to the lower animals; nor shews itself in man till he is advanced towards maturity; and also that our senses and perceptive powers come first of all to maturity; and that those which are purely intellectual, such as consciousness, are reserved for the more contemplative period of life, must be received under the following limitation. Our senses and perceptive power cannot come to perfection without consciousness, or rather it is necessarily co-existent with every exertion of these powers; for can it be said that we feel or perceive, without being conscious of the knowledge communicated by such act? That it does not operate on itself (if such an expression be still comprehensible) till late in life, will be readily admitted, but not that it does not exist as a principle called into action by subjects of sense. We attend first to the knowledge derived through the senses, or to the modes of matter, and subsequently to the qualities of mind; and we have only the same arguments for the existence of material as immaterial beings, a belief or consciousness derived from perception, we know not how, or whence, or wherefore. The supposition that it is reserved for the contemplative period of life, and then makes its appearance as a new power, is easily explained upon the principles, that a new field or subject is opened for the exercise of our perceptive faculty, which, in consequence of the necessities of our nature, had hitherto passed unnoticed. The denial of consciousness to the lower animals is also, under the above definition, easily explained

by the real absence of most of those faculties which, in the later periods of life, we perceive to exist in ourselves. Consciousness, then, seems in fact to be no other than the knowledge derived through our perceptive powers of various external modes and relations, and of an existence distinct from these, endowed with certain modes and relations which we also perceive.

We have already stated that the introduction of consciousness as a distinct faculty, was reserved for the present author. It is passed over by the author of the 'Elements' in that work, or is only incidentally mentioned as an involuntary state of mind. In the 'Outlines of Moral Philosophy,' some notice is taken of it, and it is there described as 'the immediate knowledge which the mind has of its sensations, and thoughts, and in general, of all its present operations:' it adds, 'of all the present operations of the mind, consciousness is an inseparable companion,' but it is not mentioned as a separate power. It appears then that our opinion coincides with that of Professor Stewart as to the existence and continued agency of this principle, but that we are inclined to extend its office further, perhaps, than he intended, by making it the same in kind with all other belief, and differing alone in this instance, as excited by a different application of causes.

We cannot think that Mr. Scott has been more successful in his attempt to identify consciousness with attention, and to set aside Professor Stewart's opinion on this subject. Whatever may be the fact as to the real existence of this power, very absurd consequences are evidently involved by supposing, that, without the intervention of some distinct and specific act of the mind, the intensity of its powers may be increased. We shall have occasion to consider this subject more fully when treating of memory, and would only suggest here, that if to *attend* be, as he thinks, the same as to *be conscious*, and we may substitute identical terms or phrases for one another, it will not be unfair to say *when we are conscious, we are conscious*, a truism not more ingenious than convincing. We are disposed to think that some act, of whatever unknown agency, intervenes, in order that the knowledge, derived from perception, &c. may make a due impression on our minds. That many subjects are offered to our senses and other powers without operating on them, every one readily discovers. Every one, for example, is sensible of the inefficacy of habitual sensations towards making impressions, and this law of habit in facilitating the acquisition of knowledge, by suffering the mind continually to pass

over known things without interruption to new objects, is among the most wonderful processes of our constitution. Every one is equally aware of the force with which he is drawn towards new objects, and of the strong sensation which is experienced on their discovery. That, in the multiplicity of objects presented to us in our younger days, we should pass by many for the sake of others, is not at all wonderful, neither that we should not be conscious of the *time*, &c. when certain ideas were acquired. Consciousness, limited, as it necessarily must be, by the imperfect state of our perceptive powers, is scarcely discoverable otherwise than by a few and trifling external acts connected with the necessities of our nature.

Mr. Scott's observations on the inactivity of consciousness in the earlier period of life, and his explanation of the train of thought which frequently passes through the mind, are highly satisfactory and illustrative.

'In this instance,' he says, p. 39, (speaking of the several constituents which enter into the notion of distance), 'and in some of the others mentioned by Mr. Stewart, it may be remarked, that the inactivity of consciousness is to be ascribed, not only to the rapidity of the intellectual process, but also to its having been familiarised to the mind in early life before the faculty of consciousness came into exercise.'

The inactivity of consciousness is, then, to be ascribed to the circumstance that the faculty itself had not been as yet active, or called into exercise!

SENSATION is defined the faculty by which we experience pleasing or painful effects from various objects through the medium of the senses. We find in Mr. Scott a strong advocate for the distinction which has been adopted of late years by the Scotch philosophers, and which was originally pointed out by Dr. Reid, between sensation and perception, a refinement, which, as far as it might be deemed necessary for the purposes of clearness, appears to us irreconcilable with fact. That a perfect and entire knowledge of qualities is not immediately conveyed by sensation, we readily admit, but that this faculty may, without absurdity, be received in Dr. Reid's sense, we cannot so easily allow. Sensation, he observes, taken by itself, implies neither the conception, nor belief of any external object. It supposes a sentient being, and a certain manner in which that being is affected; but it supposes no more. Perception implies an immediate conviction and belief of something external; something different both from the mind that perceives, and from the act

of perception.' (Essay II. ch. 16.) Why under these limitations, and implying neither the conception nor belief of any external objects, sensation should suppose a sentient being we cannot divine, nor how any other mode can be imagined in which a being may be affected than through such belief. In every act of *our senses*, or in every sensation as above defined, we are disposed to think that there is some notion of an external existence most intimately connected with the bodily sensation.

The great argument in favour of this distinction seems to be the gratuitous assumption that, though generally, they are not always conjoined, so that there may be sensation without perception, and perception without sensation; or in other words, we may experience pleasing or painful effects from various objects through the medium of the senses, without any immediate conviction and belief of something external, and *vice versa*. As instances, are adduced 'the thrilling sensation which accompanies certain affections of the mind, the painful sensation of hunger and the like; of which, it is maintained, we cannot be said to have any perception, or mental notion of the nature of the particular cause of these sensations; and again, in the case of many of the perceptions of sight, as of extension, figure, magnitude, &c. as viewed by the eye, in which it can scarcely be said that there is any accompanying sensation even of the most indifferent kind.' In opposition to this conclusion we are disposed to think that, in the instances of sensation above noticed, we have an immediate conviction and belief of something different from the mind that perceives and the act of perception, and that it is not necessary to the argument that we should have any notion of the nature of the particular cause of these sensations; and, secondly, that in the cases of perception, we have distinct sensations, however uneventful they may be in consequence of their compound nature or the effect of habit.

We would ask, however, are these fair instances of sensation? In our opinion they are not. In arguing with regard to a conception of external existence, we evidently argue with a reference to what are called the external senses, and in the definition of sensation above given, such were certainly implied. The *sensations* of hunger, thirst, and such as may be derived from several affections of the mind, have, perhaps, nothing common in their cause with those derived through the external senses, though the effect may be somewhat analogous. Upon this theory, when we look at a lighted candle, we are sensible of, or feel its

colour, heat, form, &c. but perceive no external existence; when we hear a trumpet, we feel the sound, but have no notion of any thing external, which absurd consequence may be extended to all the other senses.

The fact seems to be, that the faculty, which these philosophers would distinguish from sensation under the title of perception, is in no wise different from that improved power, which, from the observation of certain phenomena, at first ascribes qualities to certain laws called matter, and afterwards applies the same to mind. And the distinction seems a remnant of that error, which teaches us that there are external and internal senses, as if any thing could be in the outer sense or machine which did not reach the mind; or as if the instrument itself were capable of belief independently of the mind. That all our knowledge, or improved notions of the nature of matter and its relations, do not accompany our earliest sensations, will not be disputed; and perception, as furnishing this knowledge, is, as we have just observed, a compound only of sensation, memory, judgment, and whatever other faculties may convey the idea of the qualities of extension, figure, motion, and so forth. What is called a hard substance, has excited in our mind, through the intervention of touch, certain sensations accompanied by a belief or knowledge of something external, a belief which, it is true, must be indistinct as to its objects. The other senses, particularly sight, assist, and our future sensations are accompanied with a more distinct knowledge or perception of what, in common language, is called hardness. This knowledge or perception of a quality called hardness, is not accompanied by any knowledge of the causes which produce it. What is here then distinguished as perception, does not seem to be an original faculty or distinct power, but only an aggregate of sensations acted on by memory and judgment.

To this distinction, as to its proper law, has been referred the division established by Locke and other philosophers, as well before as after him, between the *secondary and primary qualities of matter*, as they have been denominated, a division, which, plausible and useful as it may have been in the early infancy of science, appears now as unnecessary as unphilosophical. And surely it is unphilosophical to make a distinction, founded, as this will appear to be, in a difference of degree and not of kind. A very slight examination will inform us that the sensations arising from both these sorts of qualities, are, in fact, only the effects of modes of matter less apparent the one than the other; only differ-

ent states of aggregation of the same matter discoverable by all or some of the senses. The extension, figure, and motion of Des Cartes, together with those other primary qualities of Locke, viz. divisibility, solidity, hardness, softness, and fluidity, are qualities no less made manifest by sensations than those of sound, colour, taste, smell, heat, and cold, and are no less the consequence of certain arrangements of matter operating in an unintelligible manner upon our constitution, the one than the other.

The primary qualities, according to Mr. Scott (p. 57), are those of which we have a distinct perception, and but a slight sensation; while of the secondary, our perception is but obscure, and we have a strong sensation; which chiefly arrests our attention. All, it seems to us, that can be said, is, that the early and continued habit of feeling has lessened the effect of the sensation. That what is termed the perception will be increased, follows from our own explanation of it. The sight, operated upon and excited by subtle particles of matter (never without sensation when perfect) assists our knowledge of primary qualities derived through the touch. This sense also being of all others in most constant exercise, is ever becoming less and less sensible to the impressions made upon it, or, in other words, its sensations are becoming less manifest. With regard to the secondary qualities we would ask, is our perception of colour more obscure than of extension? or is that of sound? or of taste? or even of smell? Have we, in fact, a more uncertain notion of the existence of some quality connected with matter in certain objects; or, in other words, are we less informed of certain properties of external objects in consequence of the impression they make through the organs of sense in the case of these so called secondary qualities, than in those primary qualities of extension, figure, &c.? We are disposed to think that our notion is as certain in the one case as in the other. Our knowledge of their nature may, it is true, be more obscure, but our knowledge of the fact, and the connection we establish between it and matter, is no less positive in this than in the former case. From an ignorance of the identity of grosser matter with its more subtle combinations or states of aggregation, we are apt to ascribe to the latter an influence derived from a supposed difference of nature, but we afterwards learn to reunite and explain their effects upon similar principles. What more do we know of the primary qualities than, according to Dr. Reid's account, we know of the secondary qualities, that,

namely, they are the unknown causes or occasions of certain sensations with which we are well acquainted?

'The distinctness of our notions of primary qualities,' says Dr. Reid (quoted by Mr. Scott, p. 58) 'prevents all questions and disputes about their nature. They are the object of the mathematical sciences; and the distinctness of our notions of them, enables us to reason demonstratively about them to a great extent. It is not so with secondary qualities. Their nature not being manifest to the sense, may be a subject of dispute. It is a proper subject of philosophical disquisition; and in this, philosophy has made some progress.'

Now, if what Dr. Reid seems desirous of including in the first part of his reasoning be admissible, namely, that there is a distinction in the two sets of qualities founded on a real difference, this difference, we are of opinion, should always exist, and no experience should be capable of doing away those obscure notions; or, in other words, secondary qualities never should become so manifest to the sense as to allow us to form any distinct notions of them, to the removal of questions and disputes. The concession, however, in the latter clause, that their nature is a proper subject for philosophical disquisition, or, as we should say, physical experiment, means only that discoveries have been and may still be made, which at once annihilate a distinction built on mistaken ideas of the real nature of the qualities of matter. Since the time even of Dr. Reid, experimental philosophy has advanced with rapid strides, and the existence of matter under a variety of new modes has been ascertained either by casual or artificial combinations. The most subtle and insensible substances of light and heat have been subjected to the investigations of the philosopher, and by the assistance of instruments of human invention, an analysis has been effected of what were conceived the most simple and indivisible states of matter. The opinion of the atomists, Des Cartes, and Locke, naturally resulted from the low state of physical knowledge in the times in which they severally lived, but that the reality of the distinction should be asserted under all the experience of the present day, is to us no small matter of surprise. Mr. Scott's position (p. 67) that 'Colour is a sensation occasioned by the fitness of certain particles of external bodies to reflect some only of the rays of light; and that, in this acceptance, it really exists in the sentient being, although early prejudice induces us to refer it to the external body alone,'

is surely quite untenable. To us, at least, colour appears in no respect different from the other secondary qualities, and consequently no more to exist in the sentient being than those others. Difference of colour results only from a difference in the state and relation of aggregation of the particles of matter acting differently as a stimulus to the eye, and can no more exist independently of such external circumstances, than the primary qualities can be discovered without the assistance of the touch.

We have endeavoured to shew that this distinction between sensation and perception, considering the latter as a distinct and simple principle, is not proved by any of the instances adduced in its support, and that sensation therefore could probably not exist without that degree of knowledge which is supposed to be communicated by its conjunction with perception alone. We allow that a more accurate knowledge of the properties of external objects is acquired from experience; but to this experience the philosophers with whom we are treating, are not accustomed or disposed to attach the term perception. To suppose this accurate knowledge co-existent with the first sensations is manifestly absurd; we cannot, however, admit a total ignorance of every external object, and are inclined to consider sensation as partly consisting in this knowledge.

It is evident that with the mode in which this knowledge, whatever it may be, is communicated from matter to mind, genuine philosophy has no concern. The histories of those old and erroneous theories relating to perception are fraught, however, with some instruction. They are remembered as distant stages in the progress of improvement, or as obstacles which were to be surmounted in the legitimate road of science. They stand as conspicuous landmarks to caution against error, and as valuable instances demonstrative of the falsity of the foundations on which many pernicious, but once generally adopted notions were established. From the images, species, and phantasms of Aristotle, the films of Democritus and Epicurus, the shadows of Plato, the representative pictures, species, and innate ideas of Des Cartes, and other premises of as false a nature, flowing out of the ideal theory, rose, by imperceptible but necessary gradations, numberless absurd and dangerous conclusions, even the denial of all existence both of the material and spiritual world.

In considering the *evidence of perception*, Mr. S. has thought it intimately and necessarily enough linked with sensation to allow their being classed under one head, for by the evidence of the senses he surely means that of sensation, or excludes all belief from this latter.

'In every perception of an external object of sense,' says Dr. Reid (at p. 95), 'we find these three things: 1st, Some conception or notion of the object perceived; 2dly, a strong and irresistible belief of its present existence; and, 3dly, that this conviction and belief are immediate, and not the effect of reasoning.' In commenting upon this passage, Mr. Scott observes that we may have a conception of an object without perceiving it; that is, in his own words, we may represent to our minds the objects of any of our other faculties variously modified, (say, for instance, perception), without being informed of the properties of external objects in consequence of the impressions they make on the organs of sense. All he can mean is, that memory, &c. may give us a notion, in acquiring which our senses do not *immediately* and at present act, which is all that is meant by what is called *conception*; perception, or the immediate interference of sense being evidently rejected by it. Instead of *may*, he should, therefore, to avoid confusion, have said *must*, it being implied in his own and every other account of conception. 'When we perceive,' Mr. Scott continues, 'some conception or notion is necessarily implied.' We would ask whether in this place he really means that conception and notion should be considered as synonymous terms? If so, his definitions are of little service. If not, we regret the confusion which must arise from this inattention to the proper use of terms. Being of opinion with Mr. Scott that the second and third propositions before mentioned (if the third be at all necessary) may be united into one, we comprize all that is contained in the perception of an external object in supposing it to be the knowledge (which implies belief) of a present external existence, which is not resolvable into reasoning, or any other kind of evidence.

That the knowledge acquired by sensation (or perception in his meaning of the term) would not even fit the rudest savage for the narrow purposes of his being, must appear evident on a very slight examination. The knowledge of external objects acquired by the other powers, and particularly by reason, though very limited in children and savages, is nevertheless fully sufficient for the purposes of such an existence, and differs only in degree from that of the most cultivated and polished of mankind. There seems to be a strange and unaccountable objection on the part of philosophers to admit the assistance of reason in giving us any of the notions we possess of qualities. There seems no satisfactory ground, however, upon which we should be afraid of allowing to reason, the noblest faculty of the mind, the discovery of truths, which, though small in their beginning, rise,

nevertheless, in the progress of experience in a compound ratio to the most valuable and important deductions, unlimited as the sphere of the creation, and important as the happiness of created beings.

Abstraction. 'Had we,' says Mr. Scott (p. 106), 'possessed no such faculty as abstraction, it is evident that all our knowledge would have been limited to an acquaintance with individual beings and individual facts.' To say afterwards, in opposition to the opinion of some philosophers, that reasoning may, no doubt, be exercised upon 'particular facts and circumstances,' appears to us contradictory and unintelligible. We know, at least, no particular facts or circumstances upon which reasoning may be exercised, the several modes and relations of which it will not be necessary to separate before their essential characters can be ascertained, and a fair inference drawn. In the first sentence it is implied that without abstraction we could not have reasoned, for an acquaintance with individuals is certainly not reasoning; and, in the latter he endeavours to make a difference only of degree into a difference in kind, asserting that reasoning may be employed on particular facts, and that such is the reasoning of animals.

Abstract and general terms. After enumerating the several classes of words found to exist in language, according to the order in which they were probably adopted by mankind, and having advanced, that it may in general be assumed as a manifest truth, that both the noun and verb are necessary for the communication of thought, even in the rudest state of language, Mr. Scott proceeds to the controversy :

'Whether the mind is capable of attaching distinct notions or conceptions to those general and abstract terms which it so frequently employs? Or is it incapable of forming such notions, so that, when it employs general terms, these are to be considered rather as signs than accurate expressions of our thoughts, and if any distinct notion is annexed to them, it must be that of an individual of the species which they are employed to express?'

His opinion is thus stated, (p. 124)

'Let us now pause and ask, Have we distinct conceptions attached to the various classes of words which we have just enumerated? I think it cannot be doubted that we are capable of forming such conceptions. What it is to *walk*, to *run*, to *have walked*, or to *command to walk*; what it is to *love* or to *hate*, to *be angry* or to *pity*—all which are examples of the verb—surely we as distinctly comprehend, as what is meant by the specific name of any tree, mountain, or river, such as *Ash*, *Snowdon*, or *Thames*. Certainly, too, we have an equally distinct conception, when we say the ash is *green*, or it is *smooth*, or it is *crooked*; which are examples of the adject-

five: and I think there is no difficulty in annexing a distinct meaning to the abstracts, *smoothness*, *crookedness*, &c. although we are perfectly aware that these cannot exist, and therefore cannot be figured visibly before the eye without some substance that should be *smooth* or *crooked*. But surely, a distinct mental conception is one thing, and an ocular representation or visible painting is another.

Without meaning to enter into a controversy which appears to us of no considerable importance, we are inclined to ask what is meant by distinct mental conception, and whether, in opposition to Mr. Scott's own definitions, such representations can exist in the mind without having been previously subjects of sensation? If they have been in the sense, whether by the aid of memory and association such representations may not be suggested by words, and whether according to the laws of habit these suggestions may not be passed over as acknowledged, and the signs fully answer every purpose of reasoning? A distinct mental conception certainly differs from ocular representation in so far as the forms of memory are distinct from those derived from present sense, and as the sense of sight is not the only sense whose objects may supply conception.

In denying the conformity of Dr. Reid's opinion concerning the origin and nature of generic terms, with the process of distinct mental conception, and the natural progress of language, Mr. Scott denies also by implication the perception of attributes before abstraction or the invention of language. 'For,' he observes, 'generic terms are manifestly of very early origin, and greatly precede, in the order of time, the names of many of those attributes which ought, according to this account of the matter, to have been had in view when the generic terms were invented.' (p. 128.) It appears to us however, that though names were not assigned, yet attributes were perceived and acknowledged before the invention of generic terms. Condillac's reasoning in his '*Logique*' appears to us therefore inconsequent. A child will, we think, be very far from calling every tree he sees by that name, unless certain of its attributes or properties (upon which alone he can exercise his powers) agree with those of which he has previously made the acquaintance. If the prominent features coincide, he will then call it *tree*; but this conclusion has resulted from a process of abstraction, and exercise of this power upon what? upon those very attributes, which, though not designated by any name, are, nevertheless, as is evident from this very act, perceived and acknowledged. If this were not the case, and if it were only, as Condillac supposes, more convenient to make use of a name already learnt, than to

employ a new one, a child would naturally apply the same term *tree* to every object, as to a house, apple, orange, &c. Whence, we repeat, does he adopt the genera, cherry-tree, plum-tree, apple-tree, but from a discovery of attributes? Whence can resemblance or dissimilarity be detected, and that such are detected is allowed by Condillac and the present author, otherwise than by an observation of attributes?

The conclusions of Condillac and Prof. Stewart are well known, that, namely, generic terms are mere signs of convenience, which we acquire the habit of employing with accuracy, but to which no distinct notion can be annexed. In this conclusion Mr. Scott does not acquiesce, and in answer to Mr. Stewart's proposition, 'Whether it might have been possible to have so formed us that we might have been capable of reasoning concerning classes or genera of objects without the use of signs, while he ventures to affirm that man is not such a being,' replies, p. 135 :

'In opposition to this ingenious philosopher I take upon me to affirm, that *man is such a being*; and that, though generic terms are very convenient and useful signs, both for communicating our thoughts and giving them precision, they are by no means indispensibly requisite for enabling us to speculate concerning general classes of objects. Thus, I think, though language had contained no such generic term as *man*, we might have entered into many useful speculations concerning the whole human race; and, in like manner, though we had wanted the words *plant* and *mineral*, we should not have been entirely ignorant of the general properties of the vegetable and fossil kingdoms. Nay, I maintain, that we are actually without such generic terms in many departments where scientific speculation has been most successfully conducted. Thus, I know of no term, in any language, that properly defines and comprehends the objects of astronomical science. The term *stars*, excludes the sun and moon, and perhaps the planets and comets; and hence, in giving a brief explanation of the objects of this science, we are obliged to make use of a circumlocution, viz. *the heavenly bodies*. But certainly a circumlocution is not a term, but a clumsy substitute for one, which necessity prompts us to employ. I would likewise observe that the sense in which generic terms are understood, is by no means fixed and precisely limited; so that to one person they may indicate all the individuals of a certain subject of speculation, while to another their meaning may be more circumscribed. Thus many writers upon pneumatology employ the term *mind*, as comprehending not only the intellectual part of man, but also the divine mind, and every spiritual being; while others limit it to the human mind alone; and are, therefore, without any generic appellation for

all the objects of this science. The conclusion I would deduce from these illustrations is, that generic terms, though extremely useful and convenient, are by no means essential to general speculations, or to the formation of general notions.

Is not Mr. Scott's objection to Prof. Stewart's opinion, in this instance, rather a quibble upon words than legitimate argument? If, instead of *man* we were to say the *human race*, or for *stars*, the *heavenly bodies*, do we not, though employing a circumlocution, use what may be fairly called a generic term, or certainly all that is meant by Prof. Stewart and others who reason upon this subject? Generic terms may be most convenient, as being most perfect, when most concise; but they are no less generic because, in consequence of the accidents of language, they happen to be compounded. Prof. Stewart observes that without the use of signs all our thoughts must have related to individuals. Is not this still true, though from poverty of language we happen to use a compound sign? To say that the sense in which generic terms are understood is by no means fixed and limited (as in the case of mind), is to say nothing which is not fully allowed and regretted as the source of innumerable errors in reasoning, and as capable of removal only by a proper attention on the part of authors to the definition or explanation of the terms they employ before they commence their reasonings.

It is asked, have generic terms any distinct signification of which a clear conception can be formed, or not? and here again Mr. Scott differs from Professor Stewart, as he cannot conceive in what manner accurate reasonings can be carried on, or speculation successfully pursued, by means of terms to which we are incapable of annexing a distinct meaning; inasmuch, that when casual association does lead us to annex some meaning to them, viz. that of an individual of the class which they denote, this has rather a tendency to disturb, than to assist us in our reasoning. We are inclined to think that generic terms have a *distinct signification*, though no clear conception is formed of them; for how conception (defined as it is generally defined) can give us an accurate idea of what has never been an object of the other faculties, we do not comprehend. The same difficulty, we think, should apply to algebraic signs by means of which we reason, disposing them merely according to certain established relations. It is to be observed, moreover, that Mr. Scott himself maintains the possibility, and gives instances of reasoning without clear conceptions, as in the instance of the generic terms, *stars*, or *mind*, of which the notions, he

says, are imperfect or indistinct. In proportion as the *signification* of generic terms is accurately defined, shall we be able to carry on our reasonings and pursue our speculations more successfully: and the accuracy of the definition will depend on the knowledge we have of individuals, and the power of abstracting accidental from essential qualities. This signification consisting of diverse parts, each of which has been conceived and understood, is represented afterwards by the term, and with this is associated, at first, each constituent forming the whole. In the course of habit, the term itself is capable of conveying belief, and the several steps by which we once proceeded are now gradually omitted. We agree perfectly with Professor Stewart in thinking that the intrusion of individuals is to be guarded against as the basis of much false reasoning. We likewise are of opinion, that if we reason from any distinct conceptions excited by generic terms, we reason from individuals, and therefore upon wrong premises, our individuals having necessarily some specific characters which render them inapplicable to the case in question: nor is it till individuals are quite lost from sight, consequently that the attention is not occupied by any distinct conceptions, that the application of the other power, namely, reasoning, can proceed. It appears a sufficiently strong objection to this theory that it supposes all along the simultaneous and distinct operation of two faculties.

It is a singular illustration which Mr. Scott has given at page 137. 'Hence I would describe the notion which the mind attaches to a generic term, to be a general indefinite notion of the various individuals to which the term extends.' Having before said that he cannot conceive how we can reason by means of words to which we attach no *distinct* meaning, he in this place describes the notion which the mind attaches to generic terms, as a *general indefinite notion* of the various individuals to which the term extends. What *distinct* meaning can be attached to an *indefinite notion* we cannot comprehend.

To suppose that we ever had a conception of man, &c. in the abstract, would be to suppose, that, besides the two substrata of mind and matter, we might conceive a third to which the same attributes belonged; and to imagine that what are equal to the same, are not equal to one another.

Mr. Scott sums up his reasoning on abstract terms in these words, (p. 141):

'The conclusion that I wish to establish from all that has been said, is; that general terms are not to be considered as mere signs or words, to which we are incapable of annexing any distinct signification; but that the mental conception, of which they are the sign,

is sufficiently intelligible. It is not, however, a single object of thought, made up of a collection of attributes; but a general indefinite notion of the various individuals to which the generic term may be applied.

We shall not contend with our author on the *capability* of annexing distinct significations, as in most instances a sufficiently distinct meaning may, no doubt, be attached to signs and words; nothing, in fact, can be more clear, than that a distinct signification must have been *originally* conveyed. Generic terms are just as much signs as notes in music, which we have once, it is true, submitted to analysis, but now understand and act upon, as it were, instinctively, no examination of attributes being any longer necessary, nor any mental conception, of which the mind is aware, having existence. In this manner, perhaps, both theories may be reconciled, if we allow in the early exercises of the mind an imperfect and indistinct conception of abstract qualities, which is improved and perfected by experience, and then admit that habit may have as full an effect here as in any other instance, and enable us to reason by signs understood and acknowledged. To the truth of this statement many men of observation can bear testimony, who are daily aware of this process with regard to generic terms, and of the period when they begin to adopt them as signs. In his last paragraph Mr. Scott is strangely unintelligible, when he confounds individuals with their attributes, and speaks of the former as if known otherwise than by the latter. We have already spoken of the indefinite notion which he supposes the mind to possess.

‘The algebraic symbols,’ says Mr. S. (p. 147), ‘are doubtless of very general application; but I cannot help thinking that their meaning admits of being very precisely defined. Thus, I conceive the import of the letters *a*, *b*, *c*, *d*, &c. which it employs, to be quantity, (i. e. what is susceptible of being numbered or measured with accuracy), considered in general, or according to some particular limits pointed out by the terms of the problem; + denotes addition — subtraction; and so on. And if we even wholly lose sight of these significations during an analytical process, the certainty of the result is nothing dissimilar to what happens in other cases of practical facility, which have usually been explained by a recourse to the principle of habit, and of which the real nature has been so philosophically explained by Mr. Stewart himself.’ (Elem. &c. c. 2.)

Here Mr. Scott seems unintentionally to come round to our opinion and to desert his own. According to our view we do lose sight of these significations, and that the cer-

faintly of the result is nothing dissimilar to what happens in other instances of habit, is what Professor Stewart and ourselves have endeavoured to explain. The question is not whether their meaning admits of being precisely defined, which no one doubts, but whether this meaning is present in every investigation as a link of which we are conscious, before we can arrive at any certain conclusion. That it is not necessary, Mr. Scott admits in this place by involution, and we have elsewhere endeavoured to establish.

Our author is also disposed to consider Mr. Stewart's arguments, taken from the nature of syllogism, as being no less inconclusive with regard to the system of nominalism, than those derived from algebraic symbols.

'As long,' he observes (p. 150), 'as the major proposition contains the genus, of which the minor denotes a species, or individual, our assent will, doubtless, be given to the conclusion. But if this be not the case, our assent will necessarily be withheld; on this account, I think Mr. Stewart has not given a well selected example of substitution in the syllogism, whose minor is, z is an x ; which will never enforce our assent, unless we settle, by previous definition, that x denotes a genus, or species, of which z is an individual. All which, I think, results properly from the necessity of understanding the meaning of the terms of a syllogism, and indeed of every process of reasoning, before we admit the conclusion.'

On this we have only to remark that certainly the involution of z in x must be evident before assent can be given. But then it becomes necessarily involved and understood by the assertion, z is an x . What, in fact, is the use of this minor proposition, but to establish the fact, that the second member is a species of the first genus? We are here merely talking of the syllogistic arrangement in consequence of which we maintain that assent will necessarily follow, though we have no knowledge of the facts on which it is founded.

In considering Mr. Scott's observations on the ambiguity of abstract terms, we are inclined to ask these questions: Can we distinctly conceive objects which have been made known to us distinctly by the senses? Have not extension and figure been distinctly made known to us by the sense of feeling without any reference to colour, and, if so, may we not conceive them apart? Has not length been made known to us by the same sense, abstracted from that other dimension called breadth, and if so, may we not have distinct conceptions of them? We are rather disposed to think Mr. Stewart wrong in his remarks on abstract terms, when he gives these instances of the power of reasoning concerning

one quality of an object, abstractedly from the rest, while, at the same time, we find it impossible to conceive it separately. Surely we are informed of the above-mentioned dimensions by the sense of feeling without any reference to colour, and, if we shut our eyes, and pass our finger along the edge of a card or knife, or along an hair, obtain no notion of breadth. Length is, then, the immediate object of sensation, and may be called up, we think, as a separate conception. Or what, we would ask, is breadth but length in another direction? breadth is only the shortest length, and of this relative idea, we can separate one mode so as to conceive it separately.

'Association of ideas. The faculty of *combination*,' (which term Mr. Scott substitutes for association of ideas) 'is,' he observes, 'the direct counterpart of abstraction. By the latter we analyze the individual objects with which nature presents us; so as to make their various qualities and attributes, separate subjects of our thoughts. By the former, we form these objects into various classes, or groups, according to some observed resemblance among them; or we connect together certain individuals, which have no real relation to one another, merely on account of some accidental circumstance which has occasioned them to be present to our thoughts at the same moment.'

Previously to the exercise of this faculty *as here defined*, we think that two other faculties must be exerted, namely, memory, and one other which has, as yet, received no separate name, but which, as we shall endeavour to shew, deserves to be classed as a distinct faculty, both on account of its real difference from any other, and the constancy and importance of its agency. We shall here call it *comparison*. That memory is necessary to the exercise of combination will not be disputed, if it be allowed that the mind, at the same instant, cannot be intent on two separate objects, and that it does but pass very rapidly from one to the other. If this be the case, we evidently trust to that faculty which *retains*, or to memory, to keep one idea while we take note of the other. It is this faculty alone which can enable us to ascertain resemblance to, or dissimilarity from other objects past and absent. If we do not remember individual objects and their attributes as they have formerly been objects of sensation, how can we acknowledge resemblance, or arrange according to observed similitude? According to our author's own account, the discovery of resemblance precedes the combination. But the *act of tracing resemblance* is not memory, for memory only acknowledges similitude. Neither is it combination, for we do not combine till the resemblance

has been observed. It is not judgment, for this is only a result of the operation of several powers collectively taken. The faculty of *comparison*, seems a distinct mode which is necessary to many operations, and which with memory will explain all the effects of combination and imagination. It is a faculty which seldom sleeps. We are always comparing present with past sensations or objects of thought. The result of this comparison is so rapid in many cases, that we acknowledge similarity almost instantaneously, and combine involuntarily. In other instances we combine not till after an active effort of memory and comparison, and in proportion to the vigour of these faculties, will more or fewer, stronger or more weak resemblances be discovered. The desire of fresh knowledge, which is the active motive in all our minds, causes us to pass on without regarding dissimilar and inapplicable ideas, or such as have before been acknowledged as similar to new, and therefore more interesting similitudes.

That the faculty of combination is involuntary or placed beyond our controul, is, to a certain extent, true; for it is undoubtedly true that our opinion of resemblance will influence us with all the force of belief which is involuntary. In so far, however, it is voluntary, that what shall constitute similarity depends upon our early habits, and artificial and acquired notions. It is to the purposes of combination that we compare, and of knowledge that we combine. For combination in its philosophical sense, and as already defined, does not simply mean contiguity of dissimilar ideas, but of ideas related by some real or supposed resemblance.

The distinction which Mr. Scott and others attempt to illustrate between *involuntary associations* and such as demand *an active effort*, is, in our opinion, founded on two distinct operations, memory alone acting in the first instance, and memory with comparison in the second. What are called involuntary associations are such as having been former subjects of comparison are now become objects of memory, comparison keeping them only in view as combinations already formed; but in those associations which require *an active effort*, we are to retain in our minds the original idea, compare with a variety of others, and then combine with such as appear related. In associations which appear the most involuntary, an active effort does however take place to a certain extent.

In the instance of our connecting together certain individuals which have no real relation to one another, merely on account of some accidental circumstance which has occasioned them to be present to our thoughts at the same moment,

we have only an instance of a more extended memory, which retains not only thoughts, but all the circumstances which individually composed the general impression. These circumstances are, in fact, so far related.

The relations, in consequence of which association takes place, are divided by Mr. Scott into essential and accidental.

‘ Among the essential relations, the most remarkable appear to be, 1, Resemblance; 2, Analogy; 3, Contrariety; 4, Mutual dependence, as of cause and effect, premises and conclusion, means and end, &c. The accidental relations or sources of association, seem chiefly reducible to the circumstance of the two objects of thought having been presented to the mind together; or from what Mr. Hume has called contiguity in time and place, in consequence of which we are led afterwards to think of them at the same time, and to conceive some real connexion between them.’

Supposing, what may perhaps be doubted, that there is a sufficient difference to allow this distinction, we cannot consider these sub-divisions as perfectly philosophical. There seems no reason why analogy should not be comprehended under the head resemblance, or contrariety, in many cases under mutual dependence. In other instances what is called contrast is in fact resemblance. If the north pole suggest the south pole, it is evident that they suggest one another, as both agree in being the farthest distant points from the centre of the globe. So also a book at one end of a shelf may suggest a book at the other end, which two positions though opposite are, in fact, points of resemblance or agreement. Contrast is also frequently only a part of known proportion. The supposed contrasts of heat and cold, night and day, life and death, may be either classed as such, or as points of mutual dependence, the relation being the same as in every instance of cause and effect. In instances in which ideas seem most certainly suggested by contrariety; it does not, however, seem to be the mere and positive effect of contrast, but of a long process of reflection and comparison, in consequence of which we either at length arrive at a point of interruption and disagreement, or at a necessary conclusion. Such seems to have been the case when Xerxes wept in consequence of associating the melancholy idea of mortality and dissolution, with the prospect of his millions in the pride of activity and military glory. In his mind a sort of syllogistic process went on, and the conclusion was a natural consequence of the premises.

The discovery of disagreement in many of its degrees must frequently result from comparison, as by it alone we can arrive at resemblance.

'This bias of the mind', (says Mr. Scott, talking of association by contrast,) 'is likewise eminently conducive to the advancement of our knowledge, for it leads us to inquire in what respects the various objects of nature differ from one another, as well as wherein they agree, and thus stimulates us to acquire an accurate knowledge of their properties.'

It is, as before observed, evidently unnecessary to adopt a new power to account for this phenomenon, as the discovery of dissimilitude is, in our opinion, necessarily implied in the act of ascertaining resemblance.

After a slight account of the influence of arbitrary association on the decisions of taste, speculative opinions, and moral judgments, a subject of the highest interest, and still rich in new and valuable speculation, Mr. Scott observes that an important effect of the faculty of combination or association, remains to be examined, viz. the power which it has in regulating the succession of our ideas, and in directing the transition from one object of thought to another. This important effect, however, seems to us in no wise to differ from those already examined. Memory and present sensations suggest ideas which we combine by resemblance, and reject from dissimilitude; the senses frequently serving as the only but continual link of connection.

(To be continued.)

MONTHLY CATALOGUE.

RELIGION.

ART. 8.—*A Sermon preached before the University of Oxford, November 24, 1805, in which is proposed a New Interpretation of the 87th Psalm. By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester. pp. 24. 8vo. White. 1806.*

THE very different and even contradictory interpretations, which have been given of this difficult psalm, and the general consent of the learned, that none of these interpretations is exempted from obscurities and uncertainty, is a sufficient apology for an attempt at a new exposition by Dr. Eveleigh. We applaud the design then, but we can hardly think that the Provost has been fortunate in the

Crit. Rev. Vol. 8. May, 1806.

H

choice of the form of the composition in which he has been pleased to utter his thoughts. We should have been more gratified with them in the shape of a critical dissertation, and should have had a higher opinion of the doctor's judgment, if he had not proclaimed to us, that he had tried previously, for half an hour, the patience of his congregation at St. Mary's, with so much Hebrew, so much speculation and obscurity, and with that which, if we grant him all possible success in his efforts, has no very close or happy relation to the favourite and most profitable engagements of the pulpit. We shall lay before our readers the doctor's own translation, and decline to enter into any comparison of it with that of the authorized version, or of other commentators. We begin from the fourth verse, Dr. E. acceding to the vulgar interpretation of the preceding verses.

' 4. I will mention Egypt and Babylon to them that know * me; behold the Philistine, and the Tyrian, with the Cushite; each one of these was born † there.

' 5. Accordingly, of Zion it shall be said, That all these different men were born in her: and the Highest himself shall establish her.

' 6. The Lord shall count, when he registers the nations, that each one of these was born there.

' 7. But, ‡ princes are as § slain men: all my springs are in || thee.'

ART. 9.—*The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson, over the Combined Fleets of France and Spain off Cape Trafalgar. By Samuel, (by Divine Permission) Lord Bishop of Saint Asaph. 4to. Hatchard. 1806.*

IN the compositions of Bishop Horsley, his readers have by long experience been taught to look both for entertainment and instruction. In depth and variety of learning, in vigour and capaciousness of mind, and in the skill and power of composition, this distinguished prelate has few rivals among the scholars of our degenerate days. And yet, as if he were desirous to cede a portion of his superiority, and to submit himself designedly to a level with ordinary men, we seldom peruse any thing which has fallen from his pen, especially of late years, which in some part of it does not provoke a smile by its ridiculousness, offend our taste by its coarseness, or awaken our

* * As a Jew or Israelite in general.

† † That is, in Zion.

‡ ‡ That is, the most illustrious persons connected with Zion.

§ § As dead or unprofitable men.

|| In Zion, as the sanctuary of God, &c. &c.

reason into opposition by its hardihood or its sophistry. The present discourse has its share of the merits and the faults of its author.

DRAMA.

ART. 10.—*A Prior Claim; a Comedy in Five Acts, as performed at the Theatre Royal, Drury Lane. By Henry James Pye, and Samuel James Arnold. Second Edition. 8vo. 2s. 6d. Ridgway. 1806.*

PREVIOUS to our perusal of this comedy, we had been informed by the sagacious author of a popular novel, that the fire of Mr. Pye's genius increased with his years; we consequently anticipated much pleasure; but the only amusement we experienced, arose from the extreme anxiety which the Laureate betrays in his advertisement, lest the due proportion of demerit should not be attributed to his friend Samuel James Arnold. How this play has seen a second edition, we cannot conjecture, as it died a very early death at Drury Lane Theatre.

ART. 11.—*Rugantino, or the Bravo of Venice: a Grand Romantic Melo-Drama, in Two Acts, first performed at Covent Garden Theatre, on Friday, October 18th, 1805. By M. G. Lewis. Second Edition. 8vo. 2s. Hughes. 1806.*

WALK in, ladies and gentlemen! Here are masks, coloured lamps, musicians, conchs, cupids, and cockle-shells, Pan, satyrs, and hamadryades, Neptune and Amphitrite, nereides, tritons, artificial zephyrs, Pluto, Proserpine, and the Lord knows what. The dialogue of this piece is transcribed nearly verbatim from the Bravo of Venice, for the review of which we refer our readers to our number for July, 1805.

ART. 12.—*The Travellers, or Music's Fascination; an Operatic Drama, in Five Acts, as performed at the Theatre Royal, Drury Lane. By A. Cherry, of the Theatre Royal, Drury Lane. The Music composed by Mr. Corry. The Ninth Edition. 8vo. 2s. 6d. Phillips. 1806.*

WE shall not consume the time of our readers in useless expostulation with the author, Mr. A. Cherry. He is indeed a very wise man; 'put money in your purse,' as Iago says, seems to have been his motive for publishing this farraigo, of which the public have already swallowed eight doses. It will be sufficient for us to say that the dialogue is poetical prose, and the songs like the productions of Sternhold and Hopkins, or

William Prynne, Esquire, who wrote in the
Year of our Lord six hundred thirty-three.

MEDICINE.

ART. 13.—*A Historical Relation of the Plague at Marseilles in the Year 1720; containing a circumstantial Account of the Rise and Progress of the Calamity, and the Ravages it occasioned; with many curious and interesting Particulars relative to that Period. Translated from the French Manuscript of Mons. Bertrand, Physician at Marseilles, who attended during the whole Time of the Malady, by Anne Plumptre. With an Introduction, and a variety of Notes, by the Translator. 8vo. 7s. 6d. Mawman. 1806.*

THE history of any great physical calamity, in which the fate of thousands was involved, presents so many incidents calculated to excite the curiosity, to call forth emotions of sympathy, and to gratify that passion for the contemplation of scenes of distress, which has been implanted in the human breast, that it will seldom fail to be read with considerable interest. But we must acknowledge that, reflecting on the numerous accounts of the calamity in question, which are extant, and the distance of the period at which it occurred, we were disposed to ask the question, which the translator anticipates;—‘Why, after the lapse of near a century that it has lain dormant, now present such a relation to the public?’ Miss Plumptre rests her apology, or rather her reason for so doing, on the general interest of the subject, and on the circumstance that the book is not a book of science, but a narrative; not a medical merely, but also an historical work. Such in truth is the greater portion of the volume; and it exhibits a series of wretchedness, scarcely to be paralleled in the history of any similar visitation. In the houses and in the streets, on the quays of commerce, and the promenades of fashion, nothing is seen but suffering and death, and all the feelings of humanity are stifled by the love of life, or the instinct of self-preservation. The author of this narrative lost his wife and all his children, one after the other, and suffered three attacks of the disease himself; and on the whole nearly fifty thousand people perished. In such a situation numerous instances of fortitude and active philanthropy are generally called forth; and in this respect some of the physicians and of the clergy of Marseilles particularly distinguished themselves; more especially Mons. de Belzunce, the bishop, of whom Pope has sung,

‘Why drew Marseilles’ good bishop purer breath,
When nature sick’n’d and each gale was death?’

On the other hand, as in all similar situations, where the chance of death appears almost inevitable, as in shipwrecks, and in the prisons of Paris during the daily executions by the guillotine, and in the plagues of old, at Athens and elsewhere, a great mass of the people gave themselves up to every species of immorality, and to the gratification of every licentious passion; excesses which rendered it necessary in this instance even to augment the dreadful mortality

by frequent executions. Mons. Bertrand has related many anecdotes which illustrate these circumstances.

We cannot omit a medical fact of some importance. M. Bertrand has shewn clearly that the disease was imported to Marseilles in a merchant ship of Syria, which received some Turks on board at Tripoli, one of whom fell sick and died on the passage. Two sailors, who had touched the body, fell sick and died also in a few days; and several others underwent the same fate. On their arrival at Marseilles, the cargo was landed at the Lazaretto, where the porters employed in unloading the vessel were seized with the same fatal malady. One of the first who fell sick in the city, had been passenger in the ship, and had only quitted the Lazaretto a few days before, with his clothes; and the disease spread rapidly in the street in which it first appeared. Hence Mons. Bertrand justly infers, that this calamity was not the result of bad food, nor of any contagion in the atmosphere, but that its introduction might have been prevented by a due attention to the purification of the ship and cargo, and a separation of the sick and their clothes from the town and its inhabitants. These facts tend to demonstrate the necessity of enforcing the proper quarantine and purification of vessels, which arrive with any suspicious disease among their crews, or from any suspicious quarter of the globe; and also to controvert the erroneous but popular notion, that epidemic diseases are propagated by contagion floating at large through the atmosphere.

On the whole, this volume will rather serve to gratify the curiosity, than to contribute any novel or useful information to the general reader, or to readers of any other class.

ART. 14.—*An Encyclopædia of Surgery, Medicine, Midwifery, Physiology, Pathology, Anatomy, Chemistry, &c. &c. to which is added, an abridged Translation of Cullen's Nosology.* By John James Watt, Surgeon. Small 8vo. 8s. Highley. 1806.

‘PARTURIUNT montes, nascetur ridiculus mus.’ The grand deficiency in all other medical dictionaries, is the want of ‘a brief, yet sufficient view of the symptoms and cure of diseases,’ and Mr. Watt recommends his own Encyclopædia, because in it this deficiency is supplied. On turning to the word *Small-pox*, however, we found, ‘see Variola;’ and turning to the latter we met with no interpretation but ‘the small-pox;’ and in most instances we have only the two or three leading symptoms enumerated, as in Dr. Cullen’s definitions. With respect to cutaneous diseases, of which the author uses Dr. Willan’s nomenclature, almost all his accounts are erroneous. He describes *porrigo* and *tinea capitis* as two different affections; *psoriasis* as a species of itch affecting the scrotum; *herpes* as consisting of ulcers and small scales, &c. *Hydragogues* are ‘medicines which possess tonic, diuretic, and cathartic properties.’ We find, in short, blunders in every department. We know not what the author’s knowledge of botany can be, when he tells us that *asparagus* is ‘a genus of the monogynia; slightly diuretic.’ *Baigne* we are informed is ‘an Italian plant possessing aphorodisiac virtues; whereas it

is the Persian name for the common hemp, *cannabis sativa*, which is there used for the purpose of intoxication, like opium. In short, the errors are numerous; the descriptions frequently imperfect; and there is a considerable number of frivolous and useless articles. The work is also very carelessly printed. Some of the short definitions of technical terms are good, which is almost the only praise we can give to the volume.

POETRY.

ART. 15.—*Sensibility, with other Poems.* By John Robins, Jun. Small octavo. Cadell. 1806.

IT is no easy matter to vary our remarks upon the numerous books of poetry which come under our inspection, marked by no shades of difference, and deserving no epithet but that of an unmeaning and uniform mediocrity. Presuming upon the acknowledged truth of Horace's observation, that an indifferent poet is a bad poet, we are liberal in our censures upon works of this description, and however a certain set of readers may be offended by our severity, we believe ourselves to be serving the cause of literature in discountenancing the publication of useless and perishable lumber, and we vindicate the gratitude of society.

As it is the usual cant of those authors, whose works do not meet with favourable notice, to accuse reviewers of *want of candour*, and as they frequently complain of not being permitted to speak for themselves, we will indulge Mr. Robins by laying before the public a specimen of his '*Sensibility*,' though we are aware that it will do him no credit, and that we are wasting space which ought to be devoted to more interesting matter. It is an address to his friend, '*The pictur'd Damon*,' and is neither better nor worse than all the rest of the present volume.

'Congenial spirits! ye whom fate hath tied
In closest friendship, and in soul allied;
Your sympathetic breasts and yours alone
Can bleed for other sorrows than your own:
What though some lowly cottage hide your worth,
And homely parents stigmatize your birth;
What though a wayward destiny defeat
Your gen'rous purpose, and your prospects cheat;
Still shall the feeling soul, to nature true,
Know joys, the soul-less wealthy never knew.

'And thou, the pictured Damon, dearest friend!
In whom truth, honour, virtue, feeling blend;
Shall friendship be the theme, and I restrain
The plaintive lay, thy merit shuns in vain?
For thou, ere while, when many a sorrow press'd,
Didst charm the barbed venom from my breast,
And lessen'dst oft, by gentle means, and slow,
The too great sensibility of woe:
Can I forget thee then? so kind, so true!
Then mem'ry's self shall be forgotten too.'

Besides the poem on Sensibility, this volume contains a great number of smaller pieces: they are all in verse, and of various merit, that is, some are bad, and others very bad. The author in his preface does not expect to be admired by the 'unsympathizing.' We are not ashamed to confess ourselves of that description.

ART. 16.—*Poetic Sketches.* By T. Gent. *Small octavo.* 4s. 6d. Rivingtons. 1806.

∴ 'ECCE iterum Crispinus.' We have here another of the same description, and to whom the above observations will nearly apply. Mr. Gent, however, has, upon the whole, drunk deeper of the Cassalian spring than Mr. Robins. He sometimes attempts the lighter species of poetry, and aims at being facetious, and indeed the compositions in which he attempts humour, are better than his serious ones, which is not usual. His first piece is the following address to 'Reviewers.'

'Oh ye! enthron'd in presidential awe,
To give the song-smit generation law;
Who wield Apollo's delegated rod,
And shake Parnassus with your sov'reign nod;
A pensive pilgrim, worn with base turmoils,
Plebeian cares, and mercenary toils,
Implores your pity, while with footsteps rude,
He dates within the mountain's pale intrude;
For oh! enchantment through it's empire dwells,
And lulls the spirit with lethæan spells:
By hands unseen aerial harps are strung;
And Spring, like Hebe, ever fair and young,
On her broad bosom rears the laughing loves,
And breathes bland incense through the warbling groves;
Spontaneous, bids unfading blossoms blow,
And nectar'd streams mellifluously flow.
There, while the Muses wanton unconfin'd
And wreaths resplendent, round their temples bind;
'Tis your's to strew their steps with votive flowers,
To watch them, slumb'ring 'mid the blissful bowers,
To guard the shades that hide their sacred charms,
And shield their beauties from unhallow'd arms!
Oh! may their suppliant steal a passing kiss?
Alas, he pants not for superior bliss;
Thrice bless'd his virgin modesty shall be
To snatch an evanescent extacy!
The fierce extremes of superhuman love,
For his frail sense too exquisite might prove;
He turns, all blushing, from th' Aonian shade,
To humbler raptures with a mortal maid—

'I know 'tis your's, when unscholastic wights
Unloose their fancies in presumptuous flights;

Awak'd to vengeance, on such flights to frown,
 Clip the wing'd horse, and roll his rider down.—
 But if, empower'd to strike th' immortal lyre,
 The ardent vot'ry glows with genuine fire :
 'Tis your's, while care recoils, and envy flies
 Subdued by his resistless energies ;
 'Tis your's to bid Pierian fountains flow,
 And toast his name in Wit's seraglio,
 To bind his brows with amaranthine bays,
 And bless, with beef and beer, his mundane days !—

' Alas ! nor beef, nor beer, nor bays are mine,
 If by your looks, my doom I may divine :
 Ye frown so dreadful, and ye swell so big,
 Your fateful arms, the goosequill and the wig :
 The wig, with wisdom's somb'rous seal impress'd,
 Mysterious terrors, grim portents, invest ;
 And shame and honor on the goosequill perch,
 Like doves and ravens on a country church.—

' As some raw squire, by rustic nymphs admir'd,
 Of vulgar charms, and easy conquests tir'd,
 Resolves new scenes and nobler flights to dare,
 Nor " waste his sweetness in the desert air ;"
 To town repairs, some fam'd assembly seeks,
 With red importance blust'ring in his cheeks ;
 But when, electric on th' astonish'd wight
 Burst the full floods of music and of light,
 While levell'd mirrors multiply the rows
 Of radiant beauties and accomplish'd beaux ;
 At once, confounded into sober sense,
 He feels his pristine insignificance ;
 And blinking, blund'ring, from the general *quix*
 Retreats, " to ponder on the thing he is."—
 By pride inflated, and by praise allur'd,
 Small authors thus strut forth, and thus get cur'd ;
 But critics, hear ! an angel pleads for me,
 That ten-tongued cherubim, call'd *modesty*,

' Sirs ! if you damn me, you'll resemble those
 That flay'd the traveller who had lost his clothes.
 Are there not foes enough to *do* my books ?
 Relentless trunk-makers and pastry-cooks ?
 Acknowledge not those barbarous allies,
 The wooden box-men, and the men of pies—
 For Heaven's sake, let it ne'er be understood
 That you, great censors ! coalesce with *wood* ;
 Nor let your actions contradict your looks,
 That tell the world you ne'er colleague with *cooks*.

' But, if the blithe muse will indulge a smile,
 Why scowls thy brow, O bookseller ! the while ;

Thy sunk eye glistens through eclipsing fears,
 Fill'd, like Cassandra's, with prophetic tears—
 With such a visage, withering, woe-begone
 Shrinks the pale poet from the damning dun—
 But speak thy woes, I'll sigh to all thy sighs,
 And most pathetically sympathize;
 Thou answer'st not, sheer grief hath tied thy tongue,
 What ho! awake! rouse, rally! soul of dung!—
 I know whence comes this stupifying shock,
 Thou hold'st my brains bright produce, all *dead stock*
 Doom'd by these indiscriminating times,
 To endless sleep, with Della Cruscan rhymes;—
 But see *my* soul such bug-bears has repell'd
 With magnanimity unparallel'd!
 Take up the volumes, every care dismiss,
 And smile gruff Gorgon! while I tell thee this:
 Not one shall lie neglected on the shelf,
 All shall be sold—I'll buy them in myself.—'

The address to 'A Fly on the Bosom of Chloe, while sleeping,' would have been better if the author had concluded it with a more accurate rhyme than 'chid' and 'stead.' But Mr. Gent has been inattentive to his rhymes in many instances, a species of negligence which is unpardonable in versifiers like him.

- 'Come away, come away, little fly!
 Don't disturb the sweet calm of love's nest:
 If you do, I protest you shall die,
 And your tomb be that beautiful breast.
- 'Don't tickle the girl in her sleep,
 Don't cause so much beauty to sigh;
 If she frown, all the Graces will weep;
 If she weep, half the Graces will die.
- 'Pretty fly! do not tickle her so;
 How delighted to tease her you seem;
 Titillation is dangerous, I know,
 And may cause the dear creature to dream.
- 'She may dream of some horrible brute,
 Of some genii, or fairy-built spot;
 Or perhaps the prohibited fruit,
 Or perhaps of — — I cannot tell what.
- 'Now she 'wakes! steal a kiss and be gone;
 Life is precious; away little fly!
 Should your rudeness provoke her to scorn,
 You'll meet death from the glance of her eye.

'Were I ask'd by fair Chloe to say
How I felt, as the flutterer I chid;
I should own, as I drove it away,
I wish'd to be there in it's *steak*'

Mr. G. closes his poems as he begun them, with an attempt to be facetious; he congratulates the reader in a copy of verses, on having arrived at the end. Of course he did not mean to be in earnest; but many a true word is spoken in jest.

MISCELLANEOUS.

ART. 17.—*Commercial Phraseology, in French and English, selected from Le Negociant Universel, by W. Keegan. 3s. 6d. Longman. 1805.*

THIS work would have been more useful, if the translation, instead of accompanying the original on the same page, had been transferred to the end of the work. The learner might then have translated the French into English and the English into French to his master, in such a manner as to discover his faults, as well as progress in the languages. The work is very well suited for young clerks: and, if they make themselves completely masters of its contents, they will find but little difficulty in managing a French commercial correspondence.

ART. 18.—*The Genuine Art of Guaging made easy and familiar, exhibiting all the principal Methods actually practised by the Officers of his Majesty's Revenue of Excise and Customs. By Peter Jonas, late Supervisor, &c. 8vo. 9s. Dring and Page. 1806.*

THE art of guaging depends upon sciences which should be early learned by those who are to be practitioners: these sciences are arithmetic and geometry; and the author, aware of the little attention paid to the former science, begins his work with the doctrine of decimal fractions. On the same principle the chief properties of circles and the conic sections, with the doctrine of solids, ought to have been fully investigated: but these, in fact, should be previously learned before a person thinks of the art of guaging; and the six first, with the eleventh and twelfth books of Euclid, and Newton's Conic Sections, would form a proper subject for the examination of all persons to be employed in the guaging departments of the excise and customs. When a person has made himself master of these books in geometry and the common rules of arithmetic, with the theory of the square and cube root, he will find no difficulty in understanding this work: he will then see the reasons of various operations, and be qualified for any case that may occur. The work, as it expresses, contains the methods approved by his majesty's officers, and will be found very useful in all those trades which are connected with guaging.

ART. 19.—*Commercial Arithmetic, with an Appendix upon algebraical Equations, being an Introduction to the Elements of Commerce.* By C. Dubost. 8vo. 6s. Symonds. 1805.

THIS work contains the first elements of arithmetic and algebra, and might with the exception of a few pages as well have been entitled agricultural arithmetic, or medical arithmetic, or military arithmetic, as commercial arithmetic. We found ourselves at a loss to reconcile the first page on unity with those on fractions, and would recommend to the author to reconsider whether an unit, a quantity, as he terms it, in the abstract, is capable of division into parts, and whether the phrase be just, to multiply a quantity into another, by which instead of increase, diminution is produced. Few persons will, we fear, form a true idea of ratios from this work, for ratio is confounded with number. Thus the geometrical ratio of 12 to 3 is said to be four, a mode of considering the subject which cuts indeed, but does not solve the difficulties that occur in the doctrine of ratios. The young merchant will, however, derive some useful hints from this work.

ART. 20.—*Tales for Children, in a familiar Style.* By Maria Joseph Crabb. 12mo. 2s. 6d. Darton and Harvey. 1805.

'As sour as a crab,' is an old proverb, but in the present instance it would be *mal-a-propos*. The fruit of this tree may be given to all children without any danger.

ART. 21.—*The Trial of Richard Patch, for the wilful Murder of Isaac Blight, at Rotherhithe, on the 23d of September, 1805, at the Session House, Newington, Surrey, on Saturday the 5th of April, 1806; taken in Short-hand by Joseph Gurney and W. B. Gurney.* 8vo. 5s. Gurney. 1806.

IN no trial for a length of time has the curiosity of the public been excited to a higher pitch than in the trial of Patch for the murder of Mr. Blight. The volume before us details the evidence adduced by the prosecution in the most ample and satisfactory manner we have yet seen; it also contains the copious and eloquent orations of Mr. Garrow and Lord Chief Baron Macdonald, together with a plan of the premises of the deceased. Though the evidence adduced be only what is called circumstantial, no doubt of the guilt of the prisoner can remain on the mind of the reader of this trial.

ART. 22.—*The Elements of the Latin Tongue, with all the Rules in English, for the more ready Improvement of Youth.* By the Rev. Robert Armstrong. 2d Edition, revised and corrected. 8vo. 2s. 6d. Mawman. 1806.

NOTWITHSTANDING the deficiencies of the Eton grammar, we do not see that this edition of Mr. Armstrong has produced the

remedy desired. The utility of a grammar written in the Latin language for the instruction of youth, has been questioned and defended with great skill by various writers on education. For our own parts, we have seen so many good scholars produced by the study of the Eton grammar, that we cannot resist the propensity we feel to give it the preference.

ART. 23.—*An Epitome of Scripture History, chiefly abstracted from Dr. Watts' Short View, &c.* 12mo. 4s. Darton and Harvey. 1806.

THE type is large and the plates good.

ART. 24.—*The Cottage Library of Christian Knowledge, a new Series of Religious Tracts, in Two Parts.* 6d. each. 12mo. Williams and Smith. 1806.

THIS little work in some degree resembles the 'Cheap Repository Tracts,' by Mrs. Hannah More.

ART. 25.—*Historical Dialogues for young Persons, Vol. I.* 8vo. 4s. Johnson. 1806.

'MOST persons,' says the writer of these dialogues, 'have been convinced either from observation or experience, of the disinclination generally felt by young persons, more especially of the female sex, for the study of history.'

The design of the volumes now offered to the public, is, by a selection of interesting narratives, scenes, and events, from popular historical productions, to overcome this inaptitude; it has also been the author's object to lead the mind to reflect on the facts presented, without which the knowledge of them is but of little value.

The style is clear, uniform, and not ungraceful: we need only add, that the work is not designed for children, to whose capacities the reflections generally arising out of the subjects are by no means adapted, but for youth from the age of twelve years and upwards.

ART. 26.—*The Sunday School Miscellany. Vol. I.* 12mo. Williams and Smith. 1806.

BESIDES an essay on Sunday schools, this volume contains anecdotes and dialogues adapted to the capacities and situation of those children for whose use it is intended.

ART. 27.—*The Picture of London for 1806, being a correct Guide in all the Curiosities, Amusements, Exhibitions, Public Establishments, and remarkable Objects in and near London; with a Collection of appropriate Tables, two large Maps, and several Views.* 5s. Phillips. 1806.

THIS work is chiefly intended as a guide to the curiosity of

strangers in a visit to the metropolis. It is, we believe, published annually, and the nature of our journal would not have called upon us to notice it, had we not a few days ago received the following printed letter from its compiler:

‘SIR, Having been employed by the proprietor of the book, entitled “The Picture of London,” to revise, correct, and prepare a new edition of that work for the year 1806, I deem it proper to state that the article, contained between pages 323 and 336, which gives an account of the state of literary criticism, as it is pretended to stand at this time, and on the principles of which it is asserted that the different reviews published in London, are conducted, was not written by ME, nor with my knowledge.

‘In making this communication to you, I have no other motive than the justice due to my own character. From the bloated severity of the whole, and the manifest untruths contained in different parts of the account, I am obliged, unequivocally, to deny all knowledge of the writing of the fourteen pages above mentioned; and, that, as Editor of the new edition of “The Picture of London,” having tried all means of being exonerated, by the proprietor and publisher of that book, from the charge of being the writer of those pages, I have only the present mode left me of stating to the editors of the various reviews, and to gentlemen engaged in literary Criticism, that, so far from writing the pages alluded to, I WAS NOT PERMITTED TO KNOW ANY THING OF THEM, TILL I SAW THE PROOF SHEETS. I am, Sir, Your obedient servant,

London, May 16th, 1806.

‘JAMES SAVAGE.

To the Conductor of the Critical Review.’

On turning to the pages alluded to, we were not a little surprised to find, amidst descriptions of the curiosities of London, a long and laboured chapter devoted to the subject of REVIEWS, the chapter which is observed by our correspondent to be full not only of bloated severity, but of the most manifest falsehoods. Mr. S. however, having in a most becoming manner exonerated himself from the charge of appearing before the public as a man devoid of all principle, the infamy of this terrible imputation will fall with all its weight upon the head of the proprietor and publisher, Mr. RICHARD PHILLIPS, No. 6, New Bridge Street. Know then, gentle reader, that Phillips is the identical Mr. R. Phillips who published Pratt’s ‘Harvest Home,’ Carr’s ‘Northern Summer,’ and that most disgraceful of all publications, ‘the Public Characters,’ noticed in the different reviews at their respective times of publication.—*Hæret lateri lethalis arundo.*

ART. 28.—*A Tour through Asia Minor and the Greek Islands, with an Account of the Inhabitants, Natural Productions, and Curiosities, for the Instruction and Amusement of Youth.* By C. Wilkinson. 8vo. 6s. boards. Darton and Harvey. 1805.

NOT knowing that many of the tours which are now given to the

world in all the splendor of the typographical art, proceed from the pens of high-inhabiting gentlemen, who never quitted the precincts of Grub-street, the reader will naturally be led to imagine that Mr. Wilkinson has himself made the tour which he here records. He however is more candid than most of his brother-authors, and acknowledges in his preface that he is merely an editor; that 'as very few persons undertake a tour through Asia Minor and the Greek islands,' (a position in the truth of which, by the way, we do not acquiesce,) 'he has availed himself of the labours of others, has endeavoured to select from their travels, and present to his young readers, under a familiar form, a tour through that part of the globe that has given birth to many an illustrious personage, and been the seat of every art and science that could embellish human society.'

Mr. Wilkinson's idea is by no means to be disapproved of, and we wish he had executed it with greater judgment. He has drawn alike from authentic and fallacious sources; from the superficial tourist and the profound observer of men and manners; from the enlightened historian, and the indiscriminating retailer of fabulous accounts and incredible anecdotes. When his travellers arrive at Bagdad, he extracts the history of the foundation of that once famous seat of empire, from the splendid pages of Gibbon, and for a description of the society of Smyrna, he has recourse to the empty lucubrations of Dr. Griffiths, whose travels we had occasion to comment upon in our Review for September last. Still, this volume will be found a source of innocent amusement: by boys who begin to be alive to the beauties of Greek and Roman literature, and to be conversant with the history of the ancient world, it will be read not only with entertainment but with advantage.

ART. 29.—*Gleanings in Africa: exhibiting a faithful and correct View of the Manners and Customs of the Inhabitants of the Cape of Good Hope, and surrounding Country. With a full and comprehensive Account of the System of Agriculture adopted by the Colonists, Soil, Climate, Natural Productions, &c. &c. &c. Interspersed with Observations and Reflections on the State of Slavery in the Southern Extremity of the African Continent. In a Series of Letters from an English Officer during the Period in which that Colony was under the Protection of the British Government. Illustrated with Engravings. 8vo. 10s. 6d. Cundee. 1806.*

AS the officer, from whose pen the present pages are pretended to proceed, has not favoured the public with his name, we are justified in indulging the presumption which a perusal of the work cannot fail to excite, that they were actually written by one of the authors alluded to in our last article, who never set foot on foreign ground. They are properly called 'Gleanings,' as they are certainly the leavings and refuse of all other travels in the same country. We cannot speak from personal observation, our travels not having extended so far as the southern promontory of Africa; but as far as may be judged from comparing this work with the most respectable publications on the same subject, the information contained in it

is not only in the highest degree imperfect, but in numerous instances incorrect. No less than sixteen entire chapters are taken up with the author's own 'Reflections and Observations on the State of Slavery,' which are pompously announced in the title. These, are chiefly an attempt at an history of slavery from its first institution, and of the state in which it has existed among the different nations of the world in all ages, together with an account of the condition of slaves in those unknown countries where it is at present tolerated. The author's own common-place and puerile reflections on the subject, we cannot possibly find patience to give, as we ourselves, when school-boys, have written many themes on the same subject, and of equal merit.

ART. 30.—*A few plain Arguments submitted to the Consideration of Captors, respecting the Disposal of Prize Ships and Cargoes. By a Friend to the British Navy.* Philips and Fardon. 1805.

WE must all feel anxious that our brave tars should know how and where to dispose of their prizes to the best advantage. The writer of these few pages, points out the London market as far preferable to any of the out-ports. The London market has the greatest number of buyers. It has a cheap and speedy intercourse with those parts of the continent where almost all prize goods are exported. The price of insurance is far less from London to the continent than from any other port into which prizes are carried.—Alien merchants who cannot approach the sea-coast in time of war, and who constitute a large proportion of the buyers of foreign goods, are personally purchasers in the London market.

CORRESPONDENCE.

WE have great pleasure in inserting Mr. Middleton's letter, agreeably to his request.

To the Critical Reviewers.

GENTLEMEN, In your last Review, p. 358, I observe an allusion to a promised work of mine on the subject of the Greek article; and I am willing to regard the hint as intended to stimulate diligence, which may seem to have suffered intermission. My work, however, though long delayed, is proceeding with all the rapidity which other engagements and its own nature will allow. I had scarcely framed my theory when I found that its application was of much wider extent than I had previously imagined. I embarked in the inquiry with the hope that I might contribute either to the confirmation or the subversion of the principle maintained by Mr. Sharpe; and I was not aware that by the aid of the same theory something might be done towards correcting inaccurate translation, restoring genuine readings, or refuting erroneous conjectures in almost every part of the volume of the N. T. In the prosecution of such a work the progress must be slow; and it has frequently happened, that hours have been occupied in producing that, which the press will condense into a few lines. The labour of continual reference can be understood by those only who have endured it.

But to apologize for apparent inactivity is not the sole purport of this letter. The exception which Mr. Winstanley has adduced from Proverbs xxiv. 21, τὸν θεὸν καὶ βασιλέα, appears to have been thought by you to be somewhat formidable to Mr. Sharpe's rule; and you speak of a distinguished scholar, who brought it to you in great triumph. May I, after this, risque my opinion that the exception from Proverbs is of no force whatever? and add, that though I assent to the greater part of Mr. Sharpe's interpretations, I saw this passage, as produced by Mr. W., without the least dismay?

In the first place, I observed that it was taken from the LXX, which alone might render it of little importance; for I have had abundant occasion to remark, that though for the most part those translators in their use of the article attend to the Greek idiom, they very frequently retain the idiom of their original. Now the Hebrew is exactly equivalent to καὶ βασιλέα, and therefore in the way of rendering, which the LXX so frequently adopt, τὸν θεὸν καὶ βασιλέα would be a proper translation of the Hebrew. The subject of your friend's triumph is only that βασιλέα is here employed for ΤΟΝ βασιλέα, for *with* the article there could have been no difficulty: this, however, is not the only instance in the LXX, in which βασιλεὺς in a definite sense is without the article. In the same book of Prov. xxii. 11. we have another example; and Trommius will supply several.

But secondly, I will waive the argument founded on the Hellenistic or Hebrew idiom of the LXX, and proceed to state, that βασιλεὺς enjoys the privilege of dispensing with the article where other nouns require it. This very circumstance is remarked by Apollonius, who says of that word, that it may be used without the article (in a case in which the King definitely is meant) καθὼς δυνάμει κύριόν ἐστιν ὄνομα, p. 90, Edit. 1590; and this remark is amply confirmed by the practice of the best Greek writers. Thus Demosth. Edit. Rēiske, Vol. I. p. 169, τῶν ΒΑΣΙΛΕΩΣ ἀξία ἐστὶ χρημάτων, where the Persian monarch is meant, Xen. Anab. lib. i. cap. i. ἀπέπεμπε τὸς γιγνομένους δασμῶς ΒΑΣΙΛΕΙ, et cap. ii. sub init. καὶ ΒΑΣΙΑΕΤΣ μεν δὴ κ τ. λ. so also Aristoph. Acharn. Ψ. 102 πῶς φειν ΒΑΣΙΑΕΑ φησιν ἑμὴν χρυσίον. Examples might easily be accumulated. We may therefore conclude that τὸν θεὸν καὶ ΒΑΣΙΑΕΑ is in truth no more an exception to Mr. Sharpe's rule, than is τὸν θεὸν καὶ Σολομῶνα or any similar phrase, for βασιλεὺς, as Apollonius observes, has the force of a proper name.

I am, Gentlemen,

your obliged and faithful servant,

Norwich, 5th May, 1806.

T. F. MIDDLETON.

Mr. Q. F. need be under no alarm. His poems were duly received, and will be noticed by us at a proper opportunity.

The author of the dramatic poem, entitled 'Socrates,' may rely upon our candour and justice. But we by no means promise that our notice of his work shall be either 'detailed' or favourable.

ERRATA.

Page 373, l. 25, for 30,000 read 30,000,000.

— 412, l. 25, for head read breast.