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ART. I.—*The History of the Orkney Islands, in which is comprehended an Account of their present as well as their ancient State; together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. Illustrated with an accurate and extensive Map of the whole Islands, and with Plates of some of the most interesting Objects they contain. By the Rev. George Barry, D D. Minister of Shapinshay.* 4to. Edinburgh. *pp.* 509. Longman *and* Co. 1805.

THE numerous islets, which, with irregular frequency, besprinkle the northern and western borders of this kingdom, and present an immoveable barrier to the attacks of the Atlantic, have been usually divided into three groupes, under the names of the Orkneys, the Hebrides, and the Shetland isles. It is truly remarkable how very limited is the knowledge, not only of the southern, but of the northern inhabitants of Britain, regarding these out-posts of our island, and we hail with pleasure this attempt towards a general and statistical history of these minute but not unimportant appendages of the empire. The Orkney Islands are, perhaps, of more value than they have been generally considered, and no just estimate of their advantages can be formed from a superficial survey of their scanty surface, their northern position, or the inclemency of their seasons. Whether we regard their imperfect state of cultivation, their neglected fisheries, their languishing commerce, or their sparing population, we must equally feel ourselves stimulated to investigate the causes of these misfortunes; to attempt, while our enemies extend their power by enlarging their dominions, to increase our resources by better management of the territories we possess; and while they conquer by injustice and violence, to aim at the more commendable acquisitions which are to be attained by the exertion

of political sagacity, and the practice of national virtue. These reflections induce us to regard the performance before us in a light of considerable value, and will lead us to bestow upon it some degree of attention. If the work is not of a brilliant or elegant description, it possesses the more solid merit of containing much important and some rare information.

Dr. Barry introduces his subject to the reader by a general view of what ought and what ought not to be expected in a history of the Orkney Islands. He divides his work into three books, in the first of which he affords a general sketch of the number, productions, extent, and situation of this group. These islands appear to be extremely numerous, and to amount, including those of all sizes, to as many as sixty-seven, of which twenty-nine only are inhabited, and the rest, being appropriated to the purposes of pasturage, are denominated Holms. Besides all these, there are a number of spots which are overflowed at high water, and are called in the language of the country *Skerries*; a term to which we believe no English word exactly corresponds. These skerries belong, in general, not to the proprietor whose lands are the nearest, but to him whose demesne is divided from them by the shallowest water. Dr. Barry seems to consider this as a proof that the skerries have been, in long past time, torn from the neighbouring islands; though without any such supposition, it appears natural to conceive that the access must have been easier through shallow than through deep water, to a rude people whose sea-craft could not be numerous in a country destitute of wood, and consequently that the first occupant would more probably be a *wader* than a navigator. With respect to these skerries, Dr. Barry assures us, with a quaint simplicity of style which pervades every part of the work, that 'excellent are the haunts they form for several kinds of amphibious animals. To them the seal and the otter in particular very often resort in hot weather, where, stretching themselves at full length on the rocks, they bask in the sun's rays for many hours at a time with the utmost *apparent satisfaction*.'

The twenty-nine inhabited islands have almost all names of Norwegian extraction, terminating, for the greater part, in *ay*, *a*, or *ey*; signifying island in various Gothic dialects, and appearing also in the composition of the names of many of the islets which appertain to the English crown, as Jersey, Alderney, &c. The largest of the Orkneys is styled Pomona or Mainland, by way of eminence, and extends to a length of thirty miles, containing the capital town of Kirkwall.

The ideas of our author seem to have received a certain degree of compression from his residence amid these little islands, and it is amusing to hear of 'an extensive tract of hill and dales,' in a district of Mainland. No doubt, in more senses than one, it was truly said 'these little things are great to little man,' and the minister of Shapinshay may be excused for regarding with veneration the vast size of Pomona. The town of Kirkwall, above all, seems to have absorbed the reverend doctor's admiration, and is asserted, in its single street of a mile long, to contain houses which, in their appearance, style of building, and furnishing, may bear a comparison which those of any little town in the kingdom. The tasteful inhabitants of this choice region have also a town-house, supported on pillars, which is, according to Dr. Barry, 'a neat and commodious building,' and is divided into three stories, of which the first is a common prison, the second a ball-room, and the third a free-mason's hall, each story thus rising over the former at once in height and merit in the most appropriate manner.

The soil of Mainland varies considerably, but appears on the whole to be of a quality sufficiently fertile, and capable of great improvement. The island affords on every side excellent fishing stations, which are almost entirely neglected, and in one lake an abundance of trout are found; which, observes Dr. B. is perhaps the reason that otters haunt it so often and with so much seeming satisfaction. The Doctor must be allowed to have a fatherly regard to the comforts of animals. In one of the districts of this island, a singular sort of proprietors of land exists, who are called *Udallers*, and whose property has never been held by the feudal tenure. The cultivation of this chief of the Orkneys, as well as of most of the other islands, is in a very imperfect state, and multitudes of sheep and swine are suffered to roam about at large, to the infinite prejudice of the crops of every sort.

Mainland contains the remains of some extensive buildings; among which we remark the ruins of the palace of the ancient earls of Orkney, and the magnificent cathedral of St. Magnus, still in a state of considerable preservation; and, if we may judge from a view of it prefixed to the volume, it is doubtless a structure of much greater beauty and grandeur than one could reasonably or indeed at all have expected in these remote islands.

The little island of Græmsay is next described, and is represented by our author to be a very snug spot, and to want nothing to render it a region of complete comfort but

turf for firing, and a kirk. In all these islands there is a total deficiency of wood. In former times indeed, if we may judge by the large trees still found in the morasses, considerable forests must have existed. But now no tree will grow to any magnitude, unless immediately protected by a wall. In summer, it is true, a few shoots extend a little farther, but the biting and violent winds of the succeeding winter never fail to reduce all again within the former limits. That this is a fact we ourselves have had an opportunity of ascertaining, and of witnessing the surprise of a new imported native of Orkney at the sight of the gigantic trees of the south. We remember to have heard an anecdote of an Orkney man, who, for the first time in his life, committing his 'carcase to the faithless sea,' sailed in the packet for a port in England. The weather was boisterous, the passengers were worn out with fatigue and want of sleep, and were landed early of a morning, by their own desire, at a little distance from the place of their destination. They proceeded on their journey in a carriage, and while the light was yet imperfect, most of them attempted to procure a little sleep. The curiosity of the Orkney man, however, to view the state of the country, was too lively to permit him to indulge in repose, and very soon he disturbed the slumbers of the rest by violent exclamations of 'what is that? what is that?' or, in his own dialect, 'Fat's tat? Fat's tat?' The passengers imagining that a robber approached, involuntarily felt for their purses, and one of them, a lady, clinging to his arm, intreated him, in moving accents, for God's sake to tell what it was that so terrified him. The only answer to be got from him was, 'That tall thing.' Upon explanation it turned out to be part of a row of *high trees*.

Passing over a number of small islands which seem all to agree in barrenness, moderate fertility, and the possession of excellent but neglected stations for fisheries, we were struck with an amusingly simple remark of Dr. Barry regarding Cavay, a little spot, where, says our author, 'three families, consisting of six persons each, inhabit and live on butter, milk, and fish, with much *sobriety, industry, and decency of manners*.' A debauch upon milk and fish would certainly be a rare spectacle.

The manufacture of kelp is carried on with great spirit in many of these islands, and the produce of the sea-weeds has there afforded a large revenue to the proprietors, and has in many instances doubled their former rental. The low state of agriculture in the Orkneys may be gathered from the existence of a custom, by which all the farming stock,

utensils, the horses, cattle, and part of the crop, belong to the landlord, and are received by the tenant on his entry, and left on his departure from his farm, under the name of *Steilbow*; a practice, as Dr. Barry observes, at once a mark and a cause of poverty in the farmer. At the conclusion of the first book, the author having enumerated and described all the islands, professes his conviction that they form a district by no means of little consequence, and scarcely inferior to Zealand, one of the Batavian provinces, and that they demand only a due portion of fostering care to enable them to rise to a degree of importance far exceeding the most sanguine expectation. We believe there is a great deal of truth in Dr. Barry's opinion on this subject, and though it has not been in our power to follow his footsteps with minute accuracy, we can candidly affirm that the reader will meet here a more ample and correct account of these islands than has hitherto been afforded by any writer.

In the second book, Dr. Barry proceeds to consider the early inhabitants of the Orkneys, their manners and customs, the people who succeeded them, and every thing regarding the history and antiquities of these islands. The first part of this disquisition is directed to the investigation of the original discovery of the Orkneys; and the pretensions of various languages to the honour of bestowing their present appellation are weighed with much etymological skill, and the conclusion is altogether as uncertain as inquiries of this kind generally lead to. The Doctor, however, makes out, at last, that these islands have derived their name from the great abundance of large whales found in the Northern Ocean. From this topic he proceeds with much warmth to prove, that in the days of Tacitus, his native shores were not desert and uninhabited, and fairly quarrels with an ancient writer, named Solinus, for asserting, that the Orkneys were but three in number, were without inhabitants, and covered only by rushes. Dr. Barry feels very sore at this aspersion, and assures us with patriotic vehemence, that though his islands may not equal in beauty those of the Archipelago and Ionian Sea, they are not, abstractedly considered, sterile; for, continues he, they produce grain of various sorts, roots, and grasses; and as to wood, for their deficiency in which they have been so much abused, they certainly cannot be said, without limitation, to want that commodity, '*since the morasses contain so many half putrid trees.*'

Dr. Barry concludes after grave deliberation, that the Orkney Islands received their first inhabitants from the northern promontories of Scotland, and every probability con-

curs to demonstrate the truth of this supposition. Our author adopts on this subject the hypothesis of some former writers, that the Picts were a race of Gothic extraction, and emigrating from the frozen limits of ancient Scandinavia, first peopled the eastern and northern coasts of Scotland, and thence proceeded to occupy the adjacent islands of Orkney. Taking all this for granted, it follows that the manners, customs, and peculiarities of the Pictish tribes were in effect the same, or nearly the same, over all the districts possessed by them; and Dr. Barry accordingly collates, from various sources, whatever particulars he has been able, in order to illustrate the condition of his forefathers, and to fill the blank pages of the annals of Orkney. He has thus, with great labour and careful quotation, selected from ancient and modern writers a series of remarks, which would have been just as applicable to the elucidation of the state of any of the Scandinavian tribes, as of those here considered: and after all it is a matter of considerable doubt, whether the aborigines of Orkney might not have been of Celtic birth; a supposition, the establishment of which would altogether invalidate the greater part of the reverend Doctor's observations in this part of his work. There are certainly strong reasons for imagining that the Celts at one period, however remote, had a permanent footing in these islands, as well as on the neighbouring shores of Scotland, where their descendants still exist and retain their original language.

Dr. Barry considers the monuments of the ancient inhabitants of the Orkneys, which are still visible, as of three kinds. The first of these, the tumuli or barrows, were used to mark the distinction due to the mortal remains of eminent men, and are to be found abundantly in various parts of the Danish, Swedish, and British dominions. The immense masses of stone set on end, which occur in the Orkneys, as well as in the island of Great Britain, are, we think erroneously, viewed by Dr. Barry as the work of a Gothic race, and he labours hard, but unsuccessfully, to give any probable account of their erection or use. We have here also a sketch of the third sort of ancient monuments, commonly called Picts'-houses, and a plate is afforded, which is calculated to give the reader a tolerable idea of these singular structures, which are probably of most remote antiquity, and the original design of which is far from being perfectly understood, though it is not unlikely that in their present form they are only the ruins of larger buildings.

But whoever may have been the constructor of these monuments, or whoever may have first inhabited the stormy,

islands of the Orkneys, it is very certain that they were invaded and subdued about the time of the reign of Alfred the Great, by some of those Norwegian tribes who overran and desolated some of the fairest portions of Europe. The vicinity of these defenceless islands presented them as an easy if not a rich prey, and for many centuries after this period they continued subject to the sway of earls of Norwegian lineage, and sometimes even appended as a feudal fief to the crown of the kings of Norway. The history of these petty sovereigns is detailed with much care by Dr Barry, and for many pages we have been compelled to wade through successive scenes of bloodshed, where one barbarous chief assassinates another, and is himself burned alive by a child, and where one endless round of murder, desolation, ravishment, and every species of savage cruelty, fatigues the mind with its sameness, and disgusts the taste with the spectacle of unvarying ferocity. To enter into any particular remarks on the subject is not our intention, and we content ourselves with observing, that about the year 1388, the male branches of the Norwegian earls became extinct, and the Scottish earls of Stratherne succeeded to their dignities and power, as the nearest heirs by the female line. From them, in a similar manner, the earldom of Orkney came into the possession of the family of St. Clare, though still held as a feudal tenure from the king of Norway. At last, in the reign of James III. of Scotland, the Orkney Islands were mortgaged to the Scottish monarch, for part of the dower of his queen, a princess of Norway, and they have ever since continued to form an appendage to his crown. Christian, then king of Denmark, Norway, and Sweden, a powerful and sagacious prince, was induced to consent to this alienation of his ancient domains, partly by the difficulty which he found of raising money to carry on his projects, and partly by the impossibility which he perceived to exist that he or his successors should long be able to retain the sovereignty of these distant islands, which lay so open to the attacks of the Scots, and which were governed by a chief whose territories were partly included in Scotland, and whose connexions and inclinations centered entirely in that kingdom. The Orkneys seem to have derived no small advantage from this change of masters, and though at first only the homage and feudal superiority were transferred to the Scottish monarch, very soon the earls of the St. Clare family, tired of their remote sovereignty, and anxious for the safe comforts of peace and civilization, resigned their possessions into the hands of the king, and received in exchange various grants within the ancient limits of Scotland.

From this epoch a new train of events commenced in these islands, which formerly were connected with Norway no less by alliance, descent, and allegiance, than by resemblance of manners, similarity of laws, and identity of language. But from the period of the annexation of the Orkneys to the Scottish crown, the inhabitants began to be more and more assimilated to their southern neighbours, till at last in manners and in language scarcely a trace is now left to betray their Norwegian extraction. Various plans were followed in the government and management of these islands by the different kings of Scotland, and much evil was for a considerable time produced by the practice of conferring their revenues and advantages on greedy favourites, who, conscious of the short and uncertain term for which they held their authority, plundered, with apprehensive rapacity, the defenceless inhabitants. In process of time, however, they were admitted to all the incalculable benefits of a regular government, and have at last had reason to be satisfied for the loss of their ancient superiors.

In the third division of his work, Dr. Barry considers 'the present state of these islands, their favourable situations and circumstances, and the advantages that might be derived from them.' In the first chapter of this book, the Doctor treats of their natural history, and assures us that there would be no great difficulty in giving a complete account of the various productions that are here found in the animal, vegetable, and mineral kingdoms. Whether this facility arises from the greatness of our author's knowledge, or the small number of objects upon which he is enabled to exercise it, we pretend not to affirm. But certain it is that here little food will be found for the gratification of those who hunger after new objects of natural science. Of the mineral productions of the Orkneys we have a brief and not a very distinct enumeration; and of the indigenous plants a meagre list of the Linnæan and English names is presented, with a notice of the places of their growth. At the end of this catalogue Dr. Barry gives an account of the vegetables which are cultivated in the fields or in the garden for the support, the luxury, or the delight of man; and last of all he ventures, with evident feelings of anxiety, to apologise for the absence of trees from his native islands. Again are we led into the morasses to view with real or feigned admiration the stumps and ruins of trees of other times, which solace the mind of our author for the present nakedness of his native land, and an inquiry is instituted by him to discover, if that may be done, the causes which thus led to the extirpation of these from the Orkneys. After mature consideration he determines

that the ancient woods may have been cut down to burn, or to build ships and form implements of husbandry; or he conjectures that storms may have blown them away, or that deluges may have overwhelmed them. But the last reason far surpasses the rest in ingenuity, and it is sagaciously hinted 'that perhaps there may be something in the air of a country under cultivation inimical to trees.' We believe the reverend Doctor will find it a task almost as difficult rear a tree in Shapinshay, as to persuade an Englishman that wood will not thrive on the very borders of the best cultivated fields in the world, a fact of which daily observation presents him with the most agreeable and convincing proofs. It is however recommended with much earnestness by the author to the landed proprietors of Orkney, to bestow greater attention on the growing of timber, and to adopt some of the common but indispensable precautions for effecting their purpose, without attention to which, trees will not thrive in more favourable situations, and which appear to have been wholly neglected in all former attempts to establish plantations in these abodes of winter and Æolus.

Under the head of Zoology, we observe an enumeration of many excellent varieties of fish, which exist in great abundance. The lobster is caught in vast quantities for the London market, and sold to the smacks at only two-pence a piece, their claws being bound with twine to prevent them from fighting and maiming each other. The grey gurnard is also plentiful, and, according to Dr. Barry, 'is no sooner hauled on board than it begins to utter a *croaking plaintive noise*, something like an angry person.' We cannot answer for the effects of rage in the North Seas; but the voice of anger has certainly very little of the plaintive in it in these southern regions. The herring, mackerel, sole, tench, cod, skate, and multitudes of other inhabitants of the ocean, abound in the vicinity of the Orkneys, and afford an excellent and plentiful article of sustenance to all whose laziness is not superior even to their desire of food. A great number and variety of birds frequent or inhabit these islands, and various quadrupeds are also enumerated by our author as the natives of their shores. Their swine are very numerous and very lean, though when shut up and properly fattened they are asserted 'to acquire, in a short time, a flesh, which for delicacy and flavour is much esteemed.' The sheep are of a peculiar breed, similar, as our author says, to those of Ireland and Shetland. They are suffered to roam at large without the smallest protection or assistance; and Dr. Barry observes, that had Buffon been acquainted with their breed, he would not have asserted 'that the species, on account of their natural defects, cannot subsist with-

out the protection of man.' Another curious circumstance is here mentioned, which we extract for the amusement of our readers:

'In those little uninhabited islands that are called holms, pregnant ewes are frequently put to pasture, in order that they may enjoy the quiet of the place, and bring forth their young in greater safety. If, about the time of yeaning, a person with a dog enters the place, the ewes, unaccustomed to this animal, take the alarm, suddenly start up and run a little, when, in a moment, they drop down dead, probably by the joint influence of surprise, fear, and weakness. Such as have died in this manner, and been opened, have been found to contain two, and sometimes three lambs within them. The same want of attention to our sheep, that manifestly hurts the nature of the carcase, has, without doubt, some influence on the quality of the wool also, which is notwithstanding very excellent. Instead of washing the animals carefully, as in other places, before they be shorn, in order to clear the wool of what may be hurtful, it is taken off from them in its foul state; and, without regard to sorting, in general all kinds of it are mixed together, for the purpose of being manufactured into a coarse cloth and stockings, for the use of the inhabitants, and for exportation.'

In the remaining chapters of this part of the work, Dr. Barry proceeds to treat of the population, agriculture, and manufactures of the Orkney Islands. The number of inhabitants, according to him, is about 24,000, and the number of acres of land about 150,000. The soil is in many places sufficiently fertile, but, like that of the greater part of the Scottish islands, suits better for the cultivation of turnips, potatoes, and the grasses, than for the various species of grain, though corn also may be raised with advantage. The manufactures are chiefly those of linen and kelp, which last indeed is the grand article of produce, and has been exported in some years to the value of 30,000l. Under this head also may be included the fisheries, which may be carried to any extent, and with prodigious advantage. According to our author, if all these branches were pushed to even an inconsiderable degree of improvement, 'the Orkney Islands, instead of being a neglected and comparatively useless province, would soon be made a valuable part of the British empire.' Whether the Utopian views of Dr. Barry are ever likely to be realised we cannot pretend to determine, but one thing is clear, that these islands have languished under the most unfavourable circumstances, have been treated with uniform neglect, and that the patriotic wishes and exertions of the reverend writer for the amelioration of their condition, deserve the warmest approbation on our part, and we hope will

meet patronage in a quarter where it may be more useful to find it.

We now bid adieu to the History of the Orkneys, on which we are disposed to bestow no inconsiderable portion of commendation. In it are contained a store of valuable and curious but neglected facts, well fitted to amuse the hours of leisure with a wholesome and agreeable recreation, and adapted no less for the consideration of those who penetrate beyond the surface of human affairs, and foresee, with the sagacity of just speculation, the future welfare of provinces and of nations. The style is generally simple, not often marked with peculiar beauties, though the desire of fine writing seems to have dwelled in the mind of the author, and to have produced various attempts at metaphor and comparison, which can be regarded at the best as slight specks on a work generally estimable.

ART. II.—*Strictures and Remarks on the Earl of Selkirk's Observations on the Present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration. By Robert Brown, Esq. Sheriff-substitute of the Western District of Inverness-shire.* 8vo. Murray. 1806.

IN the Critical Review for August, 1805, we offered to our readers a brief inquiry into the merits of a recent publication of the Earl of Selkirk, entitled 'Observations on the present State of the Highlands of Scotland, with a View to the Causes and probable Consequences of Emigration.' It will be recollected that we expressed our unqualified approbation of the clear, argumentative, and ingenious manner in which the noble author had treated a subject of some delicacy and considerable difficulty. We acknowledged our acquiescence in the general statements he afforded, of the changes which have for some time been operating in the condition of the Highland peasantry, in consequence chiefly of the progress of civil and agricultural improvement. The facts which Lord Selkirk adduced from a great number and variety of sources, the candour with which he detailed, and the ability with which he directed them to the purpose of his investigation, wrought on our minds a conviction that they were derived from the soundest authority. However we might differ from the noble writer on some very material arguments of his work, we accorded our entire belief in the fairness of his representations, and even ventured to encounter his positions on the ground

which he himself had marked out. Nor was our confidence in his statements the result of cursory or incautious observation. Their agreement with the various published and unpublished accounts occasionally submitted to our attention, their mutual corroboration, and general correspondence throughout a long series of events, aided by the presumption in favour of uncommon talents, industry, and reputation, constituted in our opinion a body of evidence, not easy to be confronted and hardly possible to subdue. With some pain therefore, and with much doubt, we entered on the perusal of a declared refutation both of the principles and the facts of Lord Selkirk's inquiry. The author of this reply has very judiciously exposed his name and occupation on the title page of his pamphlet; for although we ourselves are incompetent to estimate the degree of credit respectively due to them, yet we conceive they may afford to Lord Selkirk and others, who have embarked widely in these investigations, some guide to their judgment of a work most penuriously sparing of authorities and references.

Mr. Brown professes to examine Lord Selkirk's book in the regular order of its parts. From the confusion, however, inseparable from a hasty performance, he has not preserved a very concise or disciplined method of investigation; we have had frequent difficulties in ascertaining his design, and still more frequent disappointment in searching for the inconsistency of many of his positions with those to which they are opposed. The remarks commence in the following manner:

'On my arrival in Edinburgh a few days ago, a friend favoured me with a perusal of Lord Selkirk's work, entitled, "Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration."

'Feeling an interest in the prosperity of the Highlands, where my lot is cast, I read the book with attention, and beg leave to lay before the public a few remarks upon it.

'I am far from pretending to controvert any of his lordship's theories, borrowed from received systems of political economy, of which I do not profess to be a judge. But I am bold to maintain, that these theories are wholly inapplicable to the present state of the Highlands; or, rather, that that state has changed so rapidly of late years, as wholly to elude their grasp.

'I hope to make it evident to every candid reader, that his lordship's knowledge of the Highlands is very superficial; that his information was chiefly derived from persons who had no partiality towards their own country; and that his lordship, misled by the partial examination of a district or two, made a sweeping conclusion, that all the Highlands and isles were in the same state.

'That so far from the Highlands and isles being overstocked with inhabitants, so as to require emigration, these countries require the aid of new settlers to stock them properly, and to convert to profit all those sources of industry which nature presents.

'That the authorities on which his lordship founds his arguments are obsolete and wholly inapplicable to the present state of the Highlands and isles; and that, in fact, no authority older than ten years is admissible.

'That every industrious man may find a comfortable subsistence for himself and family in the Highlands and isles: and, with respect to those who will not work, we should be obliged to the Earl of Selkirk, and others who wish to stock their estates on the other side of the Atlantic, to take them from us.'

The reader who expects to find in Mr. Brown's pamphlet an adequate or satisfactory acquittal of the various obligations which he has here voluntarily imposed upon himself, will infallibly be disappointed. How far the vigour of the attack corresponds with the fierceness of the menace, a short inquiry may tend to disclose. As the writer declares that the '*only* object he has in view is to set the public right with regard to *facts*, which he states from *local* knowledge,' it behoved him to be encompassed on all sides with specific documents, authorities, and references. If it was his wish to set the public *right*, in contradiction to former impressions, it is manifest that he conceived them to be already in the *wrong*; and if they were wrong in point of *fact*, the conclusion is obvious that they had been intentionally or unintentionally deceived. That public, however, has derived its information from the very clear and candid representations of Lord Selkirk; and it were but doing common justice to the noble writer, and common respect to general opinion, to adduce frequent and attested evidences in support of a controversy, thus involving the credibility of an individual most highly respectable, and the decision of the public in general on a question of the first moment. As the contest now exhibits itself, the most impartial spectator cannot fail to rest his expectations of success with the party who first appeared in the field, accoutred with arms, not indeed at all points, or absolutely impenetrable, but prepared for a longer resistance than the stoutest champion, naked as his present adversary, can maintain.

The 'Strictures' commence with a somewhat petulant attack upon Lord Selkirk for having declared that he exerted his ability to direct the current of Highland emigration to our own settlements, in preference to those of the United States of America. The author's contradiction carries with

it the air of an impeachment of the noble writer's veracity, and is even made a subject of some impertinent reflections on his lordship's well known 'disinterested and patriotic views;' whereas the counter-statement of Mr. Brown amounts merely to this, that in many parts and among many classes of Highlanders there could, in his own opinion, be no occasion for Lord Selkirk to labour at enforcing a line of conduct which they were themselves sufficiently disposed to pursue. The merit however of his exertions in this respect, which the pamphlet-writer is studious to decry, might depend either on the difficulties he had to encounter in directing the views of the *individuals* with whom he acted, or the permanence which he gave to a desultory sentiment among the community at large; whilst the distinguished and original merit of what he has *written* on the subject, consists in his having established a favourite predilection on the basis of sound reason and prudence. His accuser will therefore pardon us if we pay the tribute of confidence and approbation to the correct and unassuming narrative contained in the 'Observations.'

Mr. Brown next proceeds to advert to Lord Selkirk's representation of the present condition of the Highland peasantry. Those changes which the modern system of labour and dependence, of civil, commercial, and agricultural advancement, have slowly wrought among the people of the north of Scotland, are stated by his lordship to be now arrived, in many parts, at a great and pressing crisis. The overgrown population which formerly issued from habits of clanship, from the pride of a numerous tenantry, from the local residence and unthrifty notions of great landlords, has already received a powerful check or considerable diversion, in consequence of the progressive disuse of those habits and notions. But in proportion as such changes have been rapid, the difficulties of transplanting or adjusting the superfluous population have increased. Of late, throughout a great part of the country, small farms have been laid together and converted into large ones, considerable tracts of land have been turned into sheep-walks, and whole tribes and villages have been removed from their ancient seats. Many great proprietors have already effected their new arrangements and completed a new system. Others are approaching in various order to a completion of their labours; and we are informed by the Earl of Selkirk, that the revolutions of this nature, which have been operating for some time, have now in many parts arrived at a period of considerable and distressing perplexity. These statements are supported by abundant facts and indisputable

authorities: yet his partial opponent declaims against their validity; and without adducing a single document in his favour, appears even to confute himself in the following vague and peremptory contradiction:

'To save repetition, it may be proper to remark, that the change which his lordship sometimes describes as advancing, and sometimes to be at this moment at a crisis, is already past. The change alluded to, is from the wild and disorderly state of feudal barbarism, or rather of clanship, to the security produced by the extension of the power of general government and law; a change from idleness and rapine to peace and industry. This change, I maintain, is now effected; and all that his lordship says about it, in the progress of his work, convinces me, that he has formed his opinion more from books, or from tradition, than from actual inspection of the state of the Highlands.'

It is somewhat unfortunate for Mr. Brown's argument, and depreciates the value of his treatise, that by denying the present derangement and partial superfluities of population in the Highlands, he has annihilated all question respecting the proper policy of its disposal; a subject which occupies the far greater and more important part of his inquiries. The conduct of the writer in this and other proceedings betrays more animosity than prudence; but we should be unwilling to derogate from the intrinsic force of his reasonings because they are sometimes misplaced, or couched in terms needlessly hostile and severe. This attempt to demonstrate that emigration to foreign settlements is an expedient neither required by necessity nor recommended by sound policy, may at least be deemed laudable, and we are disposed to add, in many respects satisfactory. It may be recollected, that in our former remarks on Lord Selkirk's 'Observations,' we stated at some length our reasons for preferring almost every other practical mode of disposing of the superfluous population of the Highlands, to that of distant or permanent emigration. Of the resources open to those who are compelled to quit their ancient habitations in consequence of the new systems of engrossing farms and extending sheep pastures, the following were enumerated as the principal and most inviting: The cultivation of waste lands: Agricultural and manufacturing labour in the lowlands of Scotland and various parts of England: The extension of the fisheries on the coast of Scotland: The recruiting of the army: The execution of public works, such as canals, high roads, &c.: Emigrations to our own or other settlements abroad. On each of these means of employing the population, which is now in various parts separating from its native soil, we offered a few remarks: The result of our judgment, contrary to

that of Lord Selkirk, was given in favour of any one or all of the expedients enumerated (excepting the last) in preference to that extreme resource of emigration. The question, however, respecting the adoption of these expedients, is a matter not of choice but of necessity, and the noble author has been at great pains to demonstrate, that all other means but emigration are either inadequate or unappropriate to the exigencies of the country. Without questioning the correctness or candour of his statements, we found some scope for doubting the validity of his reasoning; and we exposed with freedom his too partial bias towards the system in which he himself had extensively and not unsuccessfully embarked. Mr. Brown embraces opinions on this subject which, in a great measure, accord with our own; but by denying or concealing the truth, that considerable tracts of population have been and are still likely to be dispossessed by the new measure of engrossing farms, he renders his own scheme of policy utterly nugatory. We shall insert his words:

'The mountainous Highland districts have never been populous; for, in fact, the great mass of Highland population has always been accumulated on the sea-shores of the Mainland and isles, or on the numerous bays and lochs which intersect that country. The remaining and lesser division of the population, in the interior of the Highlands remote from the sea, is situated in glens and valleys, intersected by rivers, or on the margin of fresh-water lakes, which can only be considered as extensions of rivers.

'There may be some truth in what his lordship asserts, that it may be more for the interest of a landlord to consign large tracts of land to one tenant, and to dispossess the small occupier, where such land is situated in an inland country: I say this may be done in certain cases; but I could quote instances, in the interior Highlands, directly in the face of his lordship's whole argument. These cases refer to the conduct of gentlemen, who, having stocked their mountains with sheep, without dispossessing a single tenant; and, being influenced by no nonsensical ideas about clanship, invited strangers to settle upon their property, built houses for them, furnished them with seed, and with lime or marle during a limited period. These occupiers had a portion of waste land assigned them, rent-free during a certain period; after which the rent was to rise progressively during the existence of their tenures. Such bargains, as far as they have come to my knowledge, have uniformly proved beneficial to both the parties. While the landlord laid the foundation of progressive increase of wealth to himself or family, the tenant also, by having the full advantage of his industry, soon emerged from poverty to comparative wealth, and thus added to the permanent capital of the nation.

'Nor is the engrossing or enlarging of farms, when crops are the principal object, so hurtful to population as his lordship seems to apprehend; provided this engrossing have the effect of extending the cultivated surface, and of rendering the former arable lands more productive. It is true, as his lordship justly states, useless mouths may be discarded; but the joint operation of capital and skill, will put in motion a greater proportion of useful labourers. A man cannot drain swamps, inclose fields, remove stones and other obstructions, and substitute useful crops in place of barren heath, without employing more hands than operated before. In other districts it has been found, that engrossing of farms, against which there was so much outcry, when accompanied with an increase of produce, occasioned more hands to be employed on these farms, than when they were occupied in patches by a number of small tenants. For confirmation of this fact, his lordship is referred to the late Reverend Dr. Robertson's treatise on the size of farms, published by the Board of Agriculture, and to the survey of Mid-Lothian by George Robinson, Esq.

'Such districts of the Highlands, therefore, as are favourable for the production of crops by the improved mode of agriculture, as the principal object, are likely to suffer no diminution of population by the enlargement of farms. But, exclusive of sheep-farms, we shall have occasion to show, that by far the greatest proportion of that country is best adapted for farms of various, though mostly of small size.'

There is a singular obscurity and uncertainty in the argument of the preceding clauses. A faint attempt to deny the fact of dispossession is unaccountably coupled with a provisional scheme for the occupation of those who are dispossessed. Now the fact is obvious and unconditional. Wherever the engrossing of farms has been adopted, a certain population has been removed from its ancient seat; and the number thus removed must bear an exact proportion to the extent of land engrossed, and the individuals previously maintained upon it. Both Lord Selkirk and the pamphlet-writer are agreed in this opinion, that considerable tracts of Highland territory, formerly occupied by numerous small farms, have recently been converted into open and uninhabited pastures; they are agreed also that these changes are likely to be still more extensively adopted: but whilst Lord Selkirk pauses at this statement, to inquire into the most eligible modes of employing the dismissed farmers, the pamphlet-writer goes on to specify particular districts or individual estates, where these farmers have been employed in the cultivation of waste land, or in other occupations similar to those which they had quitted. The one assumes a general position from singular and partial examples, the other extends his ground so widely as to embrace these examples only as casual exceptions; the

former infers general success from particular good fortune, whilst the latter is anxious to secure his countrymen from the delusions of hope founded only on peculiar chances. There can be little hesitation in pronouncing the views of Lord S. to be more enlarged and sagacious than those of Mr. Brown; although the latter gentleman may be judiciously employed in controverting the respective arguments or statements of the former. Mr. Brown is doubtless correct in declaring, that the peasantry dismissed from newly engrossed farms have in many instances been continued in the service of their landlords, by directing their labour to the cultivation of waste lands, or the further improvement of land already cultivated.

That this resource, however, cannot be in the reach of all dispossessed tenantry, is obvious from a moment's reflection; and that it may be within the reach of a *very few* is rendered probable from the following considerations: Either the landlord may have no possessions in waste land, or his possessions may be too scanty to occupy his supernumerary hands. His capital (a common case) may be wholly invested in the lands which he has already under culture, and he may therefore be unable to supply his tenantry with the requisite stock and assistance for the inclosure and fertilization of barren ground. Possessed of abundant capital, he may wish to employ it in improvements which occupy few hands; or lastly, with every circumstance in his favour he may want the prudence or inclination to adopt the measure of policy here proposed. On all these accounts, therefore, we cannot but consider the confidence of Mr. Brown in the adequacy of his plan to meet all the exigencies of depopulation, as inconsiderate and unmeasured; whilst on the other hand, Lord Selkirk may be open to the charge of under-rating the importance and practicability of this individual resource. An impartial inquirer may perhaps suspend his decision, until more elaborate, authentic, and specific statements are adduced; and it may in the mean time satisfy the zeal of Lord Selkirk's opponents to re-assure them, that not only his lordship, but the whole world, are fully disposed to accede to this opinion, that the employment of dispossessed tenantry in the inclosure and further improvement of land, will commonly be the wisest, whenever it is a practicable scheme of policy. Mr. Brown gives a flattering view of this practicability:

'A numerous and increasing population increases the quantity of cultivated land, which would otherwise remain waste. In many parts of the north-west highlands and isles, the quantity of cultivated land has been doubled, within the memory of many people alive, by the improvement of moss and barren ground. When an

increasing population requires an addition of cultivated land, it is common for the inhabitants of farms on the coast, to take in a large tract of adjacent moss, which, being all manured with shell-sand or sea-weeds, of which there is always on these coasts an inexhaustible abundance, in the course of being cropped for two or three years, will equal in value any other part of the farm. A still more common practice is, when tenants become too numerous on the cultivated part of a farm, for one or two of them to remove to some other part on the sea-coast, and there form a new settlement. In the course of fifteen or twenty years, by the accession of new settlers, and by the early marriages of the children of the first settlers, this new colony equals in population and value the original farm from which it was detached. It is a fact worthy of notice, that in one parish of the Long Island, about forty years ago, the east side of the country, which borders with the sea, and is there wholly moss, had only about ten families settled upon it. Instead of ten families, that tract has now a population of nine hundred souls; while the population of the other side of the parish, instead of being diminished, has increased. In other parishes of the Long Island, though the numbers cannot be so exactly ascertained, the population has increased from the same cause, and at least to an equal extent.

'As the land already cultivated bears but a very small proportion to the extent which is capable of culture, it will require an increased population, and a length of time, to effect the necessary improvement. The people have no occasion to cross the Atlantic to cultivate waste lands, because they can be furnished with abundance of employment, in this way, at home.'

Mr. Brown is of opinion that the extension of commerce and manufactures, even in the Highlands and Isles of Scotland, opens a wide field of resource for dispossessed tenantry. His reasoning on this head, however, is unquestionably vague and desultory. Whatever changes the slow progress of a century may effect in the manufacturing industry or commercial enterprize of those regions, it is an undeniable truth that they could not be effected in time to meet the present exigencies of depopulation; and it may even be doubted whether it will ever become the interest of those barren, inaccessible and thinly peopled territories, to embark widely in commercial undertakings. Our author is more anxious to contradict than to disprove the statements of Lord Selkirk. But few, we apprehend, who have attentively considered the matter, will acquiesce in the fairness or policy of his speculations. He has with more truth and with keener penetration, disclosed the practicability of extending the fisheries on the coast of Scotland and its isles. To this part of his inquiry we are disposed to give much praise. His facts and statements, however, differ so widely from those

of Lord Selkirk, that we pause in the expectation of more specific evidence to sustain them, before we finally accord our belief in their correctness. Mr. Brown is desirous to prove that by annexing to the occupation of fishing, the cultivation of a small tract of land by each fisherman, the evils incident to a singularly precarious mode of life would be certainly obviated; and that numbers might be induced from this security to embrace an adventurous though lucrative means of subsistence.

Speaking of the shares of land allotted to each family employed in the fisheries, the writer says:

'That these lots of land are not so small, nor, in general, so unproductive as some people imagine, may appear from this, that there are several of Mr. Macdonald's tenants, who, preferring to follow out the improvement of their lots of land, in the first instance, to the fisheries, have this last year sold such quantities of potatoes and grain, as did much more than pay their rents, and that, too, raised from lots or portions of *farms*, which formerly, with a similar number of tenants, never were known to raise a crop sufficient to supply themselves *.

'On the coast of Lewis, a very great number of the small tenants follow the cod and ling fishery; while, in the village of Stornaway, which has been established one hundred and fifty years, there are not six fishing boats in all. In many parts of Lewis, an equal number is fitted out by the tenants of a trifling farm. It is needless to say any thing of the villages of Tobermory or Ullapool, for scarcely a boat is fitted out, for this species of fishing, at either; while all along the sea-coast of the Mainland, and in the numerous isles, boats are successfully employed by the tenantry who reside in the vicinity of the sea. Whatever may be Lord Selkirk's opinion, or that of practical men, as he calls them, experience shows, that they have formed very erroneous opinions, which they must retract when they are divested of prejudice, and acquire more correct notions from existing facts. It has already been hinted, that not only in the West Highlands, but along the shores of the Moray Frith, the fishers are accommodated with small lots of land; so that the reverse of his lordship's doctrine is clearly established by fact.

'As to the herring fishery, in so far as it can be carried on by boats, it must be by people residing in the Highlands, who have a holding of lands. The herring fishery is much more precarious than the cod or ling fishery. Some years the fish visit the coast in

* I understand Mr. Macdonald, who, I hope, will excuse my mentioning it, has been in the practice, during several years past, of keeping a regular journal of the improvements carrying on upon his estate. It contains much valuable information concerning the cod, ling, and herring fisheries, and the best modes of carrying them on with vigour and success, which it might prove useful to lay before the public.'

smaller quantities than in others. Some years they only remain a few months, or even a few weeks. These circumstances point out strongly the necessity of a small farm, even to those who are possessed of boats and materials for this kind of fishery. Without this, their situation must prove truly unpleasant, and their sustenance precarious. At most, the fishing lasts only a few months in the year; so that during the rest of the year the fisherman may work at his farm; and when he is at the fishing, the farm labour may be carried on by the remainder of his family.

'In the Isle of Mann it is the small farmers who carry on the herring fishery. A few of them join stocks, and purchase a boat, which is generally from fifteen to twenty-five tons burden, and half decked. They procure a sufficient train of nets. At first they go far out to sea, and afterwards follow the herrings when they approach the coast; and their operations are generally successful. As it is only for a certain period of the year that the fishing lasts, they contrive to carry on their farming concerns, it may be said, almost without interruption.

'So far from the fisheries being incapable of affording employment to many additional hands, (as hinted p. 184.), it is a certain fact, that, were the salt regulations so framed, that this necessary article might be procured free of all duty and restraint of every kind colonies of Dutchmen, and even of Americans, with large capitals, have expressed a desire to settle in the West Highlands, and to prosecute the fisheries. The period of the herring fishery is likely to be extended, by adopting the method pursued by the people of the Isle of Mann, who, like the Dutch, go out and catch them in the open sea, early in the season, and continue the pursuit after they come upon the shores, or into bays.'

We shall conclude our remarks on Mr. Brown's pamphlet by again urging upon our readers the considerations we formerly stated as the result of our candid examination.—These opinions have been neither altered nor modified by he representations of that writer, with whom, nevertheless, we accord in many important respects. But whilst we praise the zeal, we must censure the asperity of his conduct, throughout the whole performance; whilst we acknowledge the force of his weightiest arguments, we reprobate with severity the ill-will he has displayed, and the impertinencies he has occasionally indulged, in arraigning the motives and conduct of his most amiable and respectable opponent. We sincerely hope that his leisure and inclination will prompt him to the accomplishment of his present design, to give the world a more ample and satisfactory demonstration of his doctrines.

In respect to the various modes of disposing of the super-

abundant population of the Highlands, we are of opinion, as we stated in our former criticism, that the first regard should be had for those resources which are calculated to withdraw the least useful part of the community, and at the same time to afford the occupation most consistent with their ancient habits and the benefit of their country. These in order of importance are, 1st, Agricultural employments, whether of inclosing waste land, or improving the fertility of what is already cultivated: 2dly, The extension of the fisheries on the coast and isles of Scotland, in conjunction with the occupation of small lots of improveable ground: 3dly, Manufacturing labour in the south of Scotland or in England: 4thly, Recruiting of the armies of the united kingdom, or the execution of great public works, as canals, highways, &c.: and last of all, Foreign emigration, whether to our own settlements or those of the United States of America. Until the preference among these different resources be finally and satisfactorily established, the laws of sound policy seem to us to require, that all the various means of livelihood which nature or accident may furnish, shall be left open to the unbiassed choice of those who are to enter upon them. To obviate prejudices and to remove obstructions which may lie in the way of this free choice, is, for the present, the wisest and most profitable business that we can engage in; whilst every effort that aims not at this object, will inevitably tend to disturb the balance of open and universal competition.

ART. III.—*A Practical Treatise on various Diseases of the Abdominal Viscera. By Christopher Robert Pemberton, M.D. F.R.S.* 8vo. Nicol. 1806.

AUTHORS have followed two methods of cultivating the science of medicine, which are analogous to the analytic and synthetic methods of the mathematicians. The first consists in the relation of cases, illustrative of the symptoms of disease, or of the operation of remedies in individual examples: the second takes a more general survey of the signs of disease, and the methods of cure common to multitudes of individual cases, denominated and arranged in a certain order, which has been generally received, or is more particularly adapted to the views of the writer. Each of these methods has its peculiar advantages and defects. The first seems the best adapted to the discovery or illustration of new truths; the second, to the expounding of those

which are already known. An union of both these methods is, perhaps, still more instructive; of which some admirable examples are to be found among the earliest records of the art, in the writings attributed to Hippocrates.

Dr. Pemberton has, in the work before us, preferred the method of general description to the testimony afforded by the recital of particular cases. It is certainly more suited to the design of his work; though we are far from thinking with him, that the species of conviction is in both cases equal. In truth, in the latter case, the evidence rests entirely on our opinion of the writer, the facts on which his judgment is founded being entirely withheld.

But every author has a right to select the manner in which he thinks that he can most usefully instruct the public; and we cheerfully acknowledge, that Dr. Pemberton has performed the task he has assigned to himself, that of giving a practical treatise on the symptoms and treatment of the more common diseases of the abdominal viscera, with great credit to himself, and that his work will be very useful to the young practitioner. It is divided into chapters, not according to any systematic arrangement; and the different diseases of the same organ have given occasion to a subdivision of many of those chapters. As the matter contained in it is therefore of great variety and extent, we must content ourselves with some remarks on particular parts, to which we think it useful to call the attention of our readers, or occasionally that of the author himself.

In the first chapter Dr. P. very properly notices the *chronic inflammation* of the *peritonæum*, a disease which is of frequent occurrence, and but slightly touched upon by systematic writers. This attack differs much from that of the acute species; it advances by degrees, manifesting itself only by occasional superficial pricking pains, with some tension of the abdomen, without producing any inclination to go to stool. There are febrile symptoms; but without any distinct evening paroxysms, or any hectic flushes on the cheeks: on the contrary the countenance is full of languor, and the face pale and doughy. This condition terminates sometimes by fatal and acute peritoneal inflammation; sometimes by a destruction of the organization of the parts; often by effusion of water into the cavity of the abdomen. It demands then the anxious attention of the practitioner, as being equally dangerous and insidious. The treatment consists in the use of a milk and vegetable diet, in abstaining from fermented liquors, in taking away blood once or twice a week, to the quantity of six ounces, either from the

arm, or from the skin of the abdomen, and in keeping the bowels regularly open once or twice a day. We think this chapter very judicious.

Chap. II. The Liver. When matter is formed in consequence of inflammation of the liver, Dr. P. advises that the moment any tumour is discovered which gives the sensation of fluctuation, it should be opened by a small orifice. Is this advice consistent with what he has admitted in the paragraph immediately preceding, 'that we have not, by any management, the smallest controul in directing the most advantageous route for the matter to pass off?' We advert to it also more particularly, as we have seen much mischief from the activity of surgeons in opening these abscesses; and the advantage gained has always appeared very problematical. The opening of an abscess of this nature into the abdomen is extremely rare, and the case where it occurs would most probably have proved fatal under any management. We wish, therefore, practitioners seriously to reflect, whether nature is not commonly equal to that execution of her own purposes, and whether they are not likely to do more harm than good, by an officious interference with her processes. The operation in question we would never recommend, unless it were for the purpose of relieving some great and urgent distress.

In treating on the diseases of the kidneys, (Chap. XII. p. 82.) Dr. Pemberton thinks he has discovered a method of detecting the seat of obscure diseases of the abdominal viscera, by considering the functions of the various parts. 'The glands of the body,' he observes, 'are divided into those which secrete a fluid from the blood, for the use of the system, and those which secrete a fluid to be discharged from it. The former may be termed glands of supply; the latter, glands of waste. The glands which secrete a fluid to be employed in the system, as well as the glands of direct supply, may be considered the liver, the pancreas, the mesenteric glands, perhaps the stomach, and the small intestines: and the glands of waste are the kidneys, breasts, exhalant arteries, and the large intestines.' He further lays it down as a principle, that the diseases of the glands of supply are attended with emaciation; whereas, in the diseases of the glands of waste, the bulk of the body is not diminished. By considering the subject in this point of view, we may be assisted, he thinks, in approaching to the seat of a chronic disorder, by deciding, where the disorder is not situated; and, consequently, by contracting within narrower limits the difficulties of our researches.

This speculation is both novel and ingenious, but we doubt whether it is built on a solid foundation. Emaciation takes place often to an extreme degree, when the parts subservient to digestion, the glands of supply, as Dr. Pemberton terms them, are perfect, or are acting with extraordinary vigour. Pain will of itself sometimes waste the body, as the author himself confesses. 'But here,' he replies, 'the wasting seems to vary according to the part from which it proceeds. A stone in the bladder of urine, or in the kidneys, nearly stopping the discharge of urine and occasioning the greatest pain, will not in the least affect the bulk.' A strange assertion indeed! Let Dr. Pemberton consult Morgagni. In the forty-second epistle, Art. 20, he will find the history of a girl, who died of a disease of the bladder, from a calculus formed upon a bodkin, introduced into the urethra. Among the other symptoms he enumerates a *great wasting of the flesh*; and he adds expressly, that the carcase *seemed to be a skeleton covered with skin.* Equally fallacious we regard the assertion, that 'in scirrhus of the rectum, there is no emaciation:' p. 82. Doubtless such cases have occurred. But it were easy to oppose to them contradictory observations, (we have at this moment one in our eye,) which prove, that the circumstance of emaciation is accidental, and independent of the seat of the local affection. But to overthrow this whole doctrine we have only to quote a very curious case, which Dr. Pemberton has himself given us in another part of his work:

'I have seen a large scirrhus in the stomach *(one of the glands of supply)*, near the pylorus, with an open cancer in one part of it, which had made its way through the stomach, through the left lobe of the liver *(another of the glands of supply)*, and an adhesion had taken place between the sides of the abscess in the peritonæum; so that had not the patient been taken off by a disease in the aorta, I have no doubt but that this abscess would have made its way out through the integuments of the abdomen. Still, however, though this must have been a disease of very long standing, *the body was but little emaciated*, and the patient had never shewn any one symptom, by which such a disease of the stomach could possibly have been suspected.'

After such a history, we hope to hear no more of this piece of theory.

In the treatment of that species of palsy of the hands, which is produced by the poison of lead, Dr. P. has made use of an ingenious mechanical contrivance, adapted to place the muscles in a favourable state for recovering their power.

It is a splint, made somewhat in the form of a battledore, to be fastened under the fore-arm, and continued to the extremities of the fingers. The object of this instrument is to take off the weight, appended to the extremities of the muscles, under the idea that this weight is a principal obstacle to the restoration of the muscular power. In the first trial, the splint was applied to the right arm only, and the result was as follows:

'In one month from the first application, I had the satisfaction to find, that the right hand was able to raise an eight ounce weight into a line with the fore-arm, by the power of the extensor muscles; whereas, at this time, the left hand remained as perfectly paralytic as before. In five weeks more the extensor muscles of the right hand had regained their natural strength: but the left hand remained perfectly paralytic.

'In order to ascertain how far this improvement could be conceived to have arisen from any change in the constitution, and not from the local means here used, I discharged the patient from the hospital for one month, at the end of which time he returned with the left hand still perfectly paralytic, but the right hand enjoying its full and natural powers. The splint was now applied to the left hand, and in seven weeks the power of the extensor muscles of that hand also was perfectly restored.'

In other cases of paralysis, which seemed to have arisen merely from a mechanical cause, but which were independant of any absorption of lead, he was disappointed by finding that this mechanical application afforded no relief.

We think that Dr. Pemberton has been least successful in those parts of his work, in which he has not wholly confided in his own powers. Under the head of *Febris infantum remittens* he has copied pretty closely (not without acknowledgment) Dr. Butter's treatise under this title; an author, whose pathological descriptions we cannot approve. This writer seems to have confounded, under the common name of remittent fever, a variety of diseases, requiring different and even opposite modes of treatment. He is one of that class of medical writers, who fancy that they describe accurately when they crowd together a multitude of symptoms, which are common to all diseases of the same order. Such descriptions serve to perplex more than to instruct; to conceal the ignorance of the writer as to the proper seat and real nature of the disease he has undertaken to depict; and, under an imposing name, to supersede the necessity of accurate and scientific discrimination. If we except the article in question, Dr. Pemberton's work is wholly exempt from this fault.

Enteritis and *peritonitis* ought, we think, to have been considered as varieties of the same disease: they often exist together, and at other times they run into one another so closely, that it is impossible to draw an exact line of discrimination between them; they require too essentially the same method of cure. In the treatment of *enteritis*, Dr. P. has recommended, in the advanced stage, the smoke of tobacco, or an infusion of the leaves, to be injected, to procure evacuations. We cannot recommend this practice, having commonly found so much distress produced by it, that few can be induced to submit to the repetition of it. The notion that this disease is wholly caused by the want of stools, a notion which has given rise so much to the use and the abuse of strong purgatives in inflammations of the bowels, we esteem a pernicious error. When the inflammation is removed, the bowels commonly recover their powers spontaneously, the secretions are duly performed, and evacuations are easily procured. The sole object of the practitioner in the first and dangerous stages, should be to remove the inflammation; and till this is effected, we deem all drastic and irritating purgatives to be always misapplied, and to be often highly detrimental.

Upon the whole Dr. Pemberton has presented the medical world with an able and an useful work. His subject and design precluded the introduction of much novelty, either speculative or practical. But his descriptions are concise and luminous, his diagnostic signs are clear and definite, his practice judicious, decisive, and efficacious. We think that the young practitioner cannot follow a better guide in some of the most arduous situations, in which he will be placed by his professional duties.

ART. IV.—*The Wanderer of Switzerland, and other Poems, by James Montgomery. Small* 8vo. London. Vernor *and* Hood. 1806.

WE acquiesce without reserve in the sentiment of the ingenious poet, that 'no new publication awakens less curiosity than a volume of poems by an unknown author.' A severe critic might be disposed to add, that such indifference testifies the good taste of a discerning public. It were needless to expose, and fruitless to bewail the irksome duties of our office, as examiners of the ordinary wares set up for sale under the abused title of poesy. But we shall not be charged, at least, with ostentatious candour, if we

acknowledge that, wearied with the labour and disappointment of searching vain pretensions, we pause with satisfaction on the grateful refreshment afforded by the claims of genuine merit. Possibly, however, our commendations may be too lavish, because excited by the edge of contrast, or we may indulge the sentiment of admiration too freely, from its long and reluctant bondage to austerity.

The volume before us, whose obscure exterior is not formed to attract the notice of the curious, consists of a small collection of poems, addressed to different subjects in various measure. Some of them have already appeared and been admired in other collections; but the principal piece, 'The Wanderer of Switzerland,' is now for the first time presented to the world. The author, Mr. James Montgomery, has incidentally disclosed that he is a printer at Sheffield. A well attested report has reached our ears that his name is known to a political party, by the commission of some imprudencies for which he formerly incurred the penalty of imprisonment. Some of his poems, and one in particular which is supposed to relate especially to his own condition, may satisfy the reader that the poet is no unenlightened adherent to a certain sect of religious enthusiasts. But it is the characteristic both of religious and political fanaticism to reveal itself only by fits; and the jealous admirer of loyalty and sound doctrine, may venture with little sacrifice to peruse the pages of Mr. Montgomery's effusions.

'The Wanderer of Switzerland,' says the poet,' the first and longest essay in this collection, has a peculiar claim on the liberality of criticism. Whatever its fate or its character may be, it is neither written in the spirit, nor after the manner of any preceding poet. An heroic subject is celebrated in a lyric measure, on a dramatic plan. To unite with the majesty of epic song, the fire, rapidity, and compression of the ode, and give to both the grace and variety of earnest impassioned conversation, would be an enlargement of the boundaries of Parnassus. In such an adventure, success would be immortality; and failure itself, in the present instance, is consecrated by the boldness of the first attempt. Under these circumstances, The Wanderer of Switzerland will be hospitably received by every lover of the Muses: and though the poet may have been as unfortunate as his hero, the infirmities of both will be forgiven for the courage which each has displayed.' The historical fact alluded to in this narrative, may be found in the *Supplement to Coxe's Travels*, and in *Planta's History of the Helvetic Confederacy.*'

To celebrate an heroic subject in a lyric manner, and according to a dramatic plan, is undoubtedly a novel and by no means easy species of composition. The poet, however, has no

aimed at the highest order of that species. His piece is short, the characters introduced are few in number, the incidents confined, and the plot pretty nearly comprized in a single historical fact. Let it not, however, be supposed that we wish to depreciate the merit of his attempt. There is some originality in the design, and considerable success in the execution; but we doubt whether the design be adapted to a larger subject, or a greater genius. The undisciplined measure, the wild irregularity of composition, so well suited to the fire and rapidity of an ode, are also adapted only to the limit of a few striking images, and the purpose of kindling a transitory emotion. Nothing, it is obvious, gives more pain, not to say disgust, than an attempt to overstrain the feelings, or to keep them too long in agitation or suspense, when raised to an exalted pitch. But it is the purpose and perfection of lyric composition, to rush at once into the chamber of the passions, to excite with promptitude and skill their various movements, and by alternately rousing, soothing, or contrasting their violence, to harmonize their tumult, so as to produce the sensation of delight. To effect this purpose, there is no question that a short composition alone can be adapted; nor is it less manifest that such a design can be suited only to the expression of a few incidents, or at best of a rapid and broken narrative. These, therefore, we consider as absolute disqualifications for the use of the lyric *manner* in celebrating heroic subjects; and the use of the *measure* solely, can be deemed little else than a trick of indolence and bad taste.

We have stated our opinion that the author's efforts at poetical composition, by whatever denomination he may please to style them, have been attended with success, and merit the praise of original skill. But his skill consists chiefly in the care with which he has avoided false ornament, affected or trite phraseology, and common-place topics of declamation; and his success is principally marked in the simplicity and pathos of his narration. The lyric metre gives an air of spirit and variety, which is pleasing to the ear, and not ill adapted to the brevity of his subject. The story is as follows: A wanderer of Switzerland, considerably advanced in years, accompanied by his wife, his daughter and her young children, emigrate from their country, in consequence of its subjugation by the French in the year 1798. On their way they arrive at the cottage of a shepherd beyond the frontiers, where they are hospitably entertained. The shepherd entreats the wanderer to reveal his story; and the aged man commences the recital of circumstances relating to himself and kindred, interspersed with bitter reflections on the fallen condition of his native land. The guest is then

presented to a supper; and having finished his repast, he proceeds, at the desire of his host, to relate the sufferings and misfortunes of Switzerland during its invasion and conquest by France. This narrative occupies three of the *parts* into which the poem is divided. The uniformity of relation is interrupted by occasional dialogue, and embellished by beautiful and pathetic episode. Of the latter character is the account of the death of Albert, which succeeds the more general description of the battle of Underwalden, where the patriotic hero met the fate of his glorious resistance. The story is simply and beautifully told; and the pathos rises gradually to the close, when the daughter of the wanderer is discovered to be the wife of Albert, and her feelings are so wrought upon by the revival of the tragic circumstances, that she falls senseless on the ground, and remains for some time without the appearance of life. As the night advances the guests retire, and the wanderer, left alone with the shepherd, proceeds (in the two last *parts*) to relate his own adventures subsequent to the battle of Underwalden, and declares his resolution, after the example of many of his countrymen, to fly from the tyranny of France, and settle in some remote province of America.

Such is the general outline of the plan and purpose of the poem. The scheme is brief and simple, but judiciously devised; the topics are selected with skill and arranged with taste; and the whole, as well as the distinct parts of the composition manifest the hand of no common or feeble artist. To denominate it an epic poem, would be a misapplication, not to say degradation, of that respected title. The appellation of lyric is almost equally improper; and we leave our readers to determine by what title the poem is to be exposed to criticism or admiration. We shall select a few specimens from the different parts of the piece. The opening of the poem is simple and unaffected, and makes the reader at once acquainted with the general character of the performance.

'*Shepherd.* "Wanderer! whither dost thou roam?
Weary Wanderer, old and grey!
Wherefore hast thou left thine home,
In the sunset of thy day?"

'*Wanderer.* "In the sunset of my day,
Stranger! I have lost my home:
Weary, wandering, old and grey,
Therefore, therefore do I roam.

'Here mine arms a wife enfold,
Fainting in their weak embrace;
There my daughter's charms behold;
Withering in that widow'd face.

'These her infants,—Oh! their Sire,
Worthy of the race of TELL,
In the battle's fiercest fire,
—In his country's battle,—fell!"

'*Shep.* "Switzerland then gave thee birth?"

'*Wand.* "Aye,—'twas Switzerland of yore;
But, degraded spot of earth!
Thou art Switzerland no more.

'O'er thy mountains, sunk in blood,
Are the waves of ruin hurl'd;
Like the waters of the flood,
Rolling round a buried world."

'*Shep.* "Yet will Time the deluge stop;
Then may Switzerland be blest:
On St. Gothard's hoary top
Shall the Ark of Freedom rest."

'*Wand.* "No!—Irreparably lost,
On the day that made us slaves,
Freedom's Ark, by tempests tost,
Founder'd in the swallowing waves."

'*Shep.* "Welcome, Wanderer as thou art,
All my blessings to partake;
Yet thrice-welcome to my heart,
For thine injured country's sake.

'On the western hills afar,
Evening lingers with delight,
While she views her favourite star,
Brightening on the brow of night."

The following stanzas relate to the attack made by the French on the valley of Underwalden from the lake. After a desperate conflict, they were victoriously repelled, and two of their vessels containing five hundred men perished in the engagement. After marking the approach of the enemy, the poet breaks out:

'In a deluge upon land
Burst their overwhelming might;
Back we hurl'd them from the strand,
Still returning to the fight.

'Still repulsed, their rage increased,
Till the waves were warm with blood;
Still repulsed, they never ceased,
Till they founder'd in the flood.

'For on that triumphant day,
Underwalden's arms once more
Broke Oppression's black array,
Dash'd Invasion from her shore.

'Gaul's surviving barks retired,
Muttering vengeance as they fled;
Hope in us, by Victory fired,
Raised our Spirits from the dead.

'From the dead our Spirits rose,
To the dead they soon return'd;
Bright, on its eternal close,
Underwalden's glory burn'd.

'Star of Switzerland! whose rays
Shed such sweet expiring light,
Ere the Gallic comet's blaze
Swept thy beauty into night:

'Star of Switzerland! thy fame
No recording bard hath sung,
Yet be thine immortal name
Inspiration to my tongue!

'While the lingering moon delay'd
In the wilderness of night,
Ere the morn awoke the shade
Into loveliness and light:—

'Gallia's tigers wild for blood,
Darted on our sleeping fold;
Down the mountains, o'er the flood,
Dark as thunder-clouds they roll'd.'

We shall offer one further extract, which contains a description of the aged wanderer's emotions on quitting the field of battle, where he had been left by the enemy amidst a heap of slain, covered with the blood and reposing on the body of Albert, who had fallen in the defence of his aged father-in-law.

'*Wand.* "Aye! my heart, unwont to yield,
Quickly quell'd the strange affright,
And undaunted o'er the field,
I began my lonely flight.

'Loud the gusty night-wind blew;
Many an awful pause between;
Fits of light and darkness flew,
Wild and sudden, o'er the scene.

'For the moon's resplendent eye
Gleams of transient glory shed;
And the clouds athwart the sky,
Like a routed army fled.

'Sounds and voices fill'd the vale,
Heard alternate, loud and low;
Shouts of victory swell'd the gale,
But the breezes murmur'd woe.

'As I climb'd the mountain's side,
Where the lake and valley meet,
All my country's power and pride
Lay in ruins at my feet.

'On that grim and ghastly plain,
Underwalden's heart-strings broke,
When she saw her heroes slain,
And her rocks receive the yoke.

'On that plain, in childhood's hours,
From their mother's arms set free,
Oft these heroes gather'd flowers,
Often chased the wandering bee.

'On that plain, in rosy youth,
They had fed their fathers' flocks,
Told their love, and pledged their truth,
In the shadow of those rocks.

'There with shepherd's pipe and song,
In the merry-mingling dance,
Once they led their brides along,
Now!——Perdition seize thee, France!'

But it is time to resign the Wanderer of Switzerland in order to recommend to the notice of our readers some of the smaller poems contained in the same volume. 'The Grave,' 'The Vigil of St. Mark,' 'The Ocean,' 'The Common Lot', and several others have considerable and original merit. We shall deviate into a single extract.—'The Grave.'

'There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep,
Low in the ground.

'The storm, that wrecks the winter sk ,
No more disturbs their deep repose,
Than summer evening's latest sigh,
That shuts the rose.

'I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.

'For Misery stole me at my birth,
And cast me hopeless on the wild,
I perish;—O my Mother Earth!
Take home thy child!

'On thy dear lap these limbs reclined
Shall gently moulder into thee;
Nor leave one wretched trace behind,
Resembling me.

'Hark!—a strange sound affrights mine ear;
My pulse—my brains runs wild,—I rave:
—Ah! who art thou whose voice I hear?
——"I am the Grave!

'"The grave, that never spake before,
Hath found at length a tongue to chide:
O listen!—I will speak no more:
Be silent, Pride!

'"Art thou a wretch, of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
By fell despair?

'"Do foul misdeeds of former times
Wring with remorse thy guilty breast;
And ghosts of unforgiven crimes
Murder thy rest?

'"Lash'd by the furies of the mind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, fool! to find
A friend in me.

'"By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and hell!

'"I charge thee live!—repent and pray;
In dust thine infamy deplore;
There yet is mercy;—go thy way,
And sin no more.

'"Art thou a mourner?—hast thou known
The joy of innocent delights?
Endearing days for ever flown,
And tranquil nights?

'"O live!——and deeply cherish still
The sweet remembrance of the past:
Rely on heaven's unchanging will
For peace at last.

'"Art thou a wanderer?—hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer hast thou been,
Misfortune's mark?

" Though long of winds and waves the sport,
Condemn'd in wretchedness to roam,
Live !—thou shalt reach a sheltering port,
A quiet home.

" To friendship didst thou trust thy fame,
And was thy friend a deadly foe,
Who stole into thy breast to aim
A surer blow ?

" Live !—and repine not o'er his loss,
A loss unworthy to be told :
Thou hast mistaken sordid dross
For friendship's gold.

" Go seek that treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's deepest wound
With heavenly balm.

" In woman hast thou placed thy bliss,
And did the fair one faithless prove ?
Hath she betray'd thee with a kiss,
And sold thy love ?

" Live !—'twas a false bewildering fire ;
Too often love's insidious dart
Thrills the fond soul with sweet desire,
But kills the heart.

" A nobler flame shall warm thy breast,
A brighter maiden's virtuous charms !
Blest shalt thou be, supremely blest,
In beauty's arms.

"——Whate'er thy lot,—Whoe'er thou be,—
Confess thy folly,—kiss the rod,
And in thy chastening sorrows see
The hand of God.

" A bruised reed he will not break,
Afflictions all his children feel ;
He wounds them for his mercy's sake ;
He wounds to heal !

" Humbled beneath his mighty hand,
Prostrate his providence adore :
'Tis done !—Arise ! He bids thee stand,
To fall no more.

" Now, traveller in the vale of tears !
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

' " There is a calm for those who weep,
A rest for weary pilgrims found ;
And while the mouldering ashes sleep,
Low in the ground ;

' " The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day !

' " The sun is but a spark of fire,
A transient meteor in the sky ;
The soul, immortal as its sire,
Shall never die.'

We reluctantly quit our examination of this collection of poems, whose genuine and unaffected beauties are scattered throughout with no sparing hand. Amidst the mass of modern poetry, published or unpublished, we have seen few compositions worthy of more careful perusal or more lasting fame.

ART. V. *Memoirs of Mrs. Crouch, including a Retrospect of the Stage, during the Years she performed. By M. J. Young. 2 vols. 12mo. 9s. Asperne. 1806.*

AS in that pleasing novel, the Simple Story, all is gaiety, and joy, and pleasure, at the opening of the work—but age, and alteration of character, and misery, at the conclusion ; so, in these less pleasing memoirs of Mrs. Crouch, the careless and amiable years of her youth are contrasted with the falling off, the misfortune, the imprudence (to talk with a fashionable gentleness) of her more advanced life.

' She was the daughter of a Mr. Peregrine Philips, descended from the younger branch of a respectable family in Wales ; the elder branch of which was graced by a long line of baronets, the last of whom was created a peer of Ireland in the year 1776.'

These are the titles of ancestry appertaining to our frail fair one, and such is the boast of her biographer, whom we perceive to be so uniformly solicitous to exalt the reputation of his heroine, that perhaps he may occasionally lean more to the side of benevolent indulgence, than of strict veracity.

We shall pass over in a forgiving silence the uninteresting annals of Mr. Peregrine Philips, and only hint that he was an enthusiastic admirer of that notorious political bub-

ble, John Wilkes. But we do not meddle with the *judgment* of Mr. Philips—suffice it to say that he seems to have been a well-meaning person, and, in one striking instance, which we shall hereafter record as it is connected with his daughter's history, a man of most praise-worthy and conscientious principles.

To confine ourselves chiefly to Mrs. Crouch, and to dismiss at once some of the minor characters introduced into these volumes, we shall cursorily remark, that the writer, who is often obtruded upon our notice, and whom we suspect to be a female, (though we plead guilty to the charge of ignorance, when we confess that M. J. Young, notwithstanding his or her voluminous publications, is unknown to us,) is deficient in some of the primary requisites for literary excellence. Those who compose in English (not to mention other languages) should, by the help of grammars, accidences, vocabularies, and dictionaries, previously acquire some knowledge of our mother-tongue; they should *not* talk of 'aviaries of birds'— nor print such lines as

> 'No giddy, light, fantastic airs,
> In her enchanting form appears.'

at least we are here bold enough to rest upon our own opinion, and to assert, that the superfluity of expression in the first of these instances, and the false concord in the second, might be dispensed with, even in the politest circles. But taste is a cameleon.

After the necessary musical education, Miss Nancy Philips came forward as a public singer, 'made her first appearance on any stage at Drury lane Theatre, in the character of Mandane, in the opera of Artaxerxes, during the winter of 1780;'— 'and was received by an elegant audience with unbounded applause.' This short extract will give our readers a very just idea of the newspaper stile of puff and panegyric in which these memoirs are composed; but unless they were condemned to our duty of a thorough perusal, they could not imagine how large a part of them consists of copies from old play-bills, of dramatis personæ, without critical remark or anecdote!

By way of digression, our author introduces a high-flown account of the riots in the year 1780: his prose is really run mad; but as we wage no war with Bedlam, we shall merely quote, with pity and concern, such passages as 'the appalling report of life-destroying bullets,' and 'the dreaded nightly roar for lights! lights! lights!'

The beauty of Miss Philips was not only the subject of

daily paragraphs in the papers, which celebrated her 'lovely Grecian nose,' but procured for her also some more serious and even desperate admirers. It was in the summer of 1784 that Miss Philips, while performing at Dublin, captivated the heart of an Irish gentleman; who, being unable to win her affections by his vehement professions, actually threatened to destroy her and himself if she persisted in her refusal, and said, that if he could not get nearer to her, he would shoot her from the pit when she was on the stage, and then put an end to his own existence. The unhappy maniac was secured in the theatre, on the following night after he had declared this resolution, by the officers of justice.

Another lover was a minor, but heir to a splendid fortune and a title; and Miss Philips was very *improperly* prevailed upon to promise a clandestine marriage with this enamoured youth. They accordingly eloped together; but with a prudence, which did great honour to a brother of the lady's, he accompanied the fugitives on their journey. This single circumstance is, we think, sufficient to rescue Miss Philips from the calumny she met with on her return to London. It should be mentioned too, that the lovers attempted to procure a priest to solemnize their marriage before their expedition; but no *Roman Catholic* nor *Protestant minister*, from the rank and consequence of one of the parties, would venture to perform the nuptial ceremony. We cannot help observing the liberal indifference of our lovers as to the religion according to whose forms they were united. They set out however, with the brother, for the sea-coast, intending to pass over into Scotland, but were overtaken at the port, just as they were about to sail, by Mr. Philips and the father of the young gentleman. The former had communicated the intelligence of the elopement to the latter immediately after he had received it himself, disdaining the idea of his daughter stealing clandestinely into a family, which would consider the alliance of its heir with an actress as a disgrace.

Upon her re-appearance at Drury-Lane, our disappointed heroine was, as we have intimated, exposed to the sarcasms of her fellow-labourers; and felt them more acutely than we conceive she would have done had they been founded upon truth. In fact, as we premised of these memoirs, the beginning, indeed the whole of the first volume, which brings the life of Miss Philips down to her marriage with Mr. Crouch, a lieutenant in the navy at that period, (1785,) contains the account of a very amiable character, except in the violation

of duty above recorded. We must now reluctantly, for more reasons than one, advert to the contents of the second volume, not, however, without previously extracting an anecdote or two of the Kembles; which are almost the only instances in which our author has fulfilled his promise of including a retrospect of the stage (any further than by copying play-bills) in the memoirs of Mrs. Crouch.

'One day, when the conversation turned on supernatural appearances in the night, when Mr. S. Kemble happened to be present a Mr. Philips's, he said that he had once felt himself extremely surprised by a nocturnal visitor, when he lay at an inn. It was about three in the morning, and being summer, light enough to distinguish objects, when he heard something moving in his chamber, and presently beheld at the side of his bed a dwarf, singularly habited, who gazed in equal astonishment at him: but as small objects are not so terrific as large ones, Mr. S. Kemble recovered first from his surprise, and raising himself up in the bed, asked the little figure what he was, and what he wanted in his room. The dwarf assuming courage replied—"I am, as you may perceive, sir, a dwarf, come to be shown at the fair to-morrow. I have mistaken the chamber, no doubt, and was frightened when I saw you; who are a giant, come, I suppose, to be shown for a sight at the fair like myself."

'Mr. S. Kemble told this little story with great humour. Miss Philips was highly diverted at the time, and frequently repeated the story, as she called it, of the dwarf and the giant.

'She also mentioned frequently, with gratitude, the spirited conduct of Mr. John Kemble, when they were performing at Cork. Mr. Philips being confined by the gout, had requested Mr. Kemble to conduct his daughter home after the play was over, during his confinement. One evening, however, some young officers, belonging to a regiment quartered in that city, chose to contend for the honour of seeing the beautiful Miss Philips safe to her lodgings; and accordingly, when she went to her dressing-room, stationed themselves in the passage through which she was obliged to return, and as they were rather more elevated than, perhaps, they might have been *before* dinner, they disputed concerning their rights to the temporary honour of being her conductor so loudly, that the fair subject of their dispute locked herself into her dressing room; and when Mr. Kemble sent to inform her that he was waiting for her, she replied to his messenger, through the door, that she would not leave the room until the officers had quitted the theatre, as she was resolved not to pass them. Upon this they were politely desired to quit the passage, in which they had stationed themselves, as the doors of the theatre were going to be shut. They said they would not leave the house until Miss Philips did, as they were waiting to attend her. Mr. Kemble, hearing this, took his sword, and, passing through them, said, with dignity and firmness—"Gentlemen, Mr. Philips, who is confined by illness, has requested me to conduct his

daughter from the theatre; and, as gentlemen, I trust you will not molest her; for be assured, I shall maintain the trust reposed in me." He called Miss Philips, and told her, that her father was anxious for her return, as it was late, and assured her that she would pass without interruption. The trembler, scarcely assured, ventured forth; but, when she beheld the officers, would have run back to her room, if Mr. Kemble had not held her fast, and said—"Be under no apprehension, I am resolved to protect you from interruption. If any gentleman be dissatisfied with my behaviour, I will meet him, if, he pleases, to-morrow morning, and if he can *prove* it to be *wrong*, I shall be ready to apologize for it." This firm and manly conduct rather checked the violent spirit of the contenders, who suffered Miss Philips to pass with her calm and fearless protector. But in the morning, the commanding officer, having heard of the confusion his inferior officers had occasioned, called on Mr. and Miss Philips, and told them that he was extremely sorry any persons under his command should act so unbecoming the character of gentlemen, and assured them that the aggressor or aggressors should make whatever public apology they required. Miss Philips told him, that all she required was, that in future the gentlemen would go from the theatre with the rest of the audience, and leave her to go home quietly with her father, or whoever he should appoint to conduct her. This was promised; and during her stay in the city of Cork, was strictly adhered to. Mr. Kemble's prudent, yet spirited conduct, on that occasion, was highly spoken of, even by those whom it restrained, when reason regained her dominion over their senses. This affair was in itself sufficient to raise the report of a particular attachment between Miss Philips and Mr. Kemble.'

But their acquaintance does not seem ever to have passed the bounds of friendship.

After these sufficient extracts from the work before us, its remaining portion must be more slightly noticed, and indeed it is not even of so tolerably amusing a nature as the preceding, either in its subject matter or composition.

We shall here just add, for the benefit of those who are interested upon minute points of theatrical information, that Mr. George Colman the younger, produced his first dramatic attempt, under the title of 'Two to One,' a musical comedy, at his father's theatre, in the Haymarket, on June the 19th, 1784. He has since kept successful possession of the stage for twenty-two years, in which period he has atchieved much to delight the public, and much to entitle himself, even in the judgment of the severer few, to the character of a very able and humorous comic writer. In tragedy, we own that we so far differ from the general opinion, as to rank him in an inferior class of authors altogether. His *debut* was adorned by a very poetical prologue

from the pen of his father, whose comparison of himself to Dædalus on this occasion,

> 'While now with beating heart, and anxious eye,
> He sees his vent'rous youngling strive to fly,'

appears to us particularly happy and ingenious.

Waving all mention of the Royalty Theatre, built in the year 1785, and of Mr. Palmer's disappointment in not being permitted to act plays there; waving the old actress, who at the advanced age of eighty-five danced a jig, called the Irish Trot, on the stage in Lincoln's Inn Fields; waving

> 'the betwiching charms of Jordan altogether,'

and various other amenities of a similar nature, we come at once to '*Mr. and Mrs. Crouch, and her Cicisbeo, Mr. Kelly*,' who all lived in one house together on the most cordial terms, upon the arrival of that gentleman who is a native of Ireland, from Italy, in the year 1787. At length Mr. Crouch grew tired (as we naturally suppose) of so liberal and enlightened a system of friendly and connubial harmony; and bidding farewell to this new St. Preux and new Heloise, *solaced* himself with the pleasures of retaliation.

It is impossible to pass over the lenity with which our author, a friend of Mrs. Crouch's, treats this disgusting subject, without the severest reprehension. Delicacy, however, forbids us to condemn such actions and such a vindication of them in more than general terms. We will merely select the strongest of those terms that offer themselves; and, after having said that such a community of bed and board realizes the grossest visions of the most corrupt modern philosophers, dismiss these matters to their kindred darkness.

In justice to the subject of these memoirs, it should be added, that all her filial and sisterly duties seem to have been discharged with exemplary zeal and tenderness. With regard to her literary taste, of which much is said, we cannot so far agree with her biographer, as to consider her enthusiastic admiration of Cowper and Shenstone as very substantial proofs of its correctness or elegance. That our author should select the whole of Cowper's conceited songs, (for conceit is very compatible, nay, is almost synonimous, with methodism) of

> 'The rose had been wash'd, just wash'd in a show'r,'

is a very natural proceeding for so perfect a book-maker; but he ill defends the fame of Cowper, who rests it upon this

poem. That Cowper has earned an honest fame, we are far from denying; as a moral poet his precepts are excellent; but his diction throughout is latinized, and consequently stiff, pedantic, and inverted. In harmony he is entirely deficient. The lines upon Omai, and those beginning

'England! with all thy faults I love thee still,' &c. &c.

are perhaps among the best of his efforts. We wish he had written more Johnny Gilpins.

To return to Mrs. Crouch. Her friends, we are informed, made one fruitless attempt to separate her from Mr. Kelly; but, as her biographer emphatically observes, 'she was a *woman*; and not an *angel*.' She died (for our readers may be tired of her life) on the 2d of October 1805, aged only 38 years; and 'a stone was inscribed to her beloved memory by *him*; whom she esteemed the most faithful of her friends.' Her husband is yet living, and of him we shall only say, *volenti non fit injuria*. We are glad to be able to insert the following sentence:

'Mrs. Crouch departed this life with grateful love for her affectionate and attentive friends: in perfect harmony with all the world; in the firm belief of an eternal Creator, and in an humble reliance on his mercy.'

To those readers (if any such exist) who can complain of the paucity of our selections from such a work as the present, it may be answered, that of Mrs. Crouch herself nothing material remains untold; and that as to her family, the information respecting them chiefly consists of such important and interesting particulars as those with which we shall conclude our extracts and critique:

'In the summer of the year 1786 Mr. Philips chiefly resided at Broadstairs; his sister in Essex; and Captain Horrebow (Mrs. Crouch's brother-in-law) took a house at Swansea in Wales; and in the course of the season, Mrs. Horrebow visited her sister at Liverpool'!!!!!!

ART. VI.—*Transactions of the Royal Society of Edinburgh. Vol. VI. Part I.* Cadell. 1806.

Art. 1. A Descriptionof the Strata which occur in ascending from the Plains of Kincardineshire to the Summit of Mount Battoc, one of the most elevated Points in the Eastern District of the Grampian Mountains. By Lieut. Colonel Imrie, F.R.S. Ed.—The study of mineralogy, which now attracts so great a share of the attention of the scientific world, owes

much of its attraction, as well as part of its progress, to those theories which have been invented to explain, and if possible to reduce to some distinct and general heads, the various phenomena which appear in the substance of our globe. Yet the passions of men, alive with a morbid irritability to the feelings of wounded vanity, have not always been able to contemplate with the sober eye of philosophy objects so uninteresting to the bulk of mankind as the rocks of the mountain or the strata of the mine; and so completely has the greater number of those who have applied themselves to the subject of geology, suffered their judgment to be distorted by their affection for the reigns of Neptune or Pluto, by their opposite hatred of water or of fire, that the cool and sensible remarks of Colonel Imrie, who has wholly avoided every observation regarding either of the contending theories, must be received as a valuable acquisition to the facts already known. A good theory ought to explain the cause of every phenomenon; and even if the descriptions of the author of the article before us should not be found to coincide with the proposed explanations, we shall at least have the satisfaction of knowing that the very failure will bring us nearer the true hypothesis.

It is well known that since the promulgation of the Huttonian theory of the earth, a degree of attention, before unthought of, has been bestowed on the spots where the primary and secondary strata are contiguous to each other. According to that mode of explaining the formation of our globe into its present arrangement, these two sorts of strata differ extremely from each other in their antiquity, and in the processes which they have undergone. If however this be so in reality, marks of such changes ought to be perceptible every where, but most frequently and by far the most distinctly at those points where the more ancient touch the more modern portions of the earth. This word antiquity, it must be remarked, is not meant to be applied to the substance, but merely to the form of the strata. But if such marks should not be discernible, at least nothing opposite or inconsistent with the theory ought to be found.

Colonel Imrie informs us, that the Grampian mountains arise from the Alpine regions of the north-west of Scotland, and forming three ranges of parallel hills, advance in an eastern direction to meet the German ocean near the town of Aberdeen. The river North Esk has its origin among these mountains, and first running eastward, at last changes its course, and penetrates across the Grampians flowing to the south. An opportunity was thus afforded to the intel-

ligent activity of Col. Imrie, to observe with uncommon advantages, the position of the strata in the bed of this river for a space nearly of six miles, from the horizontal sandstone in the plain to the granite of Mount Battoc. This paper, consisting almost entirely of a statement of facts, does not admit of a very easy abridgment. At the end the reader is presented with a plate, in which the position and succession of the strata is laid down with much apparent accuracy, and by means of which assistance a much better idea may be obtained of these circumstances, than would be afforded by the view of the actual strata to any other than a person familiarised with the inspection and consideration of such phenomena.

The colonel travels from the plains of Kincardineshire, up the course of the North Esk. At the point of his departure, the native rock consists of a siliceous sandstone in layers of from one inch to four feet in thickness, and perfectly horizontal. But as it approaches the Grampians it begins to rise or be set on end, and at last becomes perfectly vertical in its position. No organic remains are mentioned to have been found in it, but it contains abundance of water-worn pebbles. It is also observed to be more solid the nearer it approaches the mountains. Where it has attained its vertical situation a bed of whinstone forty feet broad is interposed between the strata, and two small jets of the same material are remarked to have disrupted the layers of sandstone, and, arising from the main bed of whin, to penetrate in a zig-zag manner, decreasing in diameter as they ascend, and terminating before they reach the surface. The river has in this place worn down the strata to a depth of fifty or sixty feet, and thus afforded an opportunity of remarking a curious fact, happily illustrative of the theory which supposes the ancient liquefaction of basalt.

Soon after this point the sandstone is gradually converted into a sort of plum-pudding rock, and of this there is a stratum 400 yards thick, or followed by layers of grit. Then comes porphyry of the argillaceous kind, and next again a confused mass of different ingredients, which, however, are still stratified. Various argillaceous substances, intermixed with beds of whin, are afterwards noticed; and another singular appearance is remarked where the whin divides itself into three branches in its way to the surface.

The river now ceases to be deeply imbedded in the rocks, and Colonel Imrie is obliged to pursue his researches in the bed of a winter torrent, which afforded more favourable opportunities for observation. In this course he attended especially to the alternations of porphyry and micaceous

shistus; and he seems to be of opinion that the former consists of vertical dykes, which cut the latter at right angles. In one place a large mass of unconnected jasper was found, about thirty feet long and ten broad. The central mountains of the Grampian chain are chiefly composed of granite: but micaceous shistus and granitelle are in many places superincumbent, though every where, in elevated situations, in a state of decomposition, and leaving the granite exposed to the eye. Colonel Imrie finishes his series of observations at the summit of Mount Battoc, and after a most able description of the strata of that part of Scotland, gives us reason to hope for some further remarks upon the same subject at a future period. The whole of the paper before us seems, in our idea, to contribute to the further support of the Plutonic theory of the earth, or some variety of it; a position, however, which we cannot stop to illustrate further at present; but we imagine it to receive additional probability, both from the gradual elevation, and the increasing solidity of the strata as they approach the granite, and from the remarkable facts observed concerning the whinstone. It is extremely desirable that the colonel should pursue his course of observations; and if he should be able to ascertain any thing more decisive regarding the dykes of porphyry, he will perform a great service to the science of cosmogony, and lay the foundation of most essential improvements in our knowledge of the structure of the earth.

Art. 3. Account of a Series of Experiments shewing the Effects of Compression in modifying the Action of Heat. By Sir James Hall, Bart. F. R. S. Ed.—The name of Sir James Hall is well known to two classes of philosophers; to those who direct their investigations to the abstruse but interesting subject of caloric, and to the adherents or observers of the different theories of cosmogony. In both of these branches of natural science considerable improvements and advances have been made by the author of the paper before us, and he now comes forward with new claims to our respect and gratitude.

Dr. Hutton, justly celebrated as the author of a very ingenious and in many respects a very satisfactory theory of the earth, found himself obliged to allow that various calcareous bodies, such as shells consisting chiefly of carbonate of lime, have undergone fusion by subterraneous heat. Now in our fires it is perfectly certain that these substances cannot be fused, but that the carbonic acid will fly off, leaving pure lime of a most refractory nature. To meet this objection,

he asserted that the reason why shells could not be fused was, that in ordinary fires no compression was employed to restrain the carbonic acid, but that in the mineral regions, where internal heat reduced beds of shells to strata of solid limestone, the extrication of that gas was prevented by the pressure of the superincumbent mass, or of the vapour of water, and that the carbonic acid thus retained, acted as a flux to the lime. Dr. Hutton, however, was unwilling to attempt to confirm this conjecture by a reference to experiment, lest a failure, though justly attributable to the imperfection of our means of compression, might be adduced as an argument against the principle itself. Sir James Hall however most fortunately for science, has viewed the inquiry as surrounded by fewer difficulties, and by the exertion of much skill and great diligence has succeeded in establishing the fusibility of mild calcareous bodies by the most satisfactory evidence.

The method chiefly employed was to enclose the carbonate in a gun barrel, or in a cavity bored in a bar of iron, and to effect the compression by means of the fusible mixture of bismuth, lead, and tin, which, though necessarily liquid where near the carbonate, might be kept in its solid form at a little distance by the application of cold, and thus restrain the evolution of the carbonic acid gas. We cannot enter here into an enumeration of the very ingenious devices by which various inconveniences were removed. But the result of the experiments was, that carbonate of calcareous earth in its purest state, as well as chalk and shells, could be completely fused, and converted into a substance analogous to calcareous spar, sometimes crystallised, and often with the rhomboidal fracture. The objection of the iron or clay, which was necessarily present in these experiments, having contributed to the fusion of the carbonates, was obviated by enclosing these substances in laminated plates of platina.

In a subsequent part of this paper Sir James Hall directs his attention to the effects of compression on inflammable bodies exposed to heat, and he shews clearly the possibility of reducing under such circumstances the wood of the fir and the horns of animals to a fluid state, and into a substance very analogous to coal. He seems to be of opinion that both animal and vegetable bodies have contributed to the formation of that mineral in the operations of nature.

In the last section of his paper, Sir James Hall proceeds to apply the results of his experiments to geology. He insists upon it, that the fire of volcanoes has a much deeper

source than it has pleased Buffon and other writers to allow, and certainly with great plausibility. He demonstrates that the heat of fluid lava is sufficiently great to effect the fusion of carbonates, if the necessary pressure be combined with it; and thence infers that all the heat required by the Huttonian theory may and does actually exist in the interior parts of the earth, though it may be impossible for us to account for its origin. Next, as to the compression, experiments are afforded which shew that the carbonic acid of limestone may be restrained in the necessary heat by a pressure of 1708 feet of sea or 52 atmospheres, that of marble by 86 atmospheres or 3000 feet, and that by 173 atmospheres or 5700 feet of sea carbonate of lime is made to undergo *complete* fusion, and act powerfully on other earths. But granting the existence of the necessary intensity of heat, it is absolutely certain that at the bottom of the ocean, and under many of the higher mountains of this globe, much more compression must be excited, than what has been thus experimentally proved to be sufficient for the reduction of the calcareous strata to a liquid or semiliquid state; for lord Mulgrave found bottom at 4680 feet, and Capt. Ellis let down a sea-gage to the depth of 5346 feet; and according to La Place the average depth of the ocean must be immensely greater, and amount to not less than eleven English miles. As for the pressure of hills, the specific gravity of them so much exceeds that of sea-water, that one fifth of the depth will produce an equal effect.

We have thus enumerated a very few of the highly ingenious and interesting experiments and reasonings which are now brought forward by the author of this paper in support of the theory of Dr. Hutton, which he adopts with so much zeal and defends with so much skill. Many further particulars, which we have been unable to notice, are to be found, well deserving the attention of the scientific reader. In one respect, Sir James Hall has thought it necessary to modify or depart from his favourite hypothesis of geology, and to add theconjecture of Saussure and others to the system which he labours to establish. Dr. Hutton conceived that all the primary portions of the earth had been originally covered by secondary strata, which had been gradually worn down by the action of air and moisture, and swept along by the force of descending streams. Many philosophers have objected to the slowness of this sort of process, of which the memory or records of man are scarcely able to afford any distinct proof; although many others are satisfied that the never ceasing progress of minute and imperceptible decay in its small parts may become

sufficiently manifest in its accumulated effects. But Sir James Hall is willing to adopt the opinion of the surface of the earth having been swept and abraded by furious torrents, of which, he imagines that in every quarter of the world we can still discern the vestiges and follow the operations; and by these means he would account for the removal of a great part of the secondary strata from the situation which according to theory they formerly held. There is certainly considerable probability in such a supposition, and whoever has been accustomed to the observation of nature in Alpine countries, must have felt the weight of the evidence by which it is supported. Sir James in this place observes, 'that the weight of such secondary strata as have been removed, must alone have been sufficient to fulfil all the conditions of the Huttonian theory without having recourse to the pressure of the sea. But when both were combined, how great must have been their united strength!'

'The Huttonian theory,' continues our author, 'embraces so wide a field, and comprehends the laws of so many powerful agents, exciting their influence in circumstances and in combinations hitherto untried, that many of its branches must still remain in an unfinished state, and may long be exposed to partial and plausible objections, after we are satisfied with regard to its fundamental doctrines. In the mean time I trust, that the object of our pursuit has been accomplished in a satisfactory manner by the fusion of limestone under pressure. This single result affords, I conceive, a strong presumption in favour of the solution which Dr. Hutton has advanced of all the phenomena; for the truth of the most doubtful principle which he has assumed has thus been established by direct experiments.'

Art. 2. A Geometrical Investigation of some curious and interesting Properties of the Circle, &c. By James Glenie, Esq A. M. F. R. S. London and Edinburgh.—This paper refers in a great measure to the general theorems published by Dr. Matthew Stewart, but not demonstrated by that learned geometer. The demonstrations are given in this paper. Those who are enamoured of the geometrical method will do well to consult it. The nature of this memoir prevents us from minutely entering into an examination of its contents: for we do not perceive that the series of propositions is made subservient to the establishment of any great or important truth, or to the establishment of any theorems in the *higher mathematics*, which may not, by a different process and with equal if not greater facility, be deduced.

ART. VII.—*Notes on the West Indies: written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints, regarding the Seasoning, or Yellow Fever of Hot Climates. By George Pinckard, M.D. of the Royal College of Physicians, Deputy Inspector-General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary.* 3 *vols.* 8vo. Longman *and* Co. 1806.

'LOOKING round, as it is said authors are wont, for a great personage, to whose name I might dedicate my work, I have not found it possible to fix upon any one, to whom I could with so much propriety consign it, as to . . . . . its parent! Accept, then, benign power! thine offspring: cherish it, even as thou hast begotten it: and cause thy warmest influence ever to animate the heart of

'Thy faithful and devoted servant, THE AUTHOR.'

He shall be to us a great Apollo, who can discover the PARENT of Dr. Pinckard's work. Its parent, O reader, is FRIENDSHIP! Gentle doctor! But does not the Doctor acknowledge that he 'always regards with high veneration all that concerns the habits and comfort of man?'

'In whatever relates to our nature, I feel a glowing sympathy! and I *affectionate* the whole human race in every state and station. Whatever tends to strengthen the connection between man and man, to improve our being, and increase the general happiness of my fellow creatures, I regard with an attachment bordering upon enthusiasm.' (VOL. II. P. 419.)

Amiable philanthropist!

The present volumes we understand, have been charged with indecency; in our opinion unjustly. We do not indeed deny that Dr. P. does, whenever he has an opportunity, dwell with seeming relish and at needless length, upon 'something* not to be spoke of;' but we are not disposed to impute this to the vice of a prurient imagination, when we can find a milder excuse in the more venial charge of vanity and bad taste. Whoever peruses but a few pages of this work, will observe the author's reluctance to quit any subject which he has once taken in hand, forgetting that expansion weakens the effect, whether the object be to inform the understanding,

* Lady M. W. Montague.

to amuse the fancy, or to affect the heart. When Dr. P. has hit upon a favourite story, a description, or a train of sentiment that pleases him, he twists it into every shape, represents his ideas under every possible variation, and, like a rural divine with an old black coat, he cannot find in his heart to part with it till it is completely threadbare, and till

Occidit miseros crambe repetita—REVIEWERS.

Our author was appointed physician to the army, on that signally unfortunate expedition that sailed from Cork and Portsmouth for the West Indies under Admiral Christian, in 1794. His description of his fellow travellers in the mail coach to Southampton, at the commencement of his work, gave us a foretaste of what we might expect before we had arrived at the end of the three volumes.

'They were three of the sturdy sons of old Ocean, who had formed rather an intimate acquaintance with a certain personal pronoun, and in abruptness of manner, seemed to be as nearly related to that great personage, Mr. John Bull, as to his kind patron, father Neptune.—The curtains of their eyes but dropped with the closing day of London, to be again uplifted with the rising sun of Southampton.'

Various incidents peculiar to the military profession caused nearly seven weeks to elapse before the expedition set sail; all these incidents are detailed by Dr. P. with great minuteness, and do not cease but with the 151st page. During this long period, from October 23 to December 9, the doctor was detained at Portsmouth, or as he terms it, the Wapping of England, as if the original Wapping were in France. In like manner he speaks of 'the cruelty of an eastern Tippoo;' not knowing, we presume, that Tippoo is a proper name. At length we are delighted, unfeeling as it may seem, to find the author at sea, though he represents himself as quaking amid the unknown horrors of a severe tempest, and half dead beneath the complicated evils of fear and an upturned stomach.

In transcribing the following description of the close of the old, and the commencement of the new year, we shall afford our readers an adequate idea of our author's style and manner, and shall be treating himself with that candour which it so much behoves a reviewer to consult; for we are convinced that he has exerted all his powers of language and fancy in that laboured passage. But if it be not in reality 'foolishness and affectations,' as Sir Hugh says, we must forfeit all claim to critical discernment.

'*New-year*, attended by gentle and fair-robed zephyrs, presented himself in smiles. His countenance was benign—his every look bespake mildness and tranquillity. We did funeral honors to his tempestuous father, without the affectation of grief; and greeted each other on escaping from his turbulent government, to a milder reign. We now sailed pleasantly on our passage. The breeze was fair—the sea smooth and tranquil—the sun shone with genial warmth—the ship advanced in steady motion; and our cares were dissipated in the hope that all our disasters were buried in the grave of boisterous *Old—year*. But, alas! our cup was not yet full—the period of probation was not thus to end. Æolus and stern Neptune, enraged at the mildness of the new deputy of hoary time, poured forth all their ire; and, tearing away the delusive veil, openly exposed our error, proclaiming, in loud tyranny, that the young steward of the winged hours was not the milder son, but the very twin-brother of the late tempestuous agent. Our flattering prospect had not the duration of a day! Ere morning dawned, dark clouds obscured the sun; the tumid ocean heaved in threatening anguish, and, a thick storm gathering at the horizon, the winds and waves rushed into conflict, and, in all the dreadful wrath of tempest, pronounced themselves the messengers of angry gods!'

The Lord Sheffield, (so was the vessel called that conveyed our author,) was now separated from the rest of the fleet, and left to pursue her solitary course across the wide Atlantic. For seven weeks she was visited by adverse winds, but on the 25th of January the boisterous weather found an end, the ocean subsided into a perfect calm, and not a breeze of wind assisted our voyager on his way. Then it was that he

'Cast his eyes over the silver surface of the sea to behold the beauteous rising of the sun, and offered aspirations, that fierce Eurus, in the placid humour of milder zephyr, might follow in his train.' (P. 183.)

'*At this moment*,' (obedient doubtless to the 'aspirations' of Dr. Pinckard,) 'a gentle rippling spread lightly over the still surface of the water, and almost imperceptibly brought us . . . . . a favourable breeze.' It was the trade wind, and the passengers 'thought themselves fortunate in being *saluted by the favouring trades* in their very earliest latitudes.' They now began by a change of diet and other precautions to prepare themselves to encounter the *torrefaction* of a tropical climate, and in somewhat more than a fortnight arrived in Carlisle Bay in the island of Barbadoes, which was appointed the general rendezvous of the expedition. Several days previous to their arrival they began to suffer some '*discomfort*.'

'The increase of temperature had brought out upon our skins

that troublesome eruption called *prickly heat*. Our bodies were covered with it, and the irritation and itching it occasioned were intolerable. Our companion, Dr. Cleghorn, being an early sufferer from it, demanded of those who had been accustomed to the West Indies, how long his skin was to be thus tormented? So long, good doctor, as you remain in health, was the reply! upon which, with additional rubbing and scratching, the doctor jocosely, although somewhat impatiently exclaimed, in the accent of his country, 'Faith, captain, and would you carry us into never-ceasing torment? 'Bout ship and tack for England immediately.'

We apprize our readers that this is a joke; we further inform them that it is in Dr. Pinckard's very best style. The doctor's jocularity indeed is in general of so subtle a nature, that 'the capacity of our rude powers' is not always competent to its detection. We are confident, for instance, that some latent jest is concealed beneath the Latin words '*in propriis personibus*,' (Vol. i. p.355,) but as we are unable to discover where it lies, we must charge the misquotation to the account of ignorance.

Every one, whose lot it has been to visit foreign countries, will recollect the very peculiar sensations, a compound of pleasure, surprise, and curiosity, experienced on our first setting foot on foreign ground. We seem as if transported to a new world. The mind indeed, ever active, never fails to figure to itself some image of the things we hear and read of, before any opportunity occurs of seeing them. But the picture is most frequently incorrect and extravagant. In the present instance however,

'*I was pleased*,' says Dr. P. 'to find that I had formed to myself a tolerable accurate copy of the West Indies, from the descriptions I had heard and read. In particular the appearance of the fields, and of the slaves, labouring with the whips at their backs, &c. &c.!'

Let it be understood, however, that this unfortunate expression is to be attributed to the pardonable error of a confusion of language, and by no means to a partiality for that diabolical traffic in human blood, which will for ever disgrace the annals of the British nation. Whenever that subject occurs, which it frequently does, he seldom fails to express his reprobation in a manner that does honour to his feelings. The subject is, unfortunately, a trite one, and most of our readers have, doubtless, a pretty correct idea of the cruelties practised on our fellow-men by the white savages of the West Indies; but as the horrid truths cannot be too generally diffused nor too strongly impressed, we shall quote at length some descriptions of the auctions of slaves, of which the author was an eye-witness.

'A few days ago I had the opportunity of being present at a more regular sale, or market of slaves than I had seen before, and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow beings regularly bartered for gold, and transferred, like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say—*I have seen it!*—and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

'The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those, who came, with intention to purchase, minutely inspected them; handled them; made them jump, and stamp with their feet, and throw out their arms and their legs; turned them about; looked into their mouths; and, according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust; but a wound still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded; sighs and tears made no impression; and all the imploring looks, and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection; and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress:—the companion was bought away from his friend, and the brother not suffered to accompany the sister.

'In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each other's arms, mutually bewailing their threatened separation. In other parts were [illegible]'s, relatives, and companions, praying to be sold to the same master—using signs to signify that they would be content with slavery, might they but toil together.

'Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans scarcely was there an unclouded countenance. Every feature was veiled in the silent gloom of woe; and sorrowing nature poured forth in all the bitterness of affliction.'

'When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One

gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other's arms, watch him with great anxiety. Presently he approached them, and after making his examination affixed the mark only to one of them. The other, with a look of unerring expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say—"and will you not have me too?"—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded; upon which he turned, again, to his companion, his friend, brother, which ever he was, took him to his bosom, hung upon him, and, in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter, again, passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being, again, associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

'In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves, who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance; and going on to make further objections, respecting their appearance, he was interrupted by the vendor who remarked that at that moment they were seen to great disadvantage, as they looked worse "*from having lost their friends and associates in the morning.*" Aye! truly, I could have replied—a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.'

The other sale took place in the Dutch colony of Berbische.

'Since writing to you last I have been present at the sale of a Dutch cargo of slaves, at the new town of Amsterdam. Many of the officers went from the fort to witness this degrading spectacle, and although my feelings had suffered from a similar scene at Demarara, I could not resist the novelty of observing the Dutch mode of proceeding in this sad traffic of human cattle.

'On arriving at the town, we were surprized to find it quite a holyday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down from the estates with their wives and families all arrayed in their gayest apparel; the belles and beaux appeared in their Sunday suits: even the children were in full dress; and their slaves decked out in holyday clothes. It was quite a gala day, and greater numbers of people were collected than we had supposed to have been in the colony. Short jackets, with tawdry wide-flowered petticoats, and loose Dutch slippers, formed the prevailing dress of the females. Scarlet, crimson, and poppy, with all the bright colours used in a northern winter, rivalled a tropical sun, and reigned conspicuous in the flaming broad-patterned petticoat. To the inhabitants it seemed a day of feasting and hilarity, but to the poor Africans it was a period of heavy grief and affliction; for they were to be sold as beasts of burden—torn from each other—and widely dispersed about the colony, to wear out their days in the hopeless toils of slavery.

'The fair being opened, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. A long table was placed in the middle of a large room, or logis. At one end was seated the auctioneer: at the other was placed a chair for the negroes to stand upon, in order to be exposed to the view of the purchasers; who were sitting at the sides of the table, or standing about the different parts of the room. All being in readiness, the slaves were brought in, one at a time, and placed upon the chair before the bidders, who handled and inspected them with as little concern as if they had been examining cattle in Smithfield market. They turned them about, felt of them, viewed their shape and their limbs, looked into their mouths, made them jump and throw out their arms, and subjected them to all the means of trial as if dealing for a horse, or any other brute animal. Indeed the indelicacy shewn towards the poor defenceless Africans, by some of these dealers in their species, was not less unmanly and disgusting than it was insulting to humanity.

'We were shocked to observe women in the room who had come to the fair for the express purpose of purchasing slaves. Nay, even children were brought to point the lucky finger, and the boy or girl thus chosen, was bought by papa at the request of superstitious mama, to give to young massa or missy!

'The price of these poor degraded blacks varied from 600 to 900 guilders, according to their age and strength, or their appearance of being healthy or otherwise. The boys and girls were sold for 600 or 700 guilders—some of the men fetched as high as 900 and the women were knocked down at about 800.

'In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced: but on the slave being desired to exhibit the activity of his limbs and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her and then to the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman,—again pointed to the chair,—held up two fingers to the auctioneer, and implored the multitude in anxious suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection, and alarm. He grew more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spake—and her language could not be mistaken! Humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman was placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture,—then folding her in his arms, and pressing her to his bosom, he became composed; and looked round with a smile of complacency, which plainly said "proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied." The bidding was renewed! They exhibited marks of health and strength, and, quickly, the two were sold together for 1650 guilders.'

Instances are to be found, but, alas, they are very rare! of planters who condescend to consider the ill fated Africans as their fellow-creatures, who study to alleviate the hardships of their servitude, and to repay that toil by which themselves are enriched. Let us, for the honour of human nature, contribute our assistance towards giving notoriety to the distinguished few, who, in spite of the seductions of power almost uncontrolled, in spite of the influence of early prejudice and evil example, have not forfeited the proud charter of humanity.

'I know not whether, upon any occasion, since my departure from England, I have experienced such true and heart-felt plea-

sure as in witnessing the high degree of comfort and happiness enjoyed by the slaves of "Profit." Mr. Dougan not only grants them many little indulgencies, and studies to make them happy, but he generously fosters them with a father's care; and they, sensible of his tenderness towards them, look to their revered master as a kind and affectionate parent; and with undivided—unsophisticated attachment cheerfully devote, to him, their labour and their lives.

'Not satisfied with bestowing upon his slaves mere food and raiment, Mr. Dougan establishes for them a kind of right. He assures to them certain property, endeavors to excite feelings of emulation among them, and to inspire them with a spirit of neatness and order, not commonly known among slaves: and I am happy to add that the effects of his friendly attentions, towards them, are strongly manifested in their persons, their dwellings, and their general demeanour. Perhaps it were not too much to say, that the negro yard at "Profit" forms one of the happiest villages within the wide circle of the globe! The labouring poor of Europe can attain to no state at all adequate to such slavery, for had they equal comforts, still could they never be equally free from care.

'The slaves of Mr. Dougan are not only fed and clothed, and tenderly watched in sickness, without any personal thought, or concern, but each has his appropriate spot of ground, and his cottage, in which he feels a right as sacred as if secured to him by all the seals and parchments of the Lord High Chancellor of England, and his court.

'Happy and contented, the slave of "Profit" sees all his wants supplied. Having never been in a state of freedom, he has no desire for it. Not having known liberty, he feels not the privation of it; nor is it within the powers of his mind either to conceive or comprehend the sense we attach to the term. Were freedom offered to him he would refuse to accept it, and would only view it as a state fraught with certain difficulties and vexations, but offering no commensurate good. "Who gib me for gnyhaam Massa," he asks, "if me free?" "Who gib me clothes!" "Who send me doctor when me sick?"

'With industry a slave has no acquaintance, nor has he any knowledge of the [illegible] of comfort and independence which derive from it. Ambition has not taught him that, in freedom, he might escape from poverty—nor has he any conception that by improving his intellect he might become of higher importance in the scale of humanity. Thus circumstanced, to remove him from the quiet and contentment of such a bondage, and to place him amidst the tumults and vicissitudes of freedom, were but to impose upon him the exchange of great comparative happiness, for much of positive misery and distress.

'From what has been said you will perceive that to do justice to the merit of Mr. Dougan, would require a far more able pen. His humane and liberal conduct does him infinite honor; while the richness of the estate and the happiness of the slaves loudly proclaim his attentive concern. We were pleased with all around us,

but to witness so happy a state of slavery gave us peculiar delight.

'The cottages and little gardens of the negroes exhibited a degree of neatness and of plenty, that might be envied by free-born Britons, not of the poorest class. The huts of Ireland, Scotland, France, Germany, nay, many, even of England itself, bear no comparison with these. In impulsive delight I ran into many of them, surprising the slaves with an unexpected visit, and, verily, I say the peasantry of Europe might envy these dwellings of slavery. They mostly consist of a comfortable sitting room, and a neat, well-furnished bed room. In one I observed a high bedstead, according to the present European fashion, with deep mattresses, all neatly made up, and covered with a clean white counterpane; the bedposts, drawers, and chairs bearing the high polish of well-rubbed mahogany. I felt a desire to pillow my head in this hut for the night, it not having fallen to my lot, since I left England, to repose on so inviting a couch. The value of the whole was tenfold augmented by the contented slaves being able to say—"all this we feel to be our own."

'Too often in regarding the countenance of a slave, it may be observed that

> "Dark melancholy sits, and round her throws
> A death-like silence, and a dread repose."

but throughout Mr. Dougan's happy gang the more striking features are those of mirth and glee; for, here, the merry dance and jovial song prevail, and all are votaries to joy and harmony.

'Before the doors of the huts, and around these peaceful dwellings were seen great numbers of pigs, and poultry, which the slaves are allowed to raise for their own profit; and from the stock, thus bred in the negro yard, the master usually purchases the provisions of his table, paying to the negroes the common price for which they would sell at the market.'

We do not wish to detract from the merit of Mr. Dougan, but we must nevertheless not overlook the probability that the lustre of his humanity may be rendered brighter by contrast. His real merit is doubtless enhanced by the barbarous prejudices of the country in which he lives, and the customary barbarity of his savage neighbours; but the apparent magnitude of an object is likewise enlarged by an unequal comparison, and the ruins of Palmyra derive a casual splendour from the nakedness of the surrounding desert.

While the greater and more respectable part of those who have been eye-witnesses of West Indian slavery, assert that the condition of the negroes is little preferable to that of the beasts of the field, the advocates for that infernal traffic, (who, it will be observed, are, with few exceptions, interested in its continuance) maintain that these sons of misfortune

are in a far more enviable situation than the peasantry of Europe. But do these logicians take no account of the freedom of mind? Cannot the labouring freeman, if he be controuled either as to the quantity of work to be done, or the mode of performing it, leave his employer, and engage with another? Or if, as in the case of an apprentice, he be in a state of greater subjection to the will of his master, has he not entered voluntarily into the trade or profession in which he is employed, for the sake of the probable advantages to be hereafter derived from it; and does he not look forward with pleasure to the day which shall set him free from servitude? But the slave must work, move, speak, eat, sleep, exert every action and quality both of body and mind, according to the will and caprice of his owner. The dreary prospect that opens before him is interminable; his separation from his dearest friends is eternal; his severe labour is to know no end, but his treatment is more cruel, and his neglect more pointed, as disease, age, or infirmities, shall have made him less valuable to his master. This last point calls most loudly for the interference of the legislature; and Dr. Pinckard, who, contradictory as it may seem, appears to agree with the anti-abolitionists in preferring the condition of the slaves of the West Indies to that of the poor of Europe, might, even if he had not heard the voice of nature cry against him, have found an incontrovertible answer to every argument in its favour under any mitigation, in the 'numbers of old, diseased, decrepit negroes, who, he informs us, (vol. ii. p. 209,) 'are seen lying at the corners or begging about the streets.' We transcribe his own observation:

'What can be so unworthy! what so culpable or disgraceful, as the cruel inhumanity and sordid injustice, which renders a master capable of neglecting in old age, the slave from whom he has exacted all the labour of youth, and all the vigour of manhood! Perhaps nothing pourtrays in more melancholy demonstration, the possible depravity of the human heart! No longer able to exert himself to his owner's profit, the aged slave enfeebled by years, and exhausted by toil is left to beg his *yam* from door to door!—abandoned by his cruel master he is a pensioner upon promiscuous charity, or is allowed to fall a prey to disease, and to want!'

We cannot but advert to another deeply lamentable but natural consequence of slavery, the total want of moral principle in its devoted children. A striking instance of this is furnished in the case of some slaves who were captured by a French privateer, and sent in a boat to Trinidad under the care of three or four Frenchmen. Their facility in crime will be the more sensibly pitied and deplored, as contrasted with that

faithfulness and honesty, which under other circumstances might have rendered these unfortunate Africans truly estimable members of society. So true is the saying of Homer,

> 'Jove fix'd it certain, that whatever day
> Makes man a slave, takes half his worth away.' Pope.

'On the passage the Frenchmen talked much to the negroes about liberty, equality, and the rights of man, in all the common jargon of the revolution; holding out to them the high enjoyment of gaining their freedom; and assuring them that they would be carried from Trinidad to Guadaloupe, where they would be released from their slavery, become fellow-citizens, and remain in future *their own masters*. But these poor blacks, having been treated with great kindness and humanity by their owners, and not having been bred in the modern Gallic school, could not be made to comprehend the fascinating doctrine of equality, and therefore perversely rejected the proffered *French Liberty*; and instead of rejoicing, as it was supposed they would, to accept their freedom from the hands of those revolutionary republicans, they concerted a plan to rescue the boat, and take it back to their masters; in which attempt they met with complete success, but unhappily it was attended with that savage inhumanity which characterises the Africans. A little before they came within sight of Trinidad they seized an opportunity of rising upon the Frenchmen, and, not satisfied with subduing them, they murdered every one of them, and threw their mangled bodies into the sea: then, like faithful slaves, put the boat about, and made the best of their way up the coast, returning, much pleased, to their owners, and to their task of slavery. The party consisted of five negroes belonging to Mr. Kendall, and three (two men and a boy) belonging to Mr. Green. On my asking them why they did not bring the Frenchmen on shore as prisoners, instead of killing them, their reply spake one of the unhappy truths of slavery, and proved that the lives of these unfortunate Frenchmen were sacrificed to an unjust law always operating against the negroes. "*Ah Massa,*" said they, "*we 'fraid 'em tell lies upon us, and him people always believe Backra man sooner as Negroe . . . . . so we tink it best for kill 'em all.*"—These poor slaves were aware that against the evidence of a white man, whether it were true or false, they could not be heard; therefore to prevent the possibility of any false reports of their prisoners operating to their prejudice, they deemed it wise to secure themselves the privilege of giving their testimony in the cause of truth, by destroying those whose voices might have prevented it.'

The above quotation, as well as some of those which we have before given, will furnish an example of what we alleged against Dr. P. at the beginning of our criticism, viz. his fondness for useless repetition and useless explanation. He can never quit a subject till he has worn it out. Lest we should render ourselves liable to the same charge, we shall now quit the painful subject which has occupied so large a share of our attention.

Nothing of importance happened to the author during his stay at Barbadoes, where he in vain expected the remainder of the expedition from England. A few detachments and single ships that occasionally dropped in, were all that had arrived of that ill-fated armament, when Dr. Pinckard quitted Barbadoes on the fifteenth of April, though it had sailed from Europe early in November of the preceding year. During this visit of upwards of two months, we have a sufficiently copious account of the state of society and mode of living at Barbadoes, in relating which, Dr. P. is careful to enrich the English language with many words of his own coining, which we shall hope never to see again in print. The reader may here find accounts of '*siliquose*' tamarinds, of '*flavid*' and '*olofuscate*' negroes; he will learn how the heat of a tropical climate is alleviated by the '*perflation*' of the trade winds, which 'form the suite of a burning sun, and moderate the heat of his too effulgent rays;' he will read in other parts of '*taciturn*' companions, and of '*semper-smoking*' Dutchmen; of ladies 'of Turkey stomach,' (i. e. great eaters), and of 'governors of ocean castles,' (i. e. captains of ships); and when Sir Ralph Abercromby lands at Barbadoes, nothing will serve him but that the general is a 'king-bee,' and the sailors that manned the yards to salute him, 'a bee-hive, free from drones.' But the cream of Dr. Pinckard's pert facetiousness seems to be concentrated in the following passage, which, to say the least of it, is the essence of a coxcomb. We will not use a harsher name. The doctor was thirsty and eat some oranges. 'Such delicious refreshment had never before met his lips!'

'The oranges were not only *ten times better* than the very best in the world; but they were taken fresh from the tree, and at a moment of heat and parching thirst which was calculated to render them *ten thousand times* sweeter than the sweetest of themselves!'

At page 23 of vol. ii. is an impertinent story of a cow and a doctor, to relate which, our author quits the new world, recrosses the Atlantic, and returns to Portsmouth, the scene of the important adventure. This idle tale occupies no less than 27 pages, to the shame of Dr. Pinckard be it spoken, whether we consider his good sense as impugned, in narrating a story which would not even amuse a nursery, or his want of conscience in swelling it to a length so outrageous. The succeeding letter opens as follows, and from it the reader may form some estimate of our author's double-refined sympathy:

'Accustomed to address you upon all occasions without reserve,

my glad pen, true to the feelings that direct it, seems conscious when made the herald of happy tidings, and, on such occasions, certain of being hailed with all the warmth of sympathy, it hastens to greet you with a swiftness even beyond its feathered self.'

The glad tidings communicated by this winged harbinger of joy, was the arrival of the convoy from Cork, but the Portsmouth fleet was still a truant to their expectations. We accordingly find the author sympathising through several more letters, indulging his finer feelings in reflections on the mild beauties of an English spring as contrasted with the heat of a tropical climate, and giving way to 'the genial harmony of soul and sentiment,' in the contemplation of nature. Let him who is not already surfeited with the sickly sensibility of modern novel-writing ladies, turn to the 6th letter of the second volume of the present work, and he will see that such subjects are not rendered more inviting though clad in the eloquence of a gentleman and a scholar, for such we must presume every physician to be. Intermixed however with the effusions of the author's feelings are many observations, which cannot fail to have their share of interest, on the climate, soil, produce, commerce, population, and history of Barbadoes, as well as on the mode of life of its inhabitants, under which latter head an indulgence in the pleasures of the table, that knows no bounds, and cruelty to the negro slaves, from the most prominent features. Some readers will have difficulty in believing that murder itself is not excluded from the catalogue of West Indian enormities.

After a stay of somewhat more than two months at this island, Dr. Pinckard was ordered on the expedition against the Dutch colonies on the coast of Guiana, and was appointed to the direction of a detachment of the hospital staff at Stabroek, the capital of the united colony of Demerara and Issequibo, which, it will be remembered, surrendered without a struggle to the British arms, as did also the neighbouring settlement of Berbische in the course of a few days afterwards.

In no instance is the remark of the Roman poet, that our affection for our native country is superior to reason, more strikingly verified, than in the situations which have been fixed upon by the Dutch for their foreign settlements. At Batavia in the East Indies, as well as in their colonies on the coast of South America, they have preposterously and in spite of nature endeavoured to assimilate the taste and prejudices of Holland to the climate and soil of the torrid zone. Their predilection for a low and swampy situation has in every instance got the better of their prudence: an atmosphere con-

stantly impregnated with contagious vapours exhaled by a tropical sun from putrid marshes and stagnant ditches, which abound alike on the coasts of Java and Guiana, have been overlooked in consideration of a wide extent of flat alluvious country, affording easy means of being intersected with canals and ditches, where draw-bridges for ornament and *treik-schuyts* for pleasure and convenience could be adopted. In either of these countries, the traveller, wading through the muddy roads, or dragged slowly along a stagnant canal, might easily believe himself in the mother country. Dr. Pinckard indeed asserts, and as a medical man some deference is due to his opinion and experience, that the generally received prejudice relative to the Dutch colonies on the American continent is unfounded, and that in spite of the low and muddy surface of Demerara and Berbische, those settlements are not in fact more unhealthy than our more mountainous islands: this he proves by a comparison of the return of deaths in Demerara, with that of the most favoured of the English West India islands, and the comparison is not to the advantage of the latter. Of the Oriental colonies of Holland, however, this assertion can certainly not be made. The mortality of Europeans in Batavia is of a most appalling magnitude, unparalleled, we believe, in any other country under the sun. We learn from a modern traveller of respectability (Mr. Barrow), that of persons newly arrived in that settlement, three in five are calculated to die in the first year, and of the remaining survivors the mortality is never considered to be less than from nine to twelve in the hundred, exclusive not only of infants but of soldiers and seamen. The havock which the destructive climate, aided by their debaucheries and irregular conduct, produces among that thoughtless race of men, is truly deplorable, and the register of deaths in the military hospital for the last sixty-two years, makes it appear that every soldier who sets his foot in Batavia, finds there a certain grave.

Hospitality prevails to a great degree among the planters of Demarara, nor do they yield to their Barbadian neighbours in the quantity or quality of the viands that load their tables. Fresh provisions however are hardly to be procured, except by those whose own estates furnish these luxuries, and the military were frequently compelled to live for weeks together upon salt beef, yams, and plantains. On one occasion the officers were so fortunate as to procure a litter of six roasting pigs, on which occasion they 'eat pig, pig, pig, every day till they were all consumed,' and Dr. Pinckard indulges in the vulgar and unworthy joke, that they were in danger of growing into pigs themselves (p. 253, vol. ii.). It

is not our intention to visit the faults of Dr. Pinckard or any other writer with harsh or unnecessary severity, but we submit it to his own consideration whether the pages of one, whose profession ought to inspire him with some regard for his literary character, are not disgraced by such trite and vapid vulgarities. We must strongly express our disgust at the numerous jocularities with which he surfeits us in the course of his work, and which we should no otherwise discover to be witticisms, than that the concluding words which contain the pointless sting of the epigram, are printed in italics, and separated from the rest of the sentence by the interval of a dotted line, and closed with a note of admiration. This is a favourite practice of that great writer, Mr. D'Israeli, who, as well as our present author, is doubtless lost in admiration at the effusions of his own genius, and the flashes of his transcendant wit. In other respects Dr. Pinckard bears a considerable resemblance to a distinguished modern traveller, called Mr. John Carr, and in nothing more than in the relation of filthy and disgusting (not obscene) stories, and in the putid facetiousness and quaint absurdity displayed in the contents of his chapters. For a fuller explanation of our meaning, we beg leave to refer the reader to the chapter of contents of the present work, or to the Critical Review for February last, pp. 131 et seq. But it is our duty to inform Dr. Pinckard and the public that no particle of real wit or humour is contained in these three volumes, and that if we occasionally meet with a tale in itself calculated to excite a laugh, it is invariably spoiled by the affectations or the repetitions of the narrator.

After some stay at Demerara, the author was ordered to the adjoining colony of Berbische, situated, like the former settlement, in a low and marshy soil, at the mouth of a river of the same name, which abounds with alligators and mermaids. Of the former Dr. P. was an eye-witness; for the existence of the latter he had only the word of the Dutch colonists, by none of whom had these 'fish-tailed ladies' been seen, but who on their parts took it on trust from the negro slaves and native Indians, the only race of men that these 'lady-like animals' had favoured with a sight of their persons; the resident planters however, firmly believed in their existence, but Dr. Pinckard 'assumed the liberty of an Englishmen and still continued . . . to doubt!' (Vol. iii. p. 1.)

Each of the colonies of Berbische and Demarara consists of a tract of cultivated land, the former of seventy miles in length, measuring along the sea-coast, and no more than a mile and a half in depth; this spacious and level plain is bounded on one side by the sea, and on the

one side by the sea, and on the other by the forest, which stretches in continuous and primæval grandeur over that vast extent of continent that separates the Atlantic and Pacific oceans.

The author sometimes took a sauntering walk till he was interrupted by the deep woods which form the impracticable boundary of the colony. On these occasions, the sight of the majestic and interminable forest excited, as well it might even in a less sentimental bosom, feelings of a sublime and awful nature. Then it was that he reflected on the state of man, on 'the varied appearance of the globe,' and on 'the wisdom of the Creator.' 'The grand purpose of life and being also,' 'the inscrutable ways of Providence,' and various other *new* ideas, on which many a school-boy has written many a theme, passed in succession in the mind of Dr. George Pinckard. These he relates at length, and in the order in which they occurred; and after filling three or four pages with contemplations which cannot boast the profundity of Locke, the result is, that . . . . 'he hastily trod back his steps.' (See vol. ii. p. 235-6.)

At page 337 of vol. ii. we have an interesting account of M. Van Battenburg, the Dutch governor of Berbische, and his amiable consort. Her conduct to her negro slaves is not among the slightest commendation of the latter distinguished personage. In this respect she differs much from the other females of South America, whether Dutch or English. On our author's paying a morning visit to one lady of his acquaintance, not having any better amusement to offer, she invited him to a window from whence he might see them 'flogging the *negres*.' Another lady applied to him 'to *make some complaint* to her husband against the slaves of the house, as she wished to get them a good flogging.' It was not even pretended that any specific fault had been committed, but the Doctor's ingenuity was to invent an exc—— merely because some idle caprice or ill humour prompted the mistress to wish to have them '*well flogged*.' We readily believe our author's statement, that he did not suffer his gallantry to triumph over his humanity.

Both here and at Demarara, whither the author was in no long time recalled by the sickness of the troops, he made an excursion up the rivers which give their names to the respective colonies. On both these occasions, he and his party penetrated into the wild and woody regions of Guiana, to a distance which few Europeans had accomplished before them; and we accordingly find accounts of considerable interest, though deformed by the faults peculiar to the writer of the

nature and inhabitants of these unexplored countries, as well the native Indians, as the European and Creole settlers. From the latter, though uninvited, unexpected, and unintroduced, our travellers uniformly met with the most marked hospitality, which is carried in the transatlantic world to an extent unknown in Europe, as the following instance will demonstrate.

'I must not neglect to inform you of a custom which we observed to be very prevalent, it being an act of politeness which, to Europeans, seemed no less singular than novel. As a mark of attention the gentlemen of the different plantations usually accompanied us to our sleeping room, at the time of our going to bed, when, on taking their leave for the night, they concluded the compliments of the day in the following terms, viz. 'S'il y a d'autre chose, Messieurs, dont vous avez besoin, il n'en faut que demander au Garçon—cela n'est pas mon affaire.' This was true West India complaisance. It was a branch of hospitality that was not familiar to us, being an accommodation not usually found in the list of European civilities. If your ignorance of tropical habits, and the common customs of slavery should prevent you from comprehending the extent of it, ask me, when I return to England, and I will explain it to you more fully.'

The tender passion is not unknown among the phlegmatic Hollanders; and even in the uncultivated forests of Guiana, the human heart bows beneath the supremacy of its power.

Bounteous Heaven,
In pity to forlorn mortality,
Moulded the female form in all the rich
Variety of beauty, bade it yield
Delights unspeakable, then gave to man
The sole propriety, for what? for that
He might enjoy the play-thing, not adore it;
That it might be his pastime, not his God!

So says the author of a tragedy which we have seen in manuscript, and so thinks Mynheer Bercheych of the plantation Gorcum, in the colony of Demarara.

At the very remotest point of that settlement, amidst negroes and wild Indians, secluded from the civilized world, lives this eccentric and remarkable character. Possessed of a fertile and active mind, together with the advantages of education, learning, and politeness, having passed his youth in the dissipation of a court, he has retired at an advanced age to one of the most distant spots of the habitable world, and amid the stillness of uncultivated nature, devotes the declining day of life to the calm pleasures of philosophical retire-

ment. As Gibbon remarks of the prophet Mahomet, women alone are the sensual enjoyment which his nature requires, and which, agreeably to the principles of Madan, his religious scruples do not forbid. Females of every age and every colour, Indians, Negroes, and Mulattoes, the daughters of Europe, Africa, and America, contribute alternately to the pleasures of Mynheer Bercheych. His domestics are composed entirely of that sex, and his peculiarity does not suffer a male to inhabit his house. But in spite of this apparent predilection, it would seem as if he valued the beautiful part of the creation rather for their personal than their mental attractions, for he admits men only as visitors, and except this occasional indulgence in the pleasures of society, he leads the life of a patriarch, and

——— wide as Heav'ns command,
Scatters his Maker's image round the land. (DRYDEN.)

For the consolation of those of our fair readers who are about to be united to elderly gentlemen, we have pleasure in adding that this vigorous admirer of their sex is sixty years of age or thereabouts.

When a physician and deputy inspector-general of hospitals treats of a country where there is so great a demand for medical assistance as in the West Indies, it were natural to expect out of three octavo volumes a few passages which might be deserving the attention of professional readers. Dr. Pinckard's medical remarks are both few and of no value. His chapter on the elephantiasis, or glandular disease of Barbadoes, consists merely of a few cases cited from Hendy, and contains no inquiry into the probable cause, or, what is much more important, the cure of that extraordinary and unseemly disorder. That on the epidemic fever of the West Indies, commonly called the yellow fever, (an epithet which Dr. Pinckard, without any sufficient reason, is extremely desirous to explode,) is the only chapter which can be said to treat professedly of medicine. In spite of his extensive opportunities of observation, and the violent attack which he himself suffered from this formidable malady, he has furnished us with no new facts, remarks, or conjectures on its origin, symptoms, or cure. The remedies upon which he insists, of venesection, calomel, bark and wine, have long been familiar to medical men, nor does it appear that our author ever effected any important cure.

It will be seen from the above observations that nothing could have rendered this work a source of interest to the public, or of credit to the author, but a great deduction from its quantity, and a great alteration of its quality.

ART. VIII.—*English Lyrics. By William Smyth, Fellow of St. Peter's College, Cambridge.* 12mo. *3d Edition.* Cadell. 1806.

ABSOLUTE originality is at the present day placed beyond the reach of the highest powers of poetical genius. Nature has not only been visited by our predecessors in her broader walks, but has been pursued into her inmost retreats, and traced through all the expressive associations by which she is connected with mind. Art and science also have been rifled of their treasures to adorn the progeny of the imagination. The character of individuals, however, will always be marked by striking shades of difference; the poet therefore, who stamps upon his compositions a faithful image of himself, and conveys in them a genuine transcript of his mind, insures a species of originality in its nature inexhaustible. The powers, the feelings, and the passions of mankind, are few indeed, and exist in all, but as they are perpetually diversified in their relative proportion, so also external circumstances in their effect on individuals admit of numberless modifications. The mental landscape is always composed of the same simple elements, but they present themselves in endless combinations to our view, and from the varied disposition of the parts, the light which falls upon them assumes an infinite variety of tints. The stronger these distinguishing features are, the stronger will be the originality; particularly if the author be gifted with that power and selection of language which shall enable him to pourtray his feelings with force and delicate discrimination. These observations are happily illustrated in the volume of poems to which our attention is at present directed. Although the originality thus imputed to poetry (since it is in a great degree the *effect* arising from a view of the parts taken collectively) can then only be fully felt when we are intimately acquainted with the productions of the *author*, as a just perception of the mental character, to the delineation of which it is owing, can only be acquired from an intimate acquaintance with the *man*, yet in the present instance we will venture, in confirmation of these remarks, to refer the reader to the elegies to Wisdom, (p. 86.) and particularly to the commanding stanzas which commence the recantation.

'Beside this russet heath, this forest drear,
That strews with yellow leaves the moisten'd plain;
Here, where the green path winds, ah Wisdom! here,
Did once my daring lyre to thee complain.

'Soft was the midnight air that sooth'd my frame;
In thought severe had passed the studious day;
Cold paused the spirits, and the etherial flame
In dim and languid musings died away.

'Calm, silent, all—I seemed with step forlorn
Singly to wander on a distant world;
I started when the bird first hail'd the morn,
That wide had now its reddening clouds unfurl'd.

'Returning seasons since have pass'd away,
Oft has the spring with violets deck'd the vale,
The bee oft hum'd along the summer day,
And the lake darken'd in the wintry gale.

'*In youth's bright morn how boldly on the mind*
Rise the wild forms of thought in colours new;
'Tis time, and time alone, whose skill refined
The picture slowly gives to nature true.

'Thee, Wisdom, could I chide, thy gifts decry?
Turn from thy bliss by restless ardour fir'd?
—How like these idle leaves that withered lie
Seem now the fancies that my soul inspired!' P. 91.

When we view the sublime, the beautiful, and the picturesque scenery of nature, the effect is confessedly heightened by the appearance of appropriate living objects. This principle of taste is recognized and acted upon in the finer arts: the painter gives vivacity to his landscape by the introduction of figures; the higher regions of poetry, the epic and dramatic, swarm with life; and without it, in the inferior species a death-like stillness is perceived; even metaphysical poetry embodies abstract ideas, and 'gives to airy nothings a local habitation and a name.' In Mr. Smyth's poems, the interest thus excited is drawn still closer to the mind, and warms it with all the animation of reality. 'The Reverie' may be selected as an example the more striking, because the subject *in the abstract* is the commonest theme of moral declamation. We give the following extracts:

'Could Julia, were she present, chide,
If down my cheek unbidden strays
A tear, which I in vain would hide,
In fancy while on her I gaze?
Her form, which musing I survey,
Now whispers to my wayward heart,
That even her charms must feel decay,
That life must close—that we must part.

'Ah Julia! must that morrow come
When I in anguish shall behold
That cheek with animated bloom
No longer warm—pale, shrunk—and cold—
"Those lips whence I such kisses steal,"
"Robb'd of their die, and honied store,"
"No more to make one proud appeal,"
"Or speak one tempting challenge more?"

'In some dread season of despair,
Must keen disease, must wasting pain,
Seize e'en thy form? and I be near,
To count the sighs that moan in vain;
Wipe thy damp brow with trembling hand,
See o'er thy frame death's tremors creep,
Pale o'er thy sinking ruin stand,
And feel the grief that cannot weep?—

'Oh Julia! let me far remove,
Far from those charms I must adore,
To me 'tis agony to love—
Far let me fly, and love no more—
Cease; maddening thought! with thee to part—
Thou power! that hear'st the feeblest call,
Thou pow'r that guard'st the breaking heart,
—Oh save, for I am weakness all.' P. 25.

Generalize the ideas as far as it can be done, divest them of their reference to particular persons, and a comparative coldness must instantly be felt. It is much to be regretted that the lines marked by inverted commas should have been permitted to violate the pathetic beauty of the poem.

Let us now descend into particulars. To such of our readers as are acquainted with Mr. Campbell's verses on a subject very similar to that of the beautiful 'Lines found in a bower facing the south,' (P. 1), it will be no unpleasing employment to compare their merits. Mr. Smyth's poem was first published. The volume contains many jeux d'esprits, which possess a peculiar playfulness and airy elegance of fancy. But some of the poet's strains are of higher mood. The Ode to the Lyric Muse (P. 70.) reminds us of the fire and sublimity of Gray, and is marked by that fastidious contempt of the vulgar which genius often feels, and which was a predominant feature in the mind of that poet. It would exceed our limits to transcribe the 'Seraph' at length, but we will endeavour to connect a few stanzas of it together in such a manner as to give our readers some idea of the whole.

THE SERAPH. *(The Angel speaking.)*

"Wake! rise! thy sleep of death is o'er!
"Bold spread thy wing! exulting soar!
"—Think not these darksome realms of pain
"The form I summon can detain;—
"With me to worlds of heavenly light,
"Spring Julia! thro' this mass of night!"

"The darkness fades—now pleas'd survey
"Yon bright'ning scenes of happier day!—
"—The skies we gain—thy senses o'er
"Now comes a bliss unfelt before—
"A spirit that has near us past,
"From wing unseen this influence cast.

"Still would'st thou sink to duller day?
"Ah, why yon shadowy ball survey
"Thou Julia! now shouldst weep no more!
"Yon earthly orb why look'st thou o'er?
"And mark'st not how that tearful scene
"Chills as I gaze, my altered mien—

"Oft raging o'er those darksome plains,
"Fierce madness shakes his sounding chains.
"There on his prey triumphant flies
"With quivering lip and starting eyes
"Revenge—and oft, when however near,
"Despair's last sighs I trembling hear.

"That softer form, where beauty blooms,
"Which virtue warms, which grace illumes,
"Severer pangs is doomed to prove,
"With useless tenderness to love;
"—And would'st thou thus, my Julia! burn?
"—And would'st thou to yon earth return?

Yet think not wisdom, virtue, love,
Can mourn on earth unmarked above.

"The spirit as from earth we flew
"That blissful influence o'er thee threw,
"Now, can no human sorrow know,
"Yet felt for thee one kindred glow,
"For imag'd fair in thee was seen
"What once on earth herself had been.

"Thou too to glory raise thine eyes,
"Speed seraph o'er yon opening skies!
"For thee this airy harp I bring,
"With swiftness thus inspire thy wing,

" And thus thy mortal ear unclose,
" Now harmony can there repose.

" " With angel sense I clothe thy frame,
" O'er thee I breathe the living flame.
" Thy book is closed, thy prize is won—
" —Thy trial past—thy bliss begun—
" And kindling from that bliss I view
" Thy changing form—rise—rise—adieu!' "

The subject is sublimely interesting; he alone who could conceive the design, could execute it, and he could not fail in the attempt.

The Ode to Mirth (p. 39.) has in it all the ingenuity of a lottery-trap; a sign is hung out which promises entertainment very different from what we meet with on entering. From the superscription and the beginning we look for every thing that is cheerful, and find ourselves, before we are aware of it, decoyed into the midst of pensive imagery. This *catch* in the general plan of the poem is a conceit we reprobate, and in its conduct we have a good specimen of that obscurity, which is a characteristic fault in Mr. Smyth's poetry, and deforms the loftiest efforts of his muse. Among the numerous tribes of ladies, allegorical and real, who have favoured our author with their acquaintance, Mirth cannot be included. For the portrait with which the ode commences, she surely never sat; it does not present one appropriate feature.

'Thou with hurried step advancing,
Restless round thine eye quick glancing,
On thy cheek the rose fresh glowing,
In the breeze thy zone loose flowing,' &c.

The hurried step is properly applied to Fear, by Collins. The zone loose flowing marks the Paphian Venus. Nor can Mr. Smyth here shelter himself under the authority we have just brought against him. We are aware that the same poet says of Mirth, 'Loose were her tresses seen, her zone unbound:' but let us observe that at the time 'Love framed with Mirth a gay fantastic round!' In order to see the defects of this description more clearly, contrast it with the exquisite lines of Milton on the same subject. The group in the 3d stanza seems ill-sorted and incongruous, and there are other passages against which strong objections may, we think, be urged. There is however high poetical beauty in many detached parts of the ode; the last of the following stanzas is particularly striking.

'True—to me has bounteous Heaven,
Now a kinder fate bestowed,
And with a lavish hand has given
Bliss to me it never owed.

'Still though bright the day be shining,
Clouds that in the morn were seen
Not as yet the sky resigning
Oft floating pass the blue serene.' (P. 44.)

The idea is just and beautiful, the expression elegant, and the effect greatly heightened by a feeling of surprise: at the commencement, we rather make up our minds for some of the common-place of poetry, about the sun of prosperity, and the clouds of adversity, and experience an agreeable astonishment on finding that we have gained an allusion new, lively, and appropriate. It is somewhere observed, that a compliment is then peculiarly graceful, when from the beginning we are led to resign ourselves to some hackneyed sentiment of customary politeness, but are surprised by an ingenious turn, by which a new and unlooked for idea is brought out. Detached beauties are scattered with great profusion through this little volume; none among them is more impressive than this affecting sentiment contained in a poem of no common merit, (P. 143) in which the author describes the anxious but fruitless attempts he made to alleviate the sorrows of a friend; that friend, of course, was a female.

'To fashion's realms my fancy flies,
I tell of whims and follies gay;
With languid look she faint replies,
And *smiles* my gaiety away.'

This must go to the heart of every one who thinks and feels. It is beautifully illustrated by the following passage from an elegant writer on the principles of taste, (Addison). 'We are generally unhappy instead of being delighted at the song of a bird in the cage. It is somewhat like the smile of grief, infinitely more dreadful than its tears, or like the playfulness of an infant amid scenes of sorrow.'

The English Lyrics possess a felicity of expression which generally clothes the idea in the most appropriate dress; but it appears to us that there are many liberties taken, by which the idiomatic purity of our language is violated. We remarked some strained inversions; verbs are not unfrequently omitted where we expect to find them; and where many verbs of the same inflection succeed each other, the auxiliary which in the first instance distinguishes the sense, is dropped not only in those of the same period, but extends its

services to others in succeeding sentences. In the Ode to Pity (p. 67), the verb 'mark' tyrannizes over accusative cases through two long sentences; and were a remedy applied by throwing them into one, it would be so preposterously long that the jurisdiction of the verb, though lawful, would be feebly felt at the extremity. Nor can we approve the capricious irregularity of metre in some of Mr. Smyth's odes, notwithstanding the display of skill in the execution; variety of measure is indeed the peculiar privilege of the lyric muse, but to secure its effects it must be regulated: when excessive, it tires and offends the ear, as much as the most monotonous uniformity. The extremes, though they set art in opposite directions, will meet at the same point.

Mr. Smyth undoubtedly possesses a rich imagination, and a peculiar warmth and delicacy of feeling: from the first sometimes arises a luxuriant intemperance which passes the boundaries of correct taste; hence also the connection between his imagery is at times so fine that it occasions obscurity. To his feelings he is indebted for many characteristic excellencies, yet it sometimes approaches to a refinement which has the sickliness of disease. Were not this tendency counteracted, Mr. Smyth might perhaps sink to a diluted sensibility, into exactly the 'tenerum quiddam et laxâ cervice legendum.' His Laura's, his Julia's, his Emilie's, and his Olivia's, might be melted down into an insipid sweetness, which could only pour delight over the nerves of the gentlest of gentle readers.

> Phillidas, Hipsipylas, vatum et plorabile siquid
> Eliquat, et tenero supplantat verba palato.

Were not this tendency counterbalanced, he would really be—take it in all the languid prettiness of our poet—

> 'The hapless plant, whose feeling frame
> Turns from the stranger's touch away,
> Exists but in the softened beam
> Which art around it can convey.
>
> By every passing gale distrest,
> By coarser stems that near it rise,
> By every impulse rude oppress,
> Expose it, and like me, it dies!' P. 12.

Nor would this rude world, alas! furnish a habitation sufficiently genial for himself, and the delicate plants of the same soft family.

> 'Fine forms alone shall visit then
> With gentle voice, and softened mien!' P. 11.

In Mr. Smyth, however, we cannot but observe also a manly and vigorous intellect, which, although it sometimes may allow these inferior faculties a temporary usurpation, yet in general asserts its lawful authority over them, checks their extravagancies, and gives them tone and dignity. It has been admirably shown by one of the acutest reasoners that this country has to boast (Butler, author of the Analogy, &c. Vid. his Discourses on Human Nature), that the moral character does not depend on the degree in which any moral feeling is found absolutely in the mind, but on the proportion which they respectively bear to each other. The observation may with equal justice be extended to the intellectual character, and Mr. S. furnishes a very striking illustration of its truth.

ART. IX.—*An Account of the Life and Writings of James Beattie, LL.D. &c. Including many of his original Letters. By Sir William Forbes, of Pitsligo, Bart. One of the Executors of Dr. Beattie.* 2 *vols.* 4*to.* Longman. 1806.

THE labours of literary men, it is true, are not of the same shining and conspicuous nature as the exploits of the warrior or the wisely directed efforts of the statesman: yet we are enabled to impart a lively interest to their biography by exhibiting a picture of the progress of such men in intellectual attainments, of the feelings which they experienced during the composition of their most esteemed works, and of the opinions which they held on important subjects. These are the topics which are calculated to interest us, and upon such, therefore, it should be the object of the literary biographer to enlarge. The author of the work before us has very judiciously followed the example of Mr. Mason in his life of Gray, and of Hayley in that of Cowper; he has introduced into his narrative the most valuable and illustrative part of Dr. Beattie's correspondence; thus enabling the reader to be his own judge in many points of character, and making the subject of the narrative relate in some measure his own history. The advantages of this plan must be sufficiently obvious, if we consider the paucity of events which in general vary the life of a student, and the many interesting views of his character and opinions, which are thus opened to us by the perusal of his confidential correspondences. But, in following out this plan, there is much caution requisite lest we load our work with a multitude of uninteresting particulars, which, however they

may have occupied the attention of the subject of the narrative, tend in fact to illustrate neither the history of his life nor the qualities of his mind: and we cannot dismiss this remark without observing that the biographer of Beattie has perhaps erred in the introduction of several letters which bear but little relation to the history of that distinguished writer. Thus he has laid before us a formal epistle from Dr. Beattie thanking Lord Buchan, in the name of the Marischal college, for the silver pen which he annually bestowed as a prize to their students. Similar instances, however, are rare; and we must acquit Sir William Forbes of every thing which can tend in any degree to injure or to trifle with the character of his friend.

Dr. Beattie, our author informs us, was born in 1735 at Lawrencekirk, a small village in the county of Kinkardine in Scotland. His parentage was poor but respectable; his father, who was fond of reading, had in this way acquired a degree of information which was not to be expected in his humble rank of life; for he kept a small retail shop in the village, and rented a spot of ground, which he cultivated with his own hands. Young Beattie as he advanced in years was sent to the parish school, where he distinguished himself by his fondness for books and love of poetry.

'Even at that early period,' says our author, 'his turn for poetry began to shew itself, and among his schoolfellows he went by the name of the poet. It was remarked, that during the nighttime he used to get out of bed, and walk about his chamber, in order to write down any poetical thought that had struck his fancy.'

In his fourteenth year he entered a student in the university of Aberdeen, where his diligence and abilities attracted the notice of his teachers, and obtained for him one of the bursaries, or annual stipends intended for the assistance of the poorer students. After finishing his course of study, he was appointed school master and parish clerk in a village not far from the place of his nativity; and it was in the solitude of this humble situation, with scarce a friend to converse with, that he studied nature, and nurtured the seeds of that poetical genius which was afterwards to become so conspicuous.

'At a small distance from the place of his residence, a deep and extensive glen, finely cloathed with wood, runs up into the mountains. Thither he frequently repaired, and there several of his earliest pieces were written. From that wild and romantic spot he drew as from the life some of the finest descriptions and most beautiful pictures of nature in his poetical compositions. He has been'

heard to say, for instance, that the description of the owl in his charming poem on Retirement, "Whence the scared owl," &c. was drawn after real nature.—It was his supreme delight to saunter in the fields the livelong night, contemplating the sky, and marking the approach of day.' (P. 20.)

Dr. Beattie was afterwards removed to the grammar school of Aberdeen, in the capacity of usher; and from this he was soon promoted to the chair of moral philosophy in the Marischal college. Thus raised from an humble station in life to competence and the society of gentlemen and men of learning, our literary hero entered keenly into the pursuits of his peculiar department, and became an active member of those societies which had been instituted at Aberdeen by a number of gentlemen, some of whom afterwards became eminently distinguished in the republic of letters. Soon after this appointment he published a small volume of miscellaneous poems, consisting of translations and a few original pieces: of these some were retained in the after-editions, but a great part was rejected by the more mature judgment of the author.

Sir W. F. here introduces us to the acquaintance of Dr. Beattie's correspondents, and presents us with a series of letters, containing his opinions on literary and philosophical subjects. The following extract from a letter to Lord Glenbervie, will furnish some idea of the labour which Dr. Beattie bestowed on the acquisition of a pure and correct style; and exhibit at the same time the feelings of his countrymen in their first attempts at English composition:

'The greatest difficulty in acquiring the art of writing English is, one which I have seldom heard our countrymen complain of, and which I was never sensible of till I had spent some years in labouring to acquire that art. It is to give a *vernacular* cast to the English we write. I must explain myself.' We who live in Scotland are obliged to study when we write English from books, like a dead language. Accordingly when we write, we write it like a dead language, which we understand, but cannot speak; avoiding, perhaps, all ungrammatical expressions, and even the barbarisms of our country, but at the same time without communicating that neatness, ease, and softness of phrase, which appears so conspicuously in Addison, Lord Lyttleton, and other elegant English authors. Our style is stately and unwieldy, and clogs the tongue in pronouncing, and smells of the lamp. We are slaves to the language we write, and are continually afraid of committing *gross* blunders; and when an easy, familiar, idiomatical phrase occurs, dare not adopt it, if we recollect no authority, for fear of Scotticisms. In a word, we handle English as a person who cannot fence handles a sword; continually afraid

of hurting ourselves with it, or letting it fall, or making some awkward motion that shall betray our ignorance. An English author of learning is the master, not the slave, of his language, and wields it gracefully, because he wields it with ease, and with full assurance that he has the command of it. In order to get over this difficulty, which I fear is in some respects insuperable after all, I have been continually poring upon Addison, the best parts of Swift, Lord Lyttleton, &c. The ear is of great service in these matters; and I am convinced the greater part of Scottish authors hurt their style by admiring and imitating one another. At Edinburgh, it is currently said by your critical people, that Hume, Robertson, &c. write English better than the English themselves;' than which in my judgment there cannot be a greater absurdity.' VOL. II. P. 16.

During Mr. Gray's visit to Scotland, Dr. Beattie, on being informed of this circumstance, addressed a letter to him containing the warmest expressions of regard, and soliciting his acquaintance: it was received by Mr. Gray in the most cordial manner, and laid the foundation of a friendship between those two poets, which was only destroyed by the death of the latter.

The sceptical doctrines of Mr. Hume, which had for some time occupied the thoughts of many of our philosophers, began at this period to solicit strongly the attention of Dr. Beattie by the intimate relation which they bore to the subject of his lectures; and he now entered upon those researches which ultimately produced his celebrated Essay upon Truth. It is interesting to see the dawnings of his ideas upon this subject, and the original plan of his treatise. (Letter to the author, VOL. I. P. 79.) Dr. B. indignant at the irreligious tendency of the sceptical philosophy and the success with which its doctrines were propagated, caught with avidity the tenets of Reid; but, destitute of the cautious and truly philosophical spirit of that writer, he betook himself to the principle of common sense, as a never-failing resourse in the refutation of every opinion, which though apparently dangerous in its tendency, he found it difficult to invalidate by argument. The advantages which mental philosophy has derived from the exertions of Dr. Reid, are of the most important nature: to have shewn that here, as well as in mathematics, some data are required before we proceed one step in our researches, was in a manner to lay the foundation of the science. But the fewer our postulates, and the more irresistible their truth, the greater will be the stability of the superstructure which they support. Nor can we admire the sagacity of that philosopher, who would recort to the principle of inward conviction upon unnecessary

occasions, and tell us that memory and imagination must be essentially different, because we feel them to be so.* But although Dr. Beattie has by no means succeeded in pointing out with philosophical accuracy, the true limits which bound the operation of the principle of common sense, and however we may object to the severity of personal invective, which the Essay on Truth occasionally exhibits; we are yet persuaded that its influence in the overthrow of Mr. Hume's system was infinitely greater than that of the more legitimate deductions of Dr. Reid. The lively manner in which Dr. B. presents his arguments, and the little dialogues interspersed through the work, are calculated to make the strongest impression, more particularly on minds that are readily dazzled into scepticism by the display of subtle and ingenious argument. In this point of view we conceive Dr. B. to have deserved well of his country, and to have followed up in a most successful manner, the victories of his more philosophical predecessors. In proof of our opinion of Beattie's talents as a philosopher, the work now before us furnishes many curious facts. In a letter to Dr. Blacklock he says of the writings of Reid and Campbell,

'I wish they had carried their researches a little farther, and expressed themselves with more firmness and spirit. For well I know, that their works, for want of this, will never produce that effect, which (if all mankind were cool metaphysical reasoners) might be expected from them. They have great metaphysical abilities; and they love the metaphysical sciences. I do not.' VOL. I. P. 133.

Upon the subject of his papers on Truth, which he had just sent to the printer, he writes to Major Mercer in the following manner:

'With them I intend to bid adieu to metaphysics, and all your authors of profound speculation; for, of all the trades to which that multifarious animal man can turn himself, I am now disposed to look upon intense study as the idlest, the most unsatisfying, and the most unprofitable. You cannot easily conceive with what greediness I now peruse the *Arabian Nights Entertainments*, *Gulliver's Travels*, *Robinson Crusoe*, &c. I am like a man who has escaped from the mines, and is now drinking in the fresh air and light on the top of some of the mountains of Dalecarlia.' VOL. I. P. 152.

The same sentiments are thus expressed in still stronger

* The truth is, that when we remember, we *generally* know that we remember; when we imagine, we *generally* know that we imagine: *Such is our constitution*. Essay on Truth. P. I. c. ii. § 4.

language, although several years after the publication of the Essay on Truth:

'How much my mind has been injured by certain speculations, you will partly guess when I tell you a fact, that is now unknown to all the world, that since the Essay on Truth was printed in quarto in the summer of 1776, I have never dared to read it over. Not that I am in the least dissatisfied with the sentiments: every word of my own doctrine, I do seriously believe; nor have I ever seen any objections to it which I could not easily answer. But the habit of anticipating and obviating arguments, upon an abstruse and interesting subject, came in time to have dreadful effects upon my nervous system, and I cannot read what I then wrote without some degree of horror, because it recals to my mind the *horrors* that I have sometimes felt after passing a long evening in those severe studies.' VOL. II. P. 35.

'I know not,' says Dr. B. in a letter to the author, 'whether a habit of thinking too deeply on certain points, may not tend rather to darken, than to illuminate the understanding. It certainly produces a facility of devising objections, which, though we see they are frivolous, may give us a great deal of trouble. I wish my son to believe what the scripture declares concerning providence; but I would not wish him to enter so far into the subject, as ever to be puzzled in his attempts to reconcile divine decrees with contingency, or the divine prescience with human liberty.' VOL. I. P. 404.

From these passages, as well as from the internal evidence of the Essay on Truth, we have been led to conceive that Dr. Beattie was deficient in the true spirit of philosophical inquiry, however successful he may have been in the popular exposition of the errors of scepticism. Our author has given in the appendix, an analysis of the Essay on Truth, in which he exhibits a clear and methodical view of the plan of this work, and the mode of its execution. We expected that he would have proceeded to lay before us some critical observations, and a general consideration of the objections which have been urged against the doctrines of Beattie; but he with great modesty informs us, that he had hopes of receiving assistance on this subject from Professor Stewart of Edinburgh. Disappointed in this expectation, he has given us some partial extracts from a letter of Mr. Stewart's, which bears ample testimony to the various powers of Dr. Beattie. Our curiosity was roused by the following expression in the letter we have just mentioned. 'These critical remarks on the Essay on Truth do not in the least affect the essential merits of that very valuable performance.' vol. ii. p. 388.—We would gladly known the nature of those remarks to which Mr. Stewart thus alludes.

It is interesting to observe what difficulties authors have experienced in the publication of their most celebrated works. The Essay on Truth was refused by the bookseller to whom it was offered; and Sir William Forbes with his friend Mr. Arbuthnot, zealous for the reputation and success of its author, generously became the proprietors of the first edition, for which they remitted to Dr. B. the sum of 50 guineas, but without fully explaining to him the real nature of the transaction. No sooner was this Essay given to the public than the fame of its author was spread abroad by the numerous opponents of Mr. Hume's philosophy: many of the English clergy in particular, to whom the doctrines of the sceptics were peculiarly and justly obnoxious, took an early opportunity of testifying the high sense which they entertained of the services of the Scottish professor. By the exertions of his friends he was presented to their Majesties, and had a pension of two hundred pounds per annum bestowed upon him by the king. Contented with what he had now obtained, he returned to the exercise of his academical duties, and relinquished his intended plan of becoming a member of the English church, although pressed to it by the most liberal offers of preferment. At an after period, he declined the chair of moral philosophy in the university of Edinburgh, from motives of feeling and delicacy, which he has finely expressed in a letter replying to the expostulations of his friends. He felt that, by the change, he would be placed among those who differed widely from him in principle and opinion; while he relinquished at the same time, a society where he was highly respected, and where his lessons of morality were as useful as they could possibly prove in any other seminary of learning. The manly strength of language, and the spirit of independence which breathe in this letter would readily induce us to present it to our readers, did our limits admit of its insertion. (See VOL. I. P. 312.)

To his reputation as a philosopher Dr. B. soon added that of a poet, by the publication of his *Minstrel*, which is so eminently distinguished for the sweetness and harmony of its versification, and the chaste elegance of its language. The descriptions of natural scenery, with which it abounds, acknowledge a mind that was acutely sensible to all their beauties; and the feelings of the Minstrel, which the author admits (P. 207. I.) to have been those of his own youthful breast, evince a truly poetic spirit. Sir William has presented us with a letter from Lord Lyttleton to a friend of Dr. B.'s, in which his lordship expresses, with great beauty, the delight which he received from the first perusal of the

Minstrel: it is a relic of that distinguished character, which every one must receive with peculiar satisfaction.

Dr. Beattie while engaged in the study of the Italian writers occasionally amused himself with translating passages from their poetical works, and sometimes with remarkable felicity. His imitation of Metastasio's charming song '*L'onda dal mar divisa*,' &c. although less simple than the original, is executed with great elegance.

'Waters, from the ocean borne,
Bathe the valley and the hill,
Prison'd in the fountain mourn,
Warble down the winding rill.

'But wherever doom'd to stray,
Still they murmur and complain,
Still pursue their ling'ring way,
Till they join their native main.

'After many a year of woe,
Many a long, long wand'ring past,
Where at first they learn'd to flow,
There they hope to rest at last.'

During the latter part of Dr. B.'s life, the unhappy state of his wife's mind became a source of the most harrassing distress; and in some of his letters he has described his situation in the most touching manner. At a subsequent period, the death of his two sons completed what this first affliction had begun. On the death of James, who had been appointed to succeed him in the professorship, he published an account of the life of that excellent and promising young man, together with a collection of his poems. Our author informs us that it was given to the public against the advice of his most intimate friends; and we must regret that their opinion was not listened to with attention, for it testifies a fond but weakened mind. The loss of his second and only remaining child totally unhinged his mental frame, and reduced him to the situation, which our author has so impressively described in the following passage:

'After searching in every room of the house, he (Dr. B.) would say to his niece, *you may think it strange, but I must ask you if I have a son, and where he is.*' She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness that he had no child, saying: *How could I have borne to have seen their elegant minds mangled with madness!* When he looked for the last time on the dead body of his son, he said, *I have now done with the world:* and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the let-

ters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death he did begin to play a little by way of accompaniment when Montagu sung, but after he lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends.' (v. 307. ii.)

The horrors of derangement, dreadful as they are in common cases, become doubly aggravated, when the miserable victim is conscious, at intervals, of the loss which he has sustained: the recollection of what he once was, presents itself to his mind in the most agonizing form, and brings with it new tortures from which he is relieved only by torpor or distraction. Those who have never witnessed such a scene, may perhaps form some idea of it, from the perusal of Dr. B.'s letters after the death of his son Montagu: there are strokes in them which touch the tenderest chords of sympathy, and must draw tears from the eyes of every feeling reader.

'I have passed many a bitter hour, though on those occasions nobody sees me. I fear my reason is a little disordered, for I have sometimes thought of late, especially in a morning, that Montagu is not dead, though I seem to have a remembrance of a dream that he is. This you will say is what I myself believe, is a symptom not uncommon in cases similar to mine, and that I ought by all means to go from home as soon as I can. Inclination would draw me to Peterhead; but the intolerable road forbids it, and I believe I must go southward, where the roads are very good: *at least I hear so.*' (Lett. to Dr. Laing, 310. i.)

'A deep gloom hangs upon me, and disables all my faculties, and *thoughts so strange* sometimes occur to me as to make me "*fear that I am not*," as Lear says, "*in my perfect mind.*" (Lett. to Sir W. Forbes, 311. i.)

Under this state of intellectual debility, which had now continued nearly three years, Dr. B. was attacked with a paralytic stroke; and at different periods the same affection recurred till 1803, when it at length terminated an existence which only served to exhibit the melancholy wreck of a mind once replete with genius and learning.

The greater part of Dr. B.'s correspondence in the work before us, is addressed to Mrs. Montagu, the author of Remarks on the Genius and Writings of Shakspeare, to the Duchess of Gordon, Sir W. Forbes, and Mr. Arbuthnot. It is pleasing to remark how Dr. Beattie varies his episto-

lary style: with Mrs. Montagu he indulges in critical remark and sober reflection; with the duchess he is lively and gallant, and if he ever touch on a learned subject, it is to speak of the flight of Helen, or the loves of Petrarch and Laura. Upon the whole, he writes in an easy and familiar style, always sensibly, and sometimes with great happiness of expression. We refer our readers to the beautiful description which he has given of Hunton in Kent, (p. 142, ii.). The letters of Mrs. Montagu have afforded us much pleasure and entertainment: her remarks are judicious, and her style neat and often elegant.

Our author has presented us with an amiable picture of the character of his deceased friend. To a charitable, humane, and pious disposition, Dr. Beattie united the warm and lively feelings of a poet: like a poet, however, he readily conceived a prejudice or prepossession, and often strongly expressed the opinions which he had thus hastily formed. Although in his early years he had been remarkable for the suavity of his manners, he became, at a more advanced period, irritable and impatient, particularly on subjects of metaphysical controversy. He was fond of society, and ambitious to be esteemed a wit; but in this, as our author informs us, he was little successful; his puns and jokes being rarely distinguished either for liveliness or point. Dr. B. took great delight in music, more particularly simple airs, and the compositions of the old school; he understood it in theory, and performed on the violoncello with taste and expression: he was likewise an admirer of paintings; and occasionally amused himself with making caricature sketches, which he executed with considerable success. As a teacher Dr. Beattie was indefatigable, and even so laboriously attentive as to dictate to his pupils a daily abstract of the lecture he delivered. We have heard, that towards the latter period of his life, he was addicted to the intemperate use of wine; and his biographer mentions the report, but adds, at the same time, that during the frequent opportunities which he enjoyed of seeing Dr. Beattie, he never once remarked this propensity. As the worthy Baronet well observes, we ought to draw the veil over such failings, and to remember the aggravated miseries of bodily pain under which Dr. B. laboured, and the tortured feelings which he must have suffered, when he reflected on the condition of his wife, and the loss of those in whom he had centered all his hopes and his fears.

Our author has given in the appendix, some account of the prose writings of Dr. Beattie, consisting of a tedious

abstract of their contents, with occasional quotations.—We regret that he has not enlivened it with such critical remarks as might have served to relieve the dulness by which it is now characterized: he has hazarded only such observations as these—

'Upon the whole this is an admirable essay; displaying much knowledge of the human heart and understanding; and *whence*, whoever reads it with attention will reap both entertainment and instruction in no ordinary measure.' (Vol. II. p. 393.)

Or—

'This is an excellent essay.' (p. 404.)

We agree with our author in most of his remarks on the style of Dr. Beattie's prose works, which are no doubt distinguished by perspicuous purity and occasionally by elevation and elegance. But we are at a loss to understand the author when he says, 'In thus aiming at simplicity he was far from losing sight of sublimity of diction' (p. 332. ii.); for simplicity we regard as an essential ingredient in sublime composition.

With respect to the labours of the worthy Baronet, he has performed a valuable service, in thus communicating to the public the memoirs of a man so eminent;—a task for which he was peculiarly qualified by the intimate acquaintance in which he lived with Dr. Beattie during the long period of 40 years. The style of our author is plain and unambitious of ornament, but often disfigured by awkward expressions and quaint phrases: thus he says—'A very high degree of elegant and *chastised* wit and humour'—'The plan and mode of execution of this poem'—'This letter which was *ostensible*'—'An elegant and *well-written* account.' 'The *sixty-eight* year of his age,' we suppose to be an error of the press. These we recommend to the author's correction; as well as an expression in Dr. B.'s letter to Mrs. Montagu, where he says, 'How different is Dr. Gregory's legacy *to* Mr. Hume's!' (Vol. II. p. 54.)

Care has been taken by Sir William Forbes to furnish notices of the different persons concerned in the correspondence before us; and his readers will in general thank him for the attention which he has bestowed: we cannot however persuade ourselves that it was necessary to detail the lives of Garrick and Blacklock; nor do we see the propriety of so long a notice of Mr. Carr, who is little if at all connected with the biography of Dr. Beattie.

The volumes before us exhibit a specimen of elegant and correct typography, and are further ornamented by a beau-

tiful engraving of the justly admired picture of Dr. Beattie by Sir J. Reynolds; we are presented also with a fac-simile of his hand-writing, which appears to have been uncommonly neat and regular. This, however, is easily explained, when we recollect the occupations of Dr. B. in early life. The specimens of writing are multiplied to many pages, without any propriety which we can discover.

The reflections of our author when he considers his own situation—verging to the period when he shall follow the much valued friend for whom he now performs the last duties of affection, do honour to his feelings as a Christian, and are expressed in the simple language of nature:

'O thus reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impossible for me not to be deeply affected by the reflection, that of the numerous friends with whom he and I were wont to associate at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to *Him*, the great disposer of all events) my gray hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind!' &c. (p. 342. ii.)

Upon the whole, we have been much pleased with the work before us; and can assure our readers that they will find its perusal neither tedious or unprofitable.

ART. X.—*An Answer to the Inquiry into the State of the Nation; with Strictures on the Conduct of the present Ministry.* 8vo. Murray. 1806.

WHEN a pamphlet, assisted by efforts of administration, has obtained a considerable circulation, it is a common speculation to answer it; but the author generally fails in his object, whether it be profit, or public good.

Reading, at this time, is a species of sensuality, and readers have recourse to books, as stimuli, in a state of idleness, lassitude, and torpor. Administration, however they may want real wisdom or real virtue, seldom want the art of profiting by the errors and the moral diseases of the country. They generally provide for this *love of reading*, and by means of it, they alarm the fears, and mislead the hopes of the credulous multitude.

The * 'Inquiry into the State of the Nation' has been written

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* For a review of this work see Critical Review for June.

and circulated on these principles. Like all empirics, ministers would induce a belief that the patient is incurable; that, if he should perish under the processes, they may impute the blame to their predecessors, and if he should escape even their errors, they may claim the credit of a miracle.

The author of this pamphlet detects some artifices of this nature; but he has not bestowed sufficient time on the subject, nor perhaps brought to it all the information which its discussion requires.

The following observations relating to the conduct of Mr. Pitt deserve attention, though they may not in all respects be just.

'Although Mr. Pitt's name is not mentioned in this publication, the whole attack, with the exception of Lord Grenville's share, is directed in substance against him. When the present confederacy, the greatest which for nearly a century had been formed against France, first developed its strength, the opposition press loudly refused Mr. Pitt the merit of its formation; but since Mack's infatuation marred our fairest prospects, every epithet of censure has been cast upon that distinguished minister. He is accused of not having exercised in foreign states an extent of power which a sovereign often finds difficult in his own kingdom—of not having controlled from London the operations in Bavaria. The faults of every court are ascribed to him, as if he had ruled Europe with despotic sway. Is it not obvious that England, remote from the theatre of war, must leave the conduct of military operations to the powers who are near them, whose force consists in armies, and who are more immediately interested in the issue of the campaign than herself? Were she permitted to direct the movements of the league, what could ensue from her distance but delay and disaster? The province of the British minister was therefore to employ the resources of his country to unite as large a part as possible of the commonwealth of Europe against its oppressor; to conciliate the jarring interests of those powers, and bind them together in a solid league, definite in its objects, and upright in its views; to conduct this arduous negotiation with secrecy, and by every possible precaution to avoid awakening the suspicion of a vigilant enemy; and finally, after having agreed upon a general plan of operations, to commit the detail to those who were to execute them, avoiding that interference in particular objects which involves the ruin of confederacies by the distraction of their views, and the division of their force.

'In whatever way we examine the conduct of these important measures on the part of Mr. Pitt, we shall find the most solid grounds of approbation. The alliance was formidable in magnitude beyond example, the cordiality of its members has been evinced by their constancy under disaster, and the whole scheme was concealed from the enemy until the Russians were approaching to Germany. England

therefore amply fulfilled her part in the coalition, and its failure was occasioned by causes beyond her controul.

'The career of the illustrious statesman we have lost, has been uniform; it was no less great in its close than promising in its commencement. The historian of his life will be under no necessity to call in to his panegyric the aid of eloquent or impassioned language: let him endeavour to elevate his mind to the conception of Mr. Pitt's views, to investigate his measures by their own merits, to weigh his motives and conduct in silent meditation without attending to the reports either of friends or enemies, and he will pourtray a character equally admirable in all that enlightens the mind, and dignifies the heart.'

Mr. Fox's conduct is, we fear, too justly delineated in this passage:

'I might add that the property tax, formerly the most obnoxious to the present administration of all Mr. Pitt's financial measures, and the object of their most clamorous resistance, has been not only continued, but almost doubled by them in a single stage. The measures on which I have animadverted, and others of a similar nature, have already very much impaired the popularity of the new ministry. Mr. Fox, so long the strenuous champion of popular rights, the jealous observer of ministers, has become in office an accommodating colleague, a pliant imitator of his predecessors. The adoption of those principles which it has been the object of his life to urge with vehemence, he now good-naturedly adjourns to a future period. He accounted them formerly of sufficient magnitude to hazard the division of the country. Such is now his additional stock of prudence, that he will not for their sake divide even the cabinet. To the majority of his own party, who believed that all he said was sincere, and all that he proposed practicable; who, on his coming into office, were big with the expectation of that radical change which he had declared to be our only remaining chance of salvation, the disappointment has been inexpressible. His consequent loss of popularity has been incalculable. With the opposite party his conduct in office has had a tendency to tranquillize fear without procuring esteem. Those keen partisans of the late ministry, who from his constant and violent opposition considered him devoid of all principle, are pleased, without a minute scrutiny of his motives, to find him pursue that course which raises a lasting monument to Mr. Pitt's fame, while it affixes the seal of condemnation to himself. Those calmer minds, who explained the inveteracy of his opposition by the warmth of his temperament, and who considered his speeches in general to be the effusions of the moment, have experienced no surprise from his late conduct. They had always deemed him a man of more imagination than judgment. His talents they knew were great, but inadequately cultivated. They had no sanguine expectations from his coming into office; but they had some dread of danger from the practical execution of former declarations. Of this dread they now begin to be relieved, and they

consider it infinitely better for the country that a party should be inconsistent, than that the public safety should be compromised. The contrast therefore between the present and former conduct of the old opposition affords them matter of security: but this security, however satisfactory in itself, is unmixed with any approving sentiment towards the quarter from whence it is derived. From Mr. Fox, the adoption of Mr. Pitt's measures proceeds with the worst grace, since it implies the dereliction of those principles for which he has so long and so violently contended. He must be impressed with a conviction either of the wisdom of Mr. Pitt's plans, or of the reverse. In the former case, he has made a very sudden discovery that he has himself been mistaken throughout; that the objects of his hostility to ministers, and of his promises during so many years to the country, have been fallacious, and his long course of opposition captious, wanton, and criminal; or if he still retain his former sentiments, it will be difficult to explain his conduct in other terms than those the Morning Chronicle lately applied to the Governor, *ad interim*, of India, when desirous to make him give way for Lord Lauderdale; namely, "by commending his personal policy and prudence at the expence of some other qualifications which alone can entitle any man to esteem in private life or to the confidence of the public."'

The conclusion is seriously and impressively addressed:

'The present publication has been currently denominated the manifesto of the new ministry. This title is, in one respect, not inapplicable; for an invading enemy could not have scattered a declaration more calculated to depress the spirit of the country. Although professedly an Inquiry into the State of the *Nation*, it fulfils but a small part of its title; for its researches extend only to those points in our national situation which it suits Mr. Fox's purpose to examine. It endeavours, by every species of misrepresentation, to throw odium upon the late ministry, and to constitute them the authors of all the disasters of the last campaign. It describes the situation of Europe, and of this country, as to the last degree calamitous, in order that the nation may feel grateful to the present ministers, for having *consented* to undertake the management of affairs at this pretended crisis, and may shut its eyes to the contrast between the splendour of their former promises, and insignificance of their performance—between the abuse which they used to lavish on their predecessors, and the approbation they now confer by adopting the measures which they formerly reprobated. Delusions of this nature may impose on the credulity of the French, but the British nation are not to be thus blinded; they will not acknowledge *that* to be a just report of the state of the nation, in which all mention is studiously avoided of their trade, their finances, and their navy; a trade extensive and flourishing beyond example; a navy triumphant in every quarter of the globe; finances, in which in the thirteenth year of war a loan is effected below the legal rate of interest, and our immense expences defrayed, without increasing the national debt one fiftieth of its amount. The country is not

in such terror of France as to consent to any peace which does not effectually provide for their honour and security. They will support the East India Company against Mr. Fox in their refusal to entrust the care of our Indian empire to a nobleman who has proved himself incapable of acting either wisely of his own accord, or of taking prudent advice from others. They will withhold their confidence from that ministry which bestows offices of trust and emolument on such men as the Treasurer of the Ordnance: and until they see a wiser choice of measures, with a more upright selection of servants, they will refuse to acknowledge the pretensions of the new ministry (so *modestly* expressed in the publication which has been examined), "to unite the largest portion of talents, experience, rank, and integrity, which ever enabled a government to secure influence with its subjects, and command respect among foreign nations." The establishment of a commission for auditing the public accounts, to an amount *nominally* immense, may be a dexterous expedient for popularity; but the public will not accept it as a *real* discharge of the pledges so often given to effect that radical change, in which was affirmed to consist "our only remaining chance of salvation."

'An administration skilful only in heaping censures on their predecessors, will not now avail us. In that respect, the abilities of the present ministry have long been undoubted. But the country now demands of them, "Either prove to us by your actions that you surpass your predecessors, or resign in unequivocal terms the pretensions you have made."

'If a secure and honourable peace can be obtained, there will be no necessity to prepare the public mind by the circulation of pamphlets, the obvious tendency of which is to disseminate depression. Unless the peace be secure and honourable, we shall act wisely to prefer war with all its burdens, to a deceitful truce with a tyrant so arrogant, so perfidious, and so insatiably ambitious as Bonaparte. Before we can intrust with confidence a negotiation with so artful an adversary to Mr. Fox, he must give very different proofs of wisdom from any he has yet afforded; whether in his former erroneous sentiments of the French ruler, in his late speeches in parliament, or in sanctioning a pamphlet which accuses the head of administration while it insults the country—which declares to the British nation, "that it is in vain to look around for any circumstance which may soften the gloomy picture drawn of its affairs, while it is impossible to imagine any addition which may aggravate them."

'If Mr. Fox proceed in a course of such egregious imprudence; if while he proclaims moderation he shall endeavour to force obnoxious men into the most important stations; if he flatter himself, that by scattering abuse on his predecessors, he will blind the nation to his own errors, or be acquitted by nominal reforms of the pledges he has given the country, the consequence will be a total loss of public confidence, and his present, like his former administration, will be the transient vision of a few months. Let him exemplify the wise, just, and moderate policy he has so long recommended, or he will in

vain endeavour to soothe the public indignation by such insidious appeals as the work we have now examined. Fallacy and misrepresentation have had their day.'

ART. XI.—*Measures as well as Men: or, the present and future Interests of Great Britain; with a Plan for rendering us a martial, as well as a commercial People, and providing a military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom.* 8vo. Johnson. 1806.

WE have received this pamphlet, accompanied with a letter from the author, earnestly calling upon us to assist in founding 'a new but natural æra of the world, as intended by Providence, that will *complete* human prosperity and happiness, and *alone* affords the means of saving our country, and rescuing it from misery and distress.'

But these means are either out of our comprehension, or they are rules and maxims of virtue, religion, and policy, so general and so vague, that they are useless. Of what avail can it be to affirm, that if nations become virtuous, they must be happy, peaceable, and prosperous? The first difficulty is to render them good, and that difficulty the author does not remove.

He calls on all ranks, orders, and individuals, to rally round him, *Dr. Edwards*, in Suffolk-street, Charing-cross, in order to form this æra. He does not consider that a nation consisting of ten millions, could not assemble on Salisbury Plain; and that if a thousand could be brought together into Suffolk-street, the most favourable issue would be, their bestowing on Dr. Edwards a strait waistcoat.

The state of this country is certainly to be lamented. It is suffering for the errors and crimes of its political administrations. The present ministry have been appointed to correct those errors, but they seem rather inclined to profit by and continue them.

If Dr. Edwards were to supersede Lord Grenville in the business of recommending competent ministers, there are no pledges in this pamphlet that he would be more successful than his lordship either in measures or in men.

The reader may form some judgment for himself by the following passage, which is among the most animated in the work:

'Nations and empires may be great and illustrious from their wealth and military virtue: but they cannot be really prosperous

and happy, and must rapidly decline to infamy and ruin, under the direction of a false system, which, as is now shown, embraces the extremes of both economical imbecility, and political guilt. I cannot however justly stigmatize the conduct of such nations and empires, without having recourse to terms, which the school of folly and incapacity, of meanness and corruption, and of vice itself, must necessarily supply. For the description of the fatal consequences of a false, weak, and criminal system of public measures in respect of the interests of Great Britain, I must refer, therefore, to the work entitled "Peace on Earth:" and I cannot avoid recommending its author's example to others; whose stern and awful, yet dispassionate, denunciation of the political weaknesses and vices of his country, if universally adopted, would certainly lead to the rectifying of our public affairs. The parliamentary justification and public panegyrics of them, which are never wanting on any occasion, must precipitate national ruin; cause a continuance in wretched and dangerous measures; and prevent a proper sense and horrour of them, and therefore the introduction of those enlightened, and opposite views and measures, which alone can save the empire. Can a British legislature be so far degraded in virtue, and lost to all feelings of rectitude, as in this manner to screen, support, and extol the extremes both of real economical imbecility, and real political guilt, at a time when effectual means are proposed, which, if rightly understood and not thus obstructed, will remove them, redress the affairs of the nation, and perfect the public and private prosperity and happiness of the whole empire? It is the impressive voice and proper sense of truth alone, honestly applied to describe our conduct in all particulars, that can purge us of crime and folly, which we do not detest solely because from custom we permit and glory in them; and can free the mansion from virulence and contagion, so as to render it the abode of health and activity. Till truth actually rises in meridian splendour, the horizon of Great Britain will continue to be involved in the horrors of storm and darkness, enlightened only by the occasional collisions of the warring elements of human destruction. It is truth in perfect freedom which alone can expose, and triumph over political vice and folly in every quarter of the world. It is unavoidable therefore on my part, in order to save my country, not to be sparing in bringing the worst of charges and accusations against her; even of the highest injustice, of the violation of every virtue, of conduct altogether inhuman, of her voluntary desertion of all pretensions to her ancient honour and renown, as she has wronged and oppressed the man born to save her, to aggrandize her, and to raise her to the summit of prosperity and happiness. For if history can justify the present war, because before its commencement the ports of France and her allies were really full of hostile preparations; the infraction of the treaty of Amiens, because the political ability and ingenuity of ministers were unable to contrive any expedient for preserving it entire; the siege of St. Domingo, with the destruction of the French power and army in that island, because it was politic and commend-

able to destroy the foreign commerce of France, though we permitted her to send forces for its protection; and our innocence in respect of conspiring with Pichegru and Mahee against the person of the French emperor, because there was no truth in the charge: yet will history dare to vindicate Great Britain from the accusation, that she not only did not befriend the progress of the perfection of the general welfare of herself and the whole world, but neglected, wronged, and resigned to contempt, shame, poverty, and dishonour, the author of the system of national perfection, when it was advanced to such a state of maturity that she actually borrowed from it the whole of the income tax? This accusation is incontrovertibly substantiated. A gentleman * presuming on his own philanthropic disposition, and peculiar situation in life, ventures his fortune and character in ascertaining the proper means to complete the grand system of national perfection. When he had proceeded with this object, so far as was prudent and necessary on his part, he produced to ministers the means for the purpose, including a plan for paying off the national debt, and at the same time removing the public burdens, which contained the proposals of raising the supplies within the year and the income tax. Neither proposal however was encouraged: but the latter plan was examined and allowed to be adequate for its purpose, and found exceptionable solely because a national debt was a public benefit. In vain he attempted to convince them of so gross a folly. In vain he predicted to them, that every financial aid they could prepare would soon be necessary in consequence of the political system they had adopted. When the prediction in a short time took place, they borrowed the income tax from his proposals, noticing the author as little as the idea of national perfection itself; or as little as the annihilation of finance for ever, as a national burden and grievance, contained in his proposals. Nay, Mr. Pitt without a blush ascribed all merit of the income tax to himself, and claimed and received the honour of it from all Europe; depriving the real author of all recompense, as well as of the great and dearly earned character of having discovered a new and invaluable system of finance. Parliament even shared in the whole guilt of the transaction, as it contained not a single member disposed to vindicate friendless merit, deprived of other rights and claims, much greater and more extraordinary than the honours which Mr. Pitt assumed from the income tax. Thus the completion of all the various views of universal good, of national perfection, of the means of commanding public and private prosperity and happiness, of establishing the kingdom of God on earth, and of rectifying public affairs, as proposed in this pamphlet, was concentred in the person of the author of the income tax and in a single system of general welfare. A Roman emperor once wished, that the lives of all the Romans were condensed in one single head: but most assuredly he would have spared that head, since with its destruction his own empire must have fallen. A British ministry, a

* Dr. Edwards.

Mr. Pitt, a British parliament, left that person to be ruined, and that system to be destroyed for ever; yet surreptitiously took from them the income tax.

'My countrymen! can a country be more base and unprincipled, more unjust, more impolitic, less philanthropic, patriotic, and humane, than such a transaction would show this country to be? That person however submitted not to the fatal stroke, but rose above it. He snatched from destruction, from impiety and parricide, from turpitude and impolicy far greater than ever disgraced the decline of the Roman empire, that precious system, which is destined to constitute the future perfection of the world, and complete the public and private prosperity and happiness of this kingdom; pious and true to his sacred trust, like Eneas when he snatched from the flames of Troy those precious remains, which Heaven had decreed to found a still greater empire, the greatest the world has ever known.'

This is declamation, except in the charge against Mr. Pitt of having unfairly borrowed from the Doctor the idea of the income tax.

If the invention of that tax (which, by the way, requires no powers of invention,) be the author's claim to public notice, we think the nation will never attend to his call. It is the opprobrium of English finance. It brands the memory of the late minister, and is the *Shibboleth* which instantly discovered the incompetency of his successor.

No man pretending to a regard for civil liberty or to a shadow of independence in the choice of parliamentary representatives, can avoid execrating the authors and abettors of this tax. The additions lately made to it by its extension to small incomes, are the wanton cruelties of inexperienced ignorance. But they are trifling, (though they wring every equitable and compassionate heart,) compared with the mischievous political influence of which it is the instrument.

Art. XII.—*Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation, from the earliest Periods. By J. Andrews, L.L.D.* 8vo. Barr. 1806.

THE title page of this volume is not sparingly calculated to awaken the curiosity of readers of almost every description. How far the abundance of the promise is justified by the skill of the performance, we shall briefly attempt to ascertain. The author who ventures to exhibit on a comprehensive and philosophical scale, an historical review of the moral, religious, literary, and political character of the

English nation, undertakes a work whose magnitude must alarm even the combined force of the brightest talent and severest industry. As success in such a work would unquestionably confer immortal fame, so complete failure must inevitably bring down the censures due to presumptuous vanity; and between these extremes, opposite as they may appear, the gradation is short and imperfect. In the labours of the pen, it will commonly be found that the triumph of accomplishment and the disgrace of failure rise in equal proportion to the difficulties of the pursuit, unless indeed it be conceived that the pardon sometimes accorded to ineffectual but well meant efforts, is a satisfactory rather than a mortifying tribute.

In estimating the merit of the work before us, its object should first be clearly understood. We wish the author had informed us in his preface whether he designed his work to be a system of original speculation, or a succinct detail of compiled authorities; a compendium for historical reference, or a manual for the use of schools. As the whole is comprized in the moderate compass of an octavo volume, it is reasonable to conclude that the writer aimed not at the highest of these objects. It is probable indeed, that he confined his views to the humbler, but more judicious and attainable end of facilitating to young minds the acquisition of useful knowledge, by a careful recital and suitable arrangement of established truths. To a purpose of this nature his performance is in most respects well adapted; and is even possessed of some peculiar and strong recommendations. Impartiality rather than energy of sentiment, good sense rather than nice discrimination or profound remark, are the obvious characteristics of the work. A style easy and perspicuous, sometimes ornamented, but seldom rising above mediocrity, is preserved throughout the composition.

We shall present to our readers some specimens both of the style and the argument of the disquisition before us. In the preface the author observes that

> 'The events in the history of England are conspicuously deserving of attention, from their variety, number, and singularity. Foreigners of education are more conversant with it than any other, their own excepted. Hence it is not surprising that Englishmen should feel so deep an interest in it. The principal object in the study of history, being instruction, no history merits more application than that of England, which abounds much more in transactions of the highest importance, and exhibits a more surprising series of revolutions and of striking events than any modern one. But setting these considerations aside, every man that has the leisure, should also have the inclination to be acquainted with the various destinies that have

befallen his country. It is not only a laudable curiosity, and a pleasurable occupation, but also tends to edify, and to sow in worthy minds the seeds of patriotism, the first of public virtues.

'A rapid transition has been made over the remote passages in our history; but as it approaches nearer to our times, the recollections, and other matter, have been enlarged. The reign of Charles the First has been more particularly dwelt upon, as of more interest and consequence than any that went before, or that have since followed. The true principles of the English constitution, never yet clearly understood, were then ascertained. The price paid by our ancestors for this much wanted elucidation, was doubtless fatal to them at the time, as it cost them their best, their noblest, and even their royal blood. The legacy, thus dearly purchased, and transmitted to their descendants, these, it is hoped, will duly prize; and taught by woful experience, will no less faithfully on the one hand, than resolutely on the other, maintain the balance between subjection and freedom. Convinced that as these are either united, or asunder, like religion, which, well or ill understood, is the bliss or bane of society, they never fail to prove the source of happiness or of misery to a state; the one degenerating into tyranny and despotism, the other into licentiousness and confusion.'

With the prudent maxims and careful sentiments illustrated in the foregoing passage, the author commences his review.

The work is distributed into chapters, of which the first four comprise the early history of the ancient Britons, their subjugation and admixture with the Romans, the invasions of the Saxons and Danes, down to the period of William the Conqueror. The details are succinct and do not demand particular notice. The eleven succeeding chapters rise in a regular series of interest and importance to the end of the reign of Charles the First, at which period the review closes. It is evident that the author has proportioned his pains to the difficulties of his subject; and we are of opinion that his merit and success are increased according to the same standard.

We were at a loss to imagine what would be his account of the moral and religious character of our early ancestors. In the following passage he speaks too obviously in the language of apology:

'If the superstitious maxims that governed mankind in those illiterate ages, extended their influence over England, it was no more than what they did over all Europe; it was the reign of general darkness; all classes were involved in it without exception; and when we see the most learned individuals not exempted, we are not to wonder that the most exalted personages in society coincided in the opinions generally received.

'Hence monasteries became the retreat of those who owed themselves to the world, and who could have no other motive for relinquishing the stations they held in it, than the absurd prepossession, that seclusion from mankind was the securest method of obtaining the favour of Heaven.

'Let it however be recorded, that some of those princes who thus injudiciously abandoned the cares of government, had been previously distinguished by the strictest performance of their duties to the public, and carried with them the sincerest regret of their subjects, for having withdrawn themselves into solitude.

'Let it also not be forgotten, that the fundamental principles of that constitution, so justly dear to Englishmen, were known and maintained by their forefathers at these unimproved periods; and that their minds, though deficient in those attainments now common, yet possessed that conviction of the rights appertaining to human nature, and that resolution to maintain them, which are the real foundation of all public and private felicity.

'Thus, however clouded in their conceptions of other subjects, they preserved unsullied the independent spirit traditionally bequeathed to them by their valiant and high-minded forefathers. The very excesses of that superstitious zeal which influenced the actions of mankind in those days of obscurity, when impartially considered, are the strongest proofs of the sincere attachment to what was deemed religion and piety. However the conduct of men might be erroneous, they were convinced of its rectitude; and the worst that can be said of them, is that they were misled by the general infatuation then prevailing throughout the Christian world, and that their intentions were highly commendable, though productive of improprieties.

'The warm advocates at this day, for the errors then current among Christians, cannot contain their lamentations, when they compare the changes that time and reason have effected in this island. Long indeed was it stiled throughout Christendom the Island of Saints; the multitude of persons who bore testimony by their actions of the fervour with which they were devoted to the tenets then received, exceeded that in the other parts of Europe, in a proportion that suffered no comparison. In a word, the English of those times were held the best and worthiest of all Christians; a praise surely transcending any other that could have been given to them, as it includes the merits of both religion and morality.

'In this respectable light they long remained the brightest examples to all their neighbours. Wars and political occurrences did not alter their character in other instances; the bravest were frequently the most noted for the strictness of their morals, as well as the compleatest fulfilment of their religious duties.

'It is with pleasure that we are able at this distance of time, to draw such a picture of our ancestors. It ought certainly to make a profound impression upon their descendants; the inheritance of a good name is undoubtedly a treasure of the highest value. It will not, one may presume, be deemed an ill-founded vanity to say, that in the corruption of modern manners, the English have suffered the

least contamination, and still retain among the people of Europe, the character of downrightness, good nature, and probity, that rendered their forefathers so universally respected, and so superiorly prized by all their neighbours.'

We shall not remark on the style of the foregoing pages. With regard to the sentiments expressed, it may be proper to observe, that the author speaks somewhat too decidedly on a subject, with which the world is very imperfectly acquainted; and that in assuming the character of an apologist, he appears to have mistaken the spirit of the times which he is describing.

We shall conclude our brief account of this volume by giving it as our opinion, that it may be advantageously used by the young student of history, as a judicious and useful compilation.

MONTHLY CATALOGUE.

RELIGION.

ART. 13.—*A Dissertation on the Supreme Divine Dignity of the Messiah: in reply to a Tract, entitled, 'A Vindication of certain Passages in the common English Version of the New Testament.' As a fifth Appendix to the third Edition of Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Granville Sharp.* 12mo. 1806.

IN our Review for the month of April last, we entered so fully ourselves into the merits of Mr. Winstanley's Vindication that it is the less necessary to detain our readers with many remarks on the present occasion. Mr. Sharp, we doubt whether with entire good judgment, quitting his own ground, which is purely that of a grammatical question, and to which alone we confined our observations, has suffered himself to be seduced by Mr. Winstanley from the vindication of his theory, to the defence of the doctrine of the divinity of Christ. Now these are surely very distinct questions; and however they may have been confounded by Mr. W. and others, it would have been better if Mr. Sharp had contented himself with pointing out the distinction, and confining himself within the limits of the grammatical part of the argument. With this reservation, however, the present tract deserves considerable commendation. The spirit, the zeal, and the vigour of the veteran against his younger antagonist, reminds us strongly of a parallel combat in the Roman poet:

'At non tardatus casu, neque territus heros,
Acrior ad pugnam redit, ac vim suscitat ira:

Tum pudor incendit vires, et conscia virtus:
Præcipitemque aren Dardens agit æquore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra.
Nec mora, nec requies. Quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta.'

ART. 14.—*A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 5th*, 1805. *By the Rev. Charles Barker, B. D. F. A. S. Canon Residentiary of Wells, and Chaplain in Ordinary to his Royal Highness the Prince of Wales.* 4to. Rivingtons. 1806.

THIS is an able and eloquent discourse, and is exceedingly well adapted to the occasion upon which it was delivered.

ART. 15.—*A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of* 1260 *Years; the Papal and Mohammedan Apostasies; the Tyrannical Reign of Anti-Christ, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. In two Volumes.* 8vo. Rivingtons. 1806.

THE press has been of late so prolific in dissertations and examinations of the prophetic parts of the sacred writings, that it is difficult for us to keep pace with them; and a very large portion of our Review would be occupied by this subject alone, were we to enter into an account of each performance adequate to its extent, or the author's probable opinion of its importance. In these two large volumes will be found a considerable portion of learning, and evidences enough of the industry and zeal of the reverend author. Many whose studies lead them to be nearly interested in the particular subjects which are enlarged upon, will doubtless have recourse to these volumes for themselves.

ART. 16.—*A Letter to a Country Gentleman, containing some Remarks on the Principles and Conduct of those Ministers of the Church of England who exclusively style themselves Evangelical Preachers.* 8vo. 1s. 6d. Dutton. 1806.

IN this pamphlet, though we are far from thinking that it contains a complete and adequate exposure of the extent and malignity of the evils which it deplores, and though we are not every where satisfied with the precision and accuracy of its minuter statements, yet there will be found in it many sensible and useful observations; and we are willing to hope that it may retard the progress of contagion among the clergy, and warn the laity against lending their countenances and support to practices and pretensions, which are very often nothing else but a gross insult against common decency and common honesty.

The information contained in the following paragraphs is of so extraordinary a nature that we shall not scruple to recommend the whole of it to the serious consideration of our readers :

'There is held in the parish of Creaton, in the county of Northampton, an annual meeting of between forty and fifty clergymen of the church of England, assuming to themselves the designation of Evangelical preachers. At this visitation those members who are approved of by the supreme authority, wherever it is lodged, take their turn to preach in the parish church of Creaton; and the people from the neighbouring parishes unaccustomed to behold their regular clergy convened, but by the authority of the bishop, flock in considerable numbers to this extraordinary assembly.

'Whatever may be the ostensible nature, or whatever the remote design of this irregular convention, it cannot be contemplated without considerable anxiety by those who wish well to our ecclesiastical establishment. Unlicensed conventions, of whatever description, are certainly to be viewed with a jealous vigilance, but there is a novelty as well as a boldness in this attempt, which I think calls for peculiar attention. The clergy of the establishment have been remarkable, ever since the restoration of the church, for their respect towards their superiors, and the present is, I believe, the only instance since that period, in which any considerable body of them have convened themselves to form a regular annual visitation in contempt of their diocesan. This unauthorized synod of presbyters, assembled to deliberate concerning the official conduct of its respective members, which I suppose is the avowed object of the meeting, is not only unsanctioned by the discipline of the church, but directly opposed to it, nor can the gentlemen so assembled be ignorant that the question whether ecclesiastical jurisdiction should reside in a body of presbyters, or in the bishops, is the great point in dispute between the episcopal and presbyterian churches. The dangerous tendency of this imperium in imperio, may perhaps be in some measure estimated by considering what degree of alarm we should feel, were it unfortunately extended to different parts of the kingdom. What should we think, if in every diocese, we should behold those ministers of the establishment, who dissented from their brethren and adopted the opinions of Calvin, annually self-convened to act and deliberate in a regular body, whatever form or colour they might chuse to give to such an assembly? And yet how probable it is that this consequence should ensue from one such annual meeting regularly persevered in, must be obvious to every person who is acquainted with the force of example, or the active, subtle, and insinuating nature of party spirit. But, Sir, calculated, as this circumstance is, to excite attention in this isolated and abstracted view of it, it is considerably more so, when we view it as part of a more extended system. If we could behold this convention as a meeting of clergymen, composed indiscriminately of persons holding different doctrinal opinions, and unconnected with faction or party of any kind, however irregular or imprudent we might deem it, it might certainly be found upon ex-

amination to have been innocent *in its intent*, and, according to circumstances, even praiseworthy; but when we consider this assembly, as wholly composed of those, who not only profess the doctrines of Calvin, but who have lately with indefatigable zeal endeavoured to fix those doctrines on the church of England as her legitimate doctrines, it cannot but appear in a very different point of view.'

ART. 17.—*A Letter from a Country Vicar to the Right Reverend Father in God, Dr. Samuel Horsley, Lord Bishop of St. Asaph, inviting his Lordship to a Re-consideration of* 1 *Peter iii.* 18, 19. 20; *and offering a more clear and consistent Interpretation of that Passage of sacred Scripture, than is to be found in a Sermon lately published, affixed to a second Edition of his Lordship's Version of Hosea. A second Edition, corrected: with an Appendix, being an Address to the Editors of the Orthodox Churchman's Magazine, in Answer to a Critique published in their Review for October last.* 8vo. Longman. 1806.

THIS copious title-page spares us the trouble of explaining the object and argument of the Country Vicar's Letter and Appendix. Neither need we dwell long in stating our opinion of the success of Mr. Cotes (for that is the name which is subscribed to the letter) in assailing the interpretation of the much-controverted text of St. Peter, delivered by Bishop Horsley in the sermon referred to. We do not seem then to learn much more from this pamphlet than that the writer coincides in opinion much more nearly with Doctors Hammond, Whitby, and Hey, than with the bishop of St. Asaph. He therefore who is possessed of what has been said by those authors, will not learn a great deal from the observations of the Country Vicar. His attempts to enliven the subject with his wit are not very happy, but neither are they calculated to do great harm, or give much pain.

ART. 18.—*Sermons on various Subjects and Occasions, by Alexander Grant, D. D. Minister of the English Episcopal Chapel at Dundee. In three Volumes. Vol.* 3. 8vo. Longman. 1805.

THESE sermons are plain and practical, and, we doubt not, were heard with advantage by the congregation to which they were delivered. But we do not see sufficient reason for their claim to the more extended circulation of the press. That they are plain, intelligible to the homeliest capacity, and not dull, is their principal commendation. We see very little appearance of that skill in composition, which the reader has a right to look for even in the plainest discourse, when it ventures to present itself before him in the closet. Nor need we look far to meet with inelegancies and blemishes, p. 12. 'In order to become a *truly accomplished* Christian, nothing more is necessary than to copy the example of the founder of our religion.' Is not the author somewhat unfortunate when, in speaking (p. 14.) 'of such actions of Christ as can have *no relation* to

us but as *examples*,' his first instance of this kind is the washing of the disciple's feet? Has the author never heard of the 'larger discourse' on this part of the evangelical history by the present venerable bishop of Worcester, Dr. Hurd?—On the other hand, Doctor Grant is occasionally somewhat ostentatiously forward in displaying his little learning. 'All bare him witness and wondered (in the *Greek* it is 'were astonished,'*) at the gracious words which proceeded out of his mouth!' P. 18. Again, we are gravely told (P. 136) 'The verb συλαγωγαω is evidently compounded of συλον præda, and αγω duco.' Still these lesser matters are not such as ought to detract greatly from the character of Dr. Grant as an useful and very respectable preacher. But criticism, it must be remembered, in printed books, is, and ever will be, very fastidious.

MEDICINE.

ART. 19.—*Letters to Dr. Rowley, on his late Pamphlet, entitled, 'Cow-pox Inoculation no Security against Small-Pox Infection.' By Aculeus.* 8vo. Symonds. 1805.

ART. 20.—*Observations on Vaccine Inoculation; tending to confute the Opinion of Dr. Rowley and others. By Henry Fraser, M. D.* 8vo. Highley. 1805.

ART. 21.—*Inoculation for the Small-pox vindicated, and its superior Efficacy and Safety to the Practice of Vaccination clearly proved. By George Lipscomb, Surgeon.* 8vo. Robinson. 1805.

ART. 22.—*A short Detail of some Circumstances connected with Vaccine Inoculation, which lately occurred in this Neighbourhood, (Plymouth), with a few relative Remarks. By R. Dunning, Surgeon.* 12mo. Murray. 1806.

WE have transcribed the title-pages of four of the pamphlets, which have appeared upon this fruitful subject of controversy. We do not think that the cause will be either greatly benefited or injured by such productions, if we except the last. Against some of the absurdities of Dr. Rowley, indeed, the ridicule of Aculeus is successfully pointed: but the impression which such a mode of discussion leaves upon the mind, is slight, and tends but little to relieve it from doubt as to the alledged matters of fact. The letters are written with considerable spirit, and contain a good deal of well directed irony. The declamation of the two succeeding writers, and especially of Mr. Lipscomb, is very ample, but will tend but in a feeble degree to forward their respective intentions. It is remarkable indeed that the only valuable document in the possession of Dr. Fraser, namely, an incontestible proof that one of the cases related by Dr. Rowley is altogether erroneously stated, is with-held in mercy to the patience of the reader!—Mr. Lipscomb seems to have possessed no documents at all. The calm, candid, and rational statements of Mr. Dunning carry

* Εθαυμαζον.

considerable weight with them. He admits that the case, formerly published under the sanction of his name, was an instance of the occurrence of small-pox after cow-pock, and that a few similar cases have happened. But he maintains that the small-pox have been of that mild and half-formed sort, which are altogether free from danger; and that this very occasional inefficiency of the virus tends to increase the analogy between the vaccine and the variolous diseases. We cannot but think that the efficacy of vaccination was strongly evinced by the events of last summer. In every alley and corner of the metropolis, small-pox of the most virulent and fatal nature prevailed: yet among the thousands who had been vaccinated, and who, according to the assertions of the opposers of cow-pock, were therefore liable to variolous infection, we are satisfied that scarcely any individuals were actually infected; in a very considerable intercourse with the sick poor, we saw not one instance of such infection. We mention this by the way: the subject is not now, we are persuaded, in need of such evidence.

ART. 23.—*On Epilepsy, and the Use of the Viscus Quercinus, or Misletoe of the Oak, in the Cure of that Disease. By Henry Fraser, M. D., &c.* 8*vo.* Highley. 1806.

WHEN the purpose of a treatise is simply to recommend a particular remedy in a well known disease, the reader does not look for an account of all the causes which have ever been assigned to it, nor of the appearances which have been discovered on dissection, nor of all the remedies which have been employed in its cure. Had he, in every instance of this sort, to labour through a systematic essay, the little information he might procure on the *one novel* point, the remedy, would be learned at a heavy expence of time and labour. Such, however, is the expence to which Dr. Fraser consigns his reader; who after toiling to the end of the pamphlet, there merely finds a statement, that, in eleven cases, the author had seen epilepsy cured by the misletoe. Every practitioner knows, that diseases, nominally the same, may differ essentially in their nature, and require very different treatment; and that, therefore, a medicine, which may be beneficial in one form of disease, may be useless, or even prejudicial in another. The only mode, therefore, of materially improving the art, would be to state at length the peculiar circumstances of the cases in which particular means of relief have succeeded. This remedy has been recommended by several continental authors, whose authority, however, has not prevented it from falling into general neglect. But where other means fail, the simple assertion of the author will, no doubt, be a sufficient inducement to the medical reader to resort to the remedy here mentioned.

ART. 24.—*Outlines of the Origin and Progress of Galvanism, with its Application to Medicine. In a Letter to a Friend. By William Meade, M. D.* 8*vo.* Archer, Dublin. 1805.

THIS pamphlet exhibits a concise and very perspicuous view of the

history of Galvanism. The author commences with a description of the simple experiments first made by Galvani; and then details the discoveries of Volta, by means of the pile, (which is minutely described,) as well as the subsequent experiments made by Messrs. Carlisle and Nicholson, Bolton, Cruikshanks, and Davy; and he afterwards enters into a brief discussion relative to the theories which have been proposed on the subject. Some observations on the medical application of galvanism follow, from which it appears that the author has experienced its utility in several diseases, where a great local or general stimulus was required. In these cases the uninterrupted stream of the galvanic fluid, renders it, a much more powerful agent than electricity. The work is concluded with some satisfactory directions for the construction of galvanic apparatus, and the mode of applying it to use; which are illustrated by two wretched engravings. On the whole this little work will be amply sufficient as a guide to those who wish to commence experiments on this curious and interesting subject, and to whom the larger work of Mr. Wilkinson may not be readily accessible.

POETRY.

ART. 25.—*Signs of the Times, or a Dialogue in Verse.* 8vo. Longman. 1806.

AMONG the signs of the present times, the future historian may enumerate the itch—for versification. Though this performance is superior to many which fall under our inspection, the subject is in no respect applicable to the year 1806; ten years ago the author might have published it with a greater chance of its being read, but the spirit of democracy now needs no antidote.

ART. 26.—*Rhymes for the Nursery, by the Authors of 'Original Poems.'* Darton *and* Harvey. 1806.

WE have not room for extracts, or could convince our readers that the writers of these 'Rhymes,' have better claims to the title of poets than many who arrogate to themselves that high appellation.

ART. 27.—*Corruption, a Satire, with Notes. By Thomas Clio Rickman, Author of the 'Fallen Cottage, Poems in two Volumes, 'Letter to Mr. Pitt,' &c. Inscribed to those whose Country is the World, and whose Religion is to do good.* Rickman. 1806.

CLIO, sweetest of the Nine, by what strange fatality did the godfathers and godmothers of Thomas Rickman prefix this classic name to the author of the 'Fallen Cottage?' Seemed he to his sapient sponsors to be of the gender y'clep'd the Epicene? or deluding the senses of prognosticating gossips, didst thou, as he slept in his wicker-cradle, pile heaps of laurel and of sacred myrtle, emblems of future fame, around his infant head, as of old the fabled doves preserved the bard of Venusium? Sorry should we be to believe for a moment

that thou wouldst thus incur the risk of eternal disgrace, and forfeit for ajest thy long established renown. We shall, therefore, endeavour to trace this violation of propriety in every sense of the word, to other sources, and shall ascribe the profanation of thy name solely to the vanity and cunning of Thomas Rickman. As the artful methodist preacher oftentimes conceals under the venerable names of Abraham, Elisha, and Josiah, a head replete with nonsense, and a heart with hypocrisy, so we are inclined to believe, that the author before us has assumed the name of 'Clio' to himself, and of 'Corruption' to his book, solely to delude the credulous multitude. But before we speak of the contents of this performance, we will just apprize our readers who Mr. Rickman is. He is, then, a printer, a bookseller, and patentee of the signal trumpet, yet better known in the caricature shops by the denomination of citizen of the world, which portrait of himself he has prefixed to the work now before us. 'This,' as the author tells us in his preface, 'is a downright satire against corruption, and affects not political disquisition.' He is neither whig, nor tory; he belongs neither to the 'gang of Pitt,' nor the 'junto of Fox,' but disclaims all connection with every party.

'What party-ties the wise and good can bind?
Truth, wisdom, virtue, liberty, mankind;
Between such principles reflecting cluse,
And all your BLUES, and REDS, and REDS, and BLUES.
E'en with *Corruption*'s self party can ride,
And hates her only on the adverse side.'

Yet with all this parade Mr. Rickman does belong to a party, and to one which we fondly believed to be extinct. He affects to be the man of the people, a staunch Painite, and Philanthropist!

'And patriots! in these days I feel it vain,
When scoffers that illustrious word profane;
Yet still there is a word that soars above,
PHILANTHROPY!—pure universal love!'

Agreeably to these sentiments, he informs us that 'something is rotten in the state of Denmark,' and he accordingly preaches liberty and reformation through two and thirty pages of as indifferent verse as we ever had the luck to peruse; but, according to Clio,

'Any trash the bookseller can vend,
Is far more sought than all the soul can mend.'

POLITICS.

ART. 28.—*John Bull's Soliloquies on the late Impeachment.* 8vo. Hatchard. 1806.

JOHN Bull is here introduced as making several soliloquies on the late impeachment of Lord Melville, with that freedom and bluntness which has ever been his distinguishing characteristic. That

romantic love for the sovereignty of the people, that fire and transport in favour of popular rights, which the present ministry felt or affected to feel before they came into power, forms a prominent feature in the ejaculations of John. 'I distrust,' says he, 'the enthusiasm of patriots; my ear is too well tutored in their addresses. Wilkes was a patriot, and Wilkes in private used to say, that the public was a goose, and every man was a fool that did not pluck a feather. Whenever any one professes a more than ordinary zeal for my service, I instinctively put my hands to my pocket. These political zealots exhaust themselves in protestation—their intentions are immaculate—their plans are perfection—but they never go beyond their sketch-book. "Be easy," said one of this stamp, in a whisper to his confidant, "we squeeze the orange, and throw it away when we have swallowed the juice."

The precautions taken by the ministry that not a syllable should transpire during the trial of Lord Melville, though before the trial newspaper libels, caricatures, speeches in and out of parliament, and all the artifices to which intrigue and faction could resort, were employed to mislead and inflame the popular mind, form the subject of the fourth soliloquy. The good humour and satire which pervade the whole of this performance inducing us to allow it a greater space than usual, we have selected the tenth and fourteenth soliloquies for the amusement of our readers. Facts, as the proverb says, are stubborn things, and need no comment.

'Whitbread fought his ground by inches, but the contest required weapons of a finer temper than any to be found in his armoury. There was no lack of valour; the want was elsewhere.—The task of leading an impeachment was more than proportioned to the limit of his ability. He was in the condition of the Persian archer, when he received the bow he could not bend.—He must never again attempt to seek fame or popularity by that mode of warfare: his strength is not fitted to it. He is but a "coaster on the intellectual deep," and ought to keep within soundings.

'Never, to be sure, was such a dearth of eloquence. Nothing for the patient peeresses, save now and then a ham-sandwich, to relieve the dull, dry, vapid insipidity of a whole day's speech. There were moments when even Gordon's lively duchess,—constant in attendance and attention,—could not resist the invitation to slumber. —But for the frank integrity of Mark Sprott, whose examination put the court in good humour, nothing would have burst the cloud of heaviness which seemed to hang round the hall.

'For my part, I am losing by degrees that facility of forgetfulness which formerly secured me a nap at any time. The perspective of my affairs makes me giddy. I wish I could follow Sheridan's example, and doze till noon.

'Sherry, by the way, was one of the managers of the impeachment. I don't recollect to have once seen him in the box—the reason must have been that the court was *up* before him.—On recollection, he is manager at another theatre.—He regulates well in matters of tragedy and comedy—but never intermeddles with farce.'

'Sheridan, Treasurer of the Navy!—Well, the party will have worked a miracle if they make him a good treasurer; but they will work a miracle still greater if they make him a good paymaster.—His late *divertissement* was a novel scene at Somerset-house.—Its offices never before resounded with the revelry of such a festive crowd. Sherry grows old with a good grace. He eats well, and drinks well, which things cherish corpulency; but he is still alert withal, and can say with old Falstaff, "He that will caper with me for a thousand marks, let him lend me the money, and have at him."

'I think the broad-bottomed administration never tripped on the fantastic toe more gracefully than at that night's carousal. Sidmouth's friends won the palm; they footed it to the tune of "Over the water to Charley" admirably well. Indeed they have been so accustomed to dance, as the old proverb says, 'to any man's pipe,' that it is not surprising they should excel; and to be sure they do "turn half round," and "change sides," with great dexterity. Lauderdale was in no humour for capering; he attempted a *Scotch fling*, but failed sadly, and sat down vexed and disappointed. The Chancellor of the Exchequer performed wonders; he indeed almost regretted his own proficiency, and expressed his fears that he should rob himself of all his reputation as a minister of state—a punning peer whispered, that the value of the thing lost would be so trifling that it could not be more than *petty* larceny at the worst.'

NOVELS.

ART. 29.—*The Last Man, or Omegarus and Syderia, a Romance in Futurity. In Two Volumes.* 12*mo.* Dutton. 1806.

A MOST potent narcotic, which we strongly recommended to all apothecaries and druggists, as a substitute for opium, producing all the good, without any of the bad qualities of that soporific medicine.

ART. 30.—*The Strangers, a Novel, in three Volumes. By Mrs. Norris, Author of 'Second Love,' &c.* 12*mo.* Vernor. 1806.

THE uxoriousness of Mr. Norris induced him to send us a critique on this production of his spouse, replete with the most over-strained panegyric. In revenge for the insult of supposing that we should prostitute our journal by inserting a criticism which contained no word of truth, we are almost tempted to expose in an unceremonious manner the present senseless volumes to the ridicule they deserve, but

nullum memorabile nomen
Fœminea in pœnâ est, neque habet victoria laudem.

We therefore silently consign them to oblivion.

ART. 31.—*Simple Tales, by Mrs. Opie, in Four Volumes,* 12*mo.* Longman. 1806.

WE cannot but surmise that Mrs. Opie has either been the re-

viewer of her own work, or has at least got it criticised by some partial friend in a certain northern review, which has in this instance deviated from its professed plan of severity, and may therefore fairly be suspected of sometimes suffering that to be done, which it has of late unbecomingly insinuated to the prejudice of other journals.

A tedious insipidity pervades, with few exceptions, every one of these tales, for which the fair author makes us no other recompence than a few pathetic touches at the *dénouement* of each. Mrs. O. we presume, was of opinion with Moses in the Vicar of Wakefield, that when once in favour with the public, she had 'nothing to do but to go to sleep;' and impressed with this idea she has not exerted her usual diligence. In the story of the 'Soldier's Return,' and the 'Brother and Sister,' she is more successful than in any of the rest. It requires some art to clothe the thoughts and phrases of common people, without letting them rise into bombast or sink into vulgarity; but in the two last mentioned tales Mrs. O. has observed a happy medium. As our fair readers, we know, will consider us as unpardonable unless we present them with a specimen of Mrs. Opie's pathetic, we cannot select a passage which will better exemplify the remarks we have just made than the following:

A French nobleman under promise of marriage had deceived the fair Ellen, sister of Philip, an English sailor. Reports of this had reached the ears of Philip while he was on a short visit at his father's house, but he attached no credit to it. He knew she loved him, and from that antipathy which an English sailor naturally feels to a Frenchman, wished to wean her heart from the object of her affection. In the overflowing of his soul, he proposed as a toast, 'destruction here and hereafter to all the French on the face of the earth.'

'This horrible toast was received by his messmates with shouts of applause: but his father left the room to avoid drinking it; and Ellen, pale and terrified, was following him from the same motive, when Philip, his lip quivering with passion, and his whole frame trembling with emotion, swore, solemnly swore, that she should drink that toast before she went away.

'"I can't drink it, indeed I can't," cried Ellen; "it would choke me, it would indeed."

'"You shall try, however," said he, putting the glass to her lips: and Ellen would have drunk it, had not Philip with spiteful eagerness repeated the toast. Ellen listened, and took the glass from her lips:—Could she drink "Destruction here and hereafter" to the object of her affections and the father of her child?—Impossible! and with a shriek of horror she threw the untasted glass on the ground, and sunk down in a swoon upon the floor.

'Her scream made her brother sober immediately; his heart smote him for what he had done; and raising her fondly in his arms he rested her head on his bosom, while his mother applied restoratives to her nostrils: but in her fall the large handkerchief unfortunately opened, and Philip's long dormant suspicions were reawakened; and

instantly consigning Ellen to the charge of one of his companions, he carefully closed the shawl again, and turned in silent and sullen sorrow to the window.

'"I fear she will never recover again!" cried his mother, wringing her hands.

'"Perhaps it does not matter if she ever does," muttered Phillip—but luckily no one overheard him, and Ellen was conveyed still insensible to bed.

'In a short time after, his messmates declared it was time for them to set off on their return to their ship; and to their great surprise Philip, who had declared in the morning that he should stay at home and on shore till the last minute, now said he should accompany them; and his parents finding he was determined, and in no humour to be contradicted, forbore to urge his stay: and Ellen having recovered herself, his mother hastened to pack up his clothes, while he, absorbed in gloomy thoughts leaned against the door.

'When his mother came down stairs again, she told him that Ellen hoped he would not go away without bidding her farewell, because if he did she should think he was angry with her.

'"*Angry* with her! angry with her!" replied Philip, grinding his teeth and clenching his fist as he spoke. "Tell her to ask her own heart if I have not reason to be angry with her; if I have not reason to curse——No, no," added he in a softer tone, "no, no, —tell her no such thing, tell her no such thing."

'"Then you will see her?"

'"No, that I will not,—but——"

'"But what? Will you leave her no remembrance—no love?"

'"No—I tell you," he vociferated in a tone of thunder;—and calling his companions, he wrung his father and mother by the hand, and rushed out of the house.

'"He is gone! and in anger with Ellen!" cried his mother: "how she will grieve for it!"

'"Pshaw!—let him go if he is so easily offended; I hope Ellen will not mind his anger," replied her husband, "and I will go comfort the poor girl directly."

'He was scarcely seated by her bedside, when Philip, out of breath with haste, returned; and when his mother joyfully welcomed him, he said—"As few words as possible, mother; I only came back to say ——Deuce take me if I know what to say! Only—in case I should never see Ellen again— for she may die, you know, or I may be killed——"'

'"The Lord in his mercy forbid!" ejaculated Mrs. Percival.

'"In his *mercy*, did you say? in his *mercy*, mother!—Poor dear deceived soul!" muttered Phillip: "Well, but you see, mother, in that case I should not like to recollect that I did not part friends with my sister; so you may tell her——".

'"Tell her yourself."

'"No—that's impossible: we had better not meet, believe me. I must not see her, for I would not speak unkind to her; and were I to see her——But no—I will not see her, and that's enough. So

tell her that I—I wish her well, and forgive her, and so forth, and——"

'"You send your love to her?"

'"No—I said no such thing; and I won't have words put in my mouth, such as I never said or thought of. Tell her I wish her well, and forgive her, that's quite enough;—so good bye, mother! And hark ye, pray be kind and gentle to Ellen, and take care of her, and comfort her all you can——Well, good bye, mother, and the Lord support you under all your trials!" So saying, he ran from the door: but before his mother could reach the staircase he returned again, and saying—"Mother, now I think of it, you may give my love to Ellen," he again bade her farewell, sobbing audibly as he said it, and disappeared.'

MISCELLANEOUS.

ART. 32.—*A new Dunciad. Facts and Anecdotes, illustrative of the iniquitous Practices of anonymous Critics.* 8vo. Tegg. 1806.

OUR attention was naturally excited on seeing the advertisement of this pamphlet in the newspapers. It was pompously addressed to THE LITERARY WORLD; it professed to be illustrative of the iniquitous practices of modern critics, and to expose the nefarious system of modern reviewing.

We were at no loss to conjecture the source from whence it came, though it was published by Thomas Tegg, and not by Richard Phillips. Our supposition was confirmed on procuring the book, although it differed from the expectations we had formed of it, not being in verse, as the title-page should seem to indicate, but merely an extract from a publication entitled 'The Picture of London,' for a review of which we beg to refer our readers to our Number for June last. The chapter of that work which is there alluded to as containing Mr. Phillips's invective against the reviews of the present day, is now published separately in the shape of the present pamphlet, with only the addition, if our memory be correct, of a couple of concluding pages.

The following notice at the bottom of the title-page, in pointing out the extent of the author's spite, will sufficiently demonstrate that he has not yet recovered from the wounds inflicted by the wholesome lash of criticism:

'N.B. Persons who wish to purchase this *useful* work to give away, may be supplied with a cheap edition at 7*s.* per dozen, which is printed so that it may be sent by post as a single letter.'

Our friend in New Bridge Street will thank us for thus assisting to give publicity to his advertisement.

We will however inform Mr. Phillips of this consolatory truth, that if his Pratts, and his Carrs, and his Mavors, and his Belshams, and his writers of Public Characters, do really possess the talents he so liberally

ascribes to them in the newspapers, they need not fear the animadversions of reviewers, be they dictated by incapacity or malevolence. Talents ill-treated have ever become interesting, and genius in spite of every obstacle will force its way to fame. Never yet did the false aspersions of a prejudiced, a malignant, or an incompetent critic, whether anonymous or confessed, consign to oblivion a work which deserved to live. Whoever hears in these days of the idle calumnies that were scattered around Pope, or Sterne, or the numerous boasts of British genius? The criticisms have passed away like vapours on the winds of heaven; the works will remain for ever.

ART. 33.—*A complete Verbal Index to the Plays of Shakespeare, adapted to all the Editions, comprehending every Substantive, Adjective, Verb, Participle and Adverb, used by Shakespeare; with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq. 2 vols. 8vo.* Egerton. 1806.

PATIENCE is the great requisite in a writer of indexes; and this qualification Mr. Twiss seems to have possessed in an eminent degree. As accuracy constitutes the sole value of a work of this nature, we are happy to assert that as far as we have examined, not the least error has appeared, and we sincerely hope that the admirers of our immortal poet will not suffer the very laborious task, which Mr. T. has undertaken, to be unrequited. An index like the present has long been a desideratum, and merits every encouragement.

ART. 34.—*The Young Ladies' Assistant in writing French Letters, or Manuel Epistolaire a l'Usage des Demoiselles. 8vo.* Deconchy. 1806.

THE author of this work intends only to join with those governesses and teachers, who after having led their pupils through a regular course of French grammar, try every possible method to make them familiar with that language. Among these various methods one of the most beneficial to young persons is certainly the exciting them to transmit their ideas into an epistolary form, as it affords topics for polite conversation, and improves them in what the French call 'Le ton de la bonne Compagnie.' We conceive this work to be well adapted for that purpose, and therefore recommend it to the notice of governesses and keepers of school.

ART. 35.—*An Introduction to Geography, intended chiefly for the Use of Schools: including a short Account of the Solar System, and the Use of the Terrestrial Globe, with some Remarks on the Pronunciation of the Names of Foreign Countries, &c. By Isaac Payne. 8vo.* Phillips *and* Fardon. 1806.

THERE is nothing new either in the arrangement or matter of this book; but from the smallness of its price it deserves encouragement.

ART. 36.—*A practical Guide to the Light Infantry Officer, comprising valuable Extracts from all the most popular Works on the Subject, with further original Information, and illustrated by a Set of Plates, on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half-pay 56th Light Infantry.* 8vo. Egerton. 1806.

THE first formation of light infantry corps took place about the year 1656. In the American wars they were peculiarly useful, and the mode of fighting which the American natives pursued, evidently shewed the necessity of such troops. Their greatest utility consisted in protecting an army on its march, and preventing its being harassed and dispirited by the irregular troops of the enemy. In many other respects they are also highly beneficial, and their services are perhaps not overrated by our author in his 'Introduction,' which is entirely devoted to the enumeration of their advantages. Their success on different occasions in America gave rise to the formation of a light company in every regiment.

'The principal design of the following sheets,' the author informs us, 'is to exhibit and compress, for the benefit of the British volunteers, the whole system of light infantry manœuvres, as they are practised by single companies.' Much has already been published on this subject. Of this the author is aware; but there is still much room for improvement, and Captain Cooper has rendered an acceptable service to the army in general, in collecting and arranging all the opinions which are scattered through preceding publications. To prevent the perplexities which necessarily arise to the military student from the difficulty of comprehending written instructions, a set of plates are judiciously subjoined, which will tend to render the whole much more clear and easy. We hope Captain C.'s labours will meet with the attention and encouragement they deserve. To the disgrace of our service, the number of British officers who have studied their profession, is very small; and though experience proves that theory alone will not make a complete soldier, it yet has its great and indispensable advantages. Had not Buonaparte been educated at a military school, he might not now have been Emperor of the French, and arbiter of Europe.

ART. 37.—*A short History of Reptiles, found in the British Islands; to which is added, a brief Account of Crustaceous Animals.* 8vo. Darton and Harvey. 1806.

THE reptiles here described are placed by Linnæus in the third class. The genera are the tortoise, frog, lizard, and serpent.

ERRATUM in our last Number.

In the account of Mr. Orton, p. 310, line 4 from the bottom, for Spirits read Opiates.

The Appendix to the 8th Volume of the Critical Review will be published on the 1st of next month.

APPENDIX

TO THE

EIGHTH VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. VIII. *No. V.*

ART. I.—*Nouveaux Elémens de la Science de l'Homme, &c. New Elements of the Science of Man. By P. J. Barthez, Physician to his Majesty the Emperor and King.* 2 *Vols.* 8vo. Paris. 1806. Imported by Dulau.

THE analytic method of investigation has, of late, been applied to the science of physiology with considerable success, more especially by the French and some of the German writers; and the numerous and gross errors, which originated with the mathematical and chemical physicians, have gradually disappeared before the light of experiment. Much, however, remains to be investigated; and some of the principles substituted for the discarded dogmas of our predecessors, cannot but still be received with doubt, as deductions from a collection of facts, too limited or too imperfectly ascertained to admit of a satisfactory generalization. M. Barthez is fully impressed with the necessity of pursuing the experimental mode of inquiry in this, as in other branches of science, and seems to have endeavoured to adopt it, and even to fancy that he has succeeded in applying it to his physiological discussions in an extraordinary degree, and thence in developing several new and important principles relative to the animal economy. But although we acknowledge that he has displayed a large share of medical erudition, and an ample acquaintance with the modern state of knowledge in physiology and the collateral sciences, we are unable to accede to much of his reasoning, in which he appears to have deserted altogether those strict principles of induction, that *bonne méthode de philosopher*, to which he so frequently alludes.

After a long preliminary discussion, in which he has laid down in a perspicuous manner the principles by which alone a correct information in this and other philosophical inquiries is to be obtained, the author proceeds to give a general view of the principles of motion and life which animate nature. He traces a gradual scale of motions, from the most simple up to those which regulate and preserve the organised bodies of animals and vegetables; these are impulsion, attraction, affinity (of the chemists), and the vital forces, which are not explicable by the laws of hydrostatics, mechanics, or chemistry. The principles of life in vegetables are obviously analogous to those of animals, and nature laughs at the vain distributions of human art. There is a continued scale which runs through the two kingdoms:

'Usque adeo quod tangit idem est, tamen ultima distant.'

He divides the powers of life into two kinds, which he denominates *forces motrices* and *sensitives*; meaning, we apprehend, the common distinction of irritability and sensibility; and then proceeds to an historical sketch of the opinions of philosophers, ancient and modern, respecting the nature of life. He first takes a view of the doctrines of Aristotle and his followers, of the Cartesian sect, and of the schools of Stahl and Boerhaave, who maintained that life was not a distinct principle from the body and the rational soul; and secondly, of Pythagoras, Plato, and the Stoics, and of Bacon, Van Helmont, Hoffmann, &c. in more modern times, who espoused the contrary opinion. These are at best but vague and fruitless speculations, which afford matter for interminable controversies, but in relation to which no satisfactory induction can be obtained from the few obscure *data* which we possess.

M. Barthez, nevertheless, in dereliction of those just rules of philosophy, with which he set out, and in the adoption of which he forswore all researches purely hypothetical, employs a long chapter in discussing the nature of the vital principle. This principle, he affirms, must be considered as something distinct from both the organisation and the rational principle of man. If by this he intends to assert a difference of the phenomena of irritability and sensibility of the muscular or moving parts, from the phenomena of mere matter under particular states of arrangement on the one hand, and of the faculties of thought, &c. on the other, he asserts *a truism*, which is indisputable. But if he means to contend that these phenomena originate from three distinct sources or principles

corporeal, vital, and mental; from a combination of matter with two other distinct essences; he then steps beyond the bourne of philosophy, into the regions of conjecture, and supplies by the help of his imagination the deficiencies of his experimental knowledge. From the most legitimate deductions of unaided reason, no proof of the existence of either of these invisible or immaterial principles can be obtained. Without the light of revelation, our philosophy, even in respect to the rational part of man, were mere gratuitous hypothesis. For surely these different phenomena by no means necessarily imply the existence of different principles. An ignorant person might, upon the same grounds, contend for a principle of solidity, a principle of fluidity, and a principle of vapour, from contemplating the various properties of water in these three states; although experiment has demonstrated, that the ponderosity and incompressibility of it in one condition, as well as the levity, elasticity, and expansive force in another, are dependant on a small change in the proportion of the component parts; namely, of the water, and the matter of heat. An extraordinary change of properties, therefore, is no direct evidence of the accession of a new principle.

The principle of motion and sensation cannot be conceived, he says, to be a result of organisation, unless we give up our commonly received opinions with respect to the essential properties of matter, which are, according to these opinions, *extension* and *vis inertiæ*. P. 84. This is merely begging the question. Nor is his reasoning more solid or important in attempting to refute the absurd and exploded doctrines of the Stahlians or *Animists*. It is indeed too self-evident to admit of argument, that those operations of life, which are performed altogether independently of volition, reasoning, and even of consciousness, (such as the motion of the heart and arteries, of the intestines, &c.) are not the result of the thinking principle.

Having determined that life is neither the result of organisation in matter, nor a mode of the rational part of man, the author proceeds to inquire 'whether it has an independant existence, or whether it is merely a modification of the corporeal part, which gives this part life?' We must confess that we do not very distinctly comprehend the tendency or necessity of this discussion.

It would appear, that, as M. Barthez has arrived at the conclusion, that life is not the result of organisation, it must be somewhat of a solecism to affirm, that it is a mode of

the body (*un mode du corps humain*). And as he has also decided, that it is not a modification of the thinking part, he has no choice but to infer, that it is a principle, independant in its existence: and in fact, although he acknowledges that we can only obtain probabilities on this head, yet it is obvious that the probabilities on one side of the question are with him more satisfactory than those on the other. After confessing that the opinion, that the vital principle, although different from other known mechanical principles, may nevertheless have an existence *not* distinct from that of the body of the animal which it vivifies, has been most generally received in these times, 'and indeed seems to be the most natural from its simplicity,' the author does not think it necessary to adduce any evidence for that opinion; but proceeds to state some facts which tend to support the contrary doctrine. Irrelevant as some of these are, (such as that young birds hatched in an oven endeavour to fly of their own accord as soon as they have strength,) he seems to rest satisfied with this view of the question, and thenceforth the vital principle, *personified*, as he afterwards aptly terms it, becomes the universal agent, ready to step in, and take the charge of all the inexplicable phenomena of the animal economy.

The contrast of this unphilosophical view of the subject, with that exhibited by a countryman of the author's, (M. Cuvier) in his introductory lecture,* immediately brought the latter to our recollection.

'The idea of *life*,' says M. Cuvier, 'is one of those general and obscure ideas, which are produced in us by observing a certain series of phenomena, possessing mutual relations, and succeeding each other in a constant order. We know not, indeed, the nature of the link that unites these phenomena, but we are sensible that a connection must exist; and this conviction is sufficient to induce us to give it a name, which *the vulgar are apt to regard as the sign of a particular principle*, though in fact that name can only indicate the totality of the phenomena which have occasioned its formation. Thus as the human body, and the bodies of several other animals resembling it, appear to resist, during a certain time, the laws which govern inanimate bodies, and even to act on all around them in a manner entirely contrary to those laws, we employ the terms *life* and *vital force* to designate what are at least apparent exceptions to general laws.'

We conceive that no apology is necessary for thus adding the authority of Cuvier in favour of a doctrine, which seems

* Lectures on Comparative Anatomy, translated by Mr. Macartney. 1802.

to us as much at variance with the opinion above stated, as truth and error. A general term, whether life, gravitation, or elective attraction, is in all instances but an expression for an assemblage of phenomena, connected by some common resemblance.

Unphilosophical, however, and incorrect as the language of M. Barthez may be, in thus speaking of life as a distinct existence, or a personification of power; had he not introduced inconsistencies into its operations; had he not arranged incongruous and dissimilar phenomena under the term, we should have been less disposed to disapprove of his doctrines. But when, in the subsequent chapter, treating of muscular forces, he cites the vital principle as the agent of contraction, and again of elongation and dilatation in muscular or moving parts, there is an obvious incongruity to which we cannot accede. Without multiplying the powers of this vital agent, the phenomena of the elongation and dilatation of muscles are ready explicable on the supposition that they possess a contractile power alone. M. Barthez illustrates his opinion, in the dilatation of the heart, 'et dans les erections de divers organes, et particulierement de la verge, &c.'; in which he supposes that the ventricles of the former, and the cells of the latter, are expanded by an active extension of their constituent fibres, forgetting that a force *à tergo* in the circulating blood is sufficient to expand the passive fibres in both instances. It is a general law in the animal economy, that all increased action is succeeded by loss of power to act; that action and rest, contraction and relaxation, must alternate with each other at certain intervals. The contraction of the heart, then, having ceased, the relaxed fibres of the muscle are extended, and the cavity is dilated, by the blood pouring in from the *vena cava* and pulmonary vein; just as the bladder is distended by the gradual instillation of the urine passing into it from the kidneys. And in the case of the erection of the organs alluded to, the cells of which they chiefly consist are dilated, not in consequence of any 'immediate dilating power of the vital principle,' but in consequence of an increased local action of the arteries, which pour into them an unusual quantity of blood.

M. Barthez has, besides, discovered other powers of the vital principle, operating through the medium of the muscles. He dwells upon one of these powers, which he calls 'la force de situation fixe,' and which he seems to have invented for the purpose of explaining the rupture of the *tendo Achillis*, and the fracture of the *patella*, which some-

times happen from slight causes. 'These facts,' he says, 'prove that this force is altogether distinct from that of muscular contraction.' But this is a refinement which appears to be as absurd as it is unnecessary for the explanation of the facts in question. The *sudden* contraction of antagonist muscles, which takes place, when a false step is made, in order to save the body from a fall, is amply sufficient to produce these consequences; and it is only under such circumstances that these fractures generally occur. The author afterwards treats at large of the *tone* of muscular organs, 'des forces toniques;' which he confounds occasionally with the contractile powers of moving parts. He also supposes a 'tonic power of extension' in the fibres, which appears to us a solecism; since the word *tone* implies simply a tendency to contract, or a slight degree of involuntary contraction in a muscle.

Although M. Barthez, however, has introduced these incongruities into his doctrine, and thus unphilosophically multiplied causes, where one is sufficient to explain the whole range of phenomena, he has displayed an ample knowledge of what other writers have advanced on the subject; and on this, as on all other topics embraced in his plan, he has adduced a comprehensive store of interesting facts, which confer a considerable value on his treatise. On this account we should have been the less disposed to impugn his theories, had he not perpetually claimed the merit of being the first to discover them, and incessantly alluded to 'la bonne méthode de philosopher,' which he imagines he has peculiarly followed.

In the fifth and sixth chapters he relates a variety of facts relative to the question of the identity of sensibility and irritability, which has been ably discussed by Haller and Monro. And in the subsequent chapter, he treats of the vital powers of the fluids; and endeavours to prove, from the sudden and general effects of certain poisons in destroying the texture of the blood, and from the contractility or irritability of the *fibrin*, or coagulating lymph, that the vital principle exercises both sensitive and moving powers in the fluids; in other words, that the circulating fluids, like the muscles, possess both sensibility and irritability. Similar facts and observations were stated by Mr. John Hunter, and the subsequent labours of the chemists, especially of Fourcroy, have shewn the extreme similarity of composition of the *fibrin* and muscular fibre; so that the coagulating part of the blood may be almost considered as a fluid muscular matter, circulating to supply the waste of the living solids. The analogous ef-

facts produced at the same time on the solids and on the lymph of the blood by various causes, by lightning or the electric fluid, by certain animal poisons, by breathing deleterious airs, by violent death, &c. leave no doubt that the properties of both are the same. The facts which M. Barthez has collected, have been frequently brought together by other writers on this subject. With respect to the *secretion* of different fluids from the blood, which the principles of mechanism and of chemistry are totally inadequate to explain, M. Barthez finds no difficulty. He refers it at once to the action of the vital principle, and imagines that he has solved the mystery. But this is simply stating the fact, that secretion is one of the phenomena, which enter into the abstract notion of life: it is merely informing us that it is an action exclusively observed in living beings. No analogy or resemblance is pointed out between this, and any other process, with the nature of which we are better acquainted: we are left in our former ignorance.

We were considerably disappointed with the subsequent chapter, which treats of vital heat. From a writer so fully acquainted with the advancements of the present age in the sciences of chemistry and physiology we did not expect such a tissue of erroneous reasoning, so many frivolous objections to received opinions, and such futile hypotheses to be substituted in their place. We shall content ourselves with observing, that he attributes the heat generated in animal bodies to the motions of the fluids and the friction of the solids, which are produced by *the vital principle*; and he supposes motion and friction of this sort, even where it is insensible. To illustrate this, he tells us of the light of glow-worms, and from the eyes of cats, of flashes of light produced by pressure on the eyeball or on the brain, of electrical fishes, &c. all of which have not the slightest relation to the production of animal heat. He thinks it impossible to assign a reason for the difference of heat in hot and cold blooded animals; and after quoting Buffon, who states that the heat of animals is in general at the extent of their lungs, he strangely concludes, that the chief action of the lungs consists in exciting throughout the system the *tonic* actions, and that in fact respiration is a cooling or moderating process. It is unnecessary to suggest one word of reply to all this irrelevant argument and exploded theory. We fear that, in spite of his attachment to the 'bonne méthode de philosopher,' M. Barthez has been unable to banish the principles of early education, by the study of recently discovered truths, and that his prejudices are deeply rooted. There is one

difficulty, equally attached to all theories on this subject that the heat of animals remains at its usual point in all temperatures; but the ingenious and convenient Archæus, the omnipotent vital principle is always ready to cut the knot which the author cannot untie. 'This principle varies the *tonic motions of agitation or of contraction*, and the intestine motions of the fluids, for this purpose, according to its original laws, in relation to the different temperature of the atmosphere.'

'Thus it lights up, in the body which it animates, a fire that burns with unvarying temperature; that is not increased under the heats of Senegal, nor extinguished amid the frosts of Siberia.'

Four chapters of the second volume are appropriated to the arrangement of a numerous collection of facts, relative to the sympathies which are observed among different organs of the human body, with a view to the deduction of some general and satisfactory results. Many of the facts are interesting, but we have not remarked any novelty or importance deduced from the classification.

He next treats of what he calls the complete system of the powers of the vital principle, and the changes it is liable to, which he branches off into a discussion respecting nervous and malignant diseases, and the changes induced by poisons. In regard to the former, he launches into a sea of hypothetical trifling, which he dignifies with the title of 'La vraie theorie,' and which he claims the merit of being the first to develope; but which, it must be observed, leads only to the common practical conclusion, that stimulants and sedatives are the proper remedies in nervous diseases, according as atony or spasm prevails; and that, in malignant complaints, fresh air and cordials, especially wine, are the most important remedies. What then is the merit or the advantage of this *true theory?* Celsus long ago justly remarked in regard to such speculations, 'nihil istas cogitationes ad medicinam pertinere, eo quoque disci, quod, qui diversa de his senserint, ad eandem tamen sanitatem homines perduxerint...à certis potius et exploratis petendum esse præsidium, id est, his, quæ experientia in ipsis curationibus docuerit, sicut in cæteris omnibus artibus.' We recommend these observations of the Roman to the attention of M. Barthez, and his theorizing brethren. On the subject of poisons he has collected a number of facts with respect to the action of different species on different animals, in order to shew that the action of many of them is specific, or *relative* to the constitution of particular animals. He intermingles with

these well attested facts, several tales respecting the bites of rabid or enraged animals, in which the peculiar manners of the animal were communicated to the human species. Thus he quotes instances of men barking and attempting to bite in hydrophobia; of others mewing like cats, after being bitten by these animals; and of others again, who flapped their arms and crowed like cocks, after receiving a bite from one of these birds. This, however, it must be added, is the only instance in which the author's credulity has exceeded his judgment.

The subject of temperament is, on the whole, well discussed; but many of M. Barthez's remarks relate rather to the changes of habit produced in the course of life by external circumstances, than to that connate and original constitution of the body, which characterizes individuals, and with which certain physical and moral phenomena are usually connected. The most important part of the discussion regards the comparative influence of physical and moral causes in modifying human temperament. We have not room at present, to enter far into the subject. The effects of climate, the author observes, are obvious both on man and on other animals: in the latter it changes their colour, figure, and size, &c. He believes that in general the extremities of the temperate zones bordering on the frigid, are the situations most favourable to human stature. There are some exceptions, however, as in the Laplanders. The *internal* effects of climate on the constitution are also important, and the author, with some ingenuity, traces an analogy between its effects on the physical and moral habits of the body. Thus excessive heat produces languor, a great sensibility to the action of medicines and other agents, and at the same time a tendency to excessive action or spasm; and a similar influence may be observed on the manners of the people in torrid climes. The Hindoos, for instance, are a timid race, yet on particular occasions capable of a sort of spasmodic effort of resolution, as in the case of the women, who burn themselves to death. But the author concedes too much to the influence of physical causes, when he attributes important effects resulting from the *soil*. The inhabitants of Scythia, he says, were all alike; those of modern Russia have throughout a similar resemblance. But this must be obviously the result of similar manners, religion, and government; since both soil and climate in a country so extensive must be extremely various. And, as M. Barthez afterwards remarks, political circumstances surmount the influence of climates. Greece and Egypt have not changed

their soil, but the courage and the genius of the people of both countries have withered under the barbarism of their government.

'The grand improvements of the human mind are necessarily dependant on the moral and political circumstances which produce and multiply to excess the artificial wants of man, which occasion inequalities in his fortune and condition, and give rise to the revolutions and the complicated forms of different governments.

'When we contemplate the constant, and often periodical, changes, which history shews us have taken place in these political and moral causes in all ages; how can we accede to the opinion, which some persons have endeavoured to propagate in modern times, that the human mind is absolutely destined to attain an indefinite state of perfection, towards which it will unceasingly advance with the passing ages of the world.'

It would have been well had this argument been duly impressed on the Godwins, &c. of the *Age of Reason*.

M. Barthez concludes his work with a chapter relative to the modification of the powers of life, produced by age, and to its termination in death. Galen and Stahl have justly remarked, that since man lives long, we can discover no reason *à priori* why he should not live for ever. The usual reasons that are urged, are that the organs become rigid, and the humours are materially changed. But these changes are equally difficult to explain with death itself. Therefore we can only, with M. Barthez, refer all to the *primordial laws* of the constitution, or in other words, confess that we know nothing more than the fact. He concludes with observations on the most common causes of death, on the mortality of different seasons and climates, and with a description of the signs of death, of apparent death and the means of resuscitation, and of the progress of dying in different instances. He believes, and from observation we fully accord with him in the belief, that in general death is not accompanied with painful sensations, rather perhaps with such as are pleasant, and somewhat similar to those of approaching sleep; and that, in the feebleness which precedes it, it is by no means feared.

We have taken ample notice of this work, as the production of a man of great professional learning, a veteran in the field of practical medicine and of speculative physiology; and have endeavoured to convey to our readers the impression which its perusal made upon ourselves. It abounds, both in the text and in the notes, with various knowledge, more especially from all the modern writers of distinguished

credit, which is brought together into useful groups. But we must peremptorily deny to the author the meed of praise which he repeatedly claims; since we cannot trace that spirit of philosophical induction, which in theory he appears so well to understand; nor can we discover any originality of deduction, which is consistent with that spirit; nor any new light springing from the focus, to which he has brought the facts in his possession. He is often misled by words, as in the frequent 'personification' of the vital principle; his views are often partial, as in discussing the nature of this principle, without allusion to the condition of the various tribes of animals; and his theoretical inferences do not lead to any useful or practical end. His merit is that of collection, not of philosophical arrangement.

ART. II.—*Tableaux Comparatifs des depenses, &c.*

A Comparative Account of the Expences and Revenues of France and England. Accompanied with Considerations on the Resources of the two Countries, and being at the same time a Refutation of the Work of M. Gentz. By M. Sabatier. 8vo. Paris. 1805. Imported by Deconchy.

THE author of this work, actuated, as he informs us, by national pride, undertakes to correct what he calls the errors and misrepresentations of M. Gentz, and by minute details to prove the superior advantages of France in point of finance, and in almost every branch of the resources which contribute to national importance and prosperity.

While M. Sabatier accuses other writers of partiality in favour of England, it is natural enough to believe that he himself is not devoid of national prejudice. We shall take notice of some of his principal statements, accompanied with such remarks as appear necessary to ascertain their real value and importance. It is true, as stated in the first chapter, that the apparent expenditure of Great Britain exceeds that of France by nearly forty millions sterling; but he totally omits to draw the evident conclusion, that while this enormous expenditure is met with comparative facility, and legitimate means of supply, the greatly inferior revenue of France is collected with difficulty, and aided by fraud, injustice and plunder. He consoles himself, however, with the hopes that the resources of France will gradually unfold themselves until they produce advantages far exceeding those enjoyed by this country. The first particular taken notice of, the navy, is

certainly not the most flattering to his expectations. Upon this subject he wisely says little, and the late glorious triumphs of the British flag have contributed to remove to a still greater distance, all hopes of rivalling this country in the empire of the seas. After some superficial remarks on the expences of the army, on the expences which in this country come under the heads of the civil list and miscellaneous services, on the public debt and management of the poor, M. Sabatier proceeds more minutely to examine the actual resources of the two nations. He makes a ridiculous mistake in stating the expence to government on account of volunteer corps, during the year 1804, to be twelve millions; and in boasting of the public debt of France being under three millions sterling, he loses sight of the unjust and infamous expedients by which the capital of the debt has repeatedly been annihilated, and the difficulty of procuring any loans, but by forced and fraudulent measures.

In estimating the resources of the two nations, M. Sabatier thinks proper to confess, that the calculations in this respect in Great Britain, are from a variety of causes more certain and accurate than in France. His own calculations indeed are founded on mere conjecture, and entitled to little credit. He admits the fact, however, only to get rid of a formidable objection to his own theory, which is opposed by all the previous statements of his own countrymen. He must first, therefore, prove them to be in error, to clear the way for his own conclusions. Upon the testimony of Cassaux, Lavoisier, Dedelai d'Agier, and particularly of Arnould in his discourse to the Council of Ancients, M. Gentz shews that the annual net produce of the land, in England alone, is equal to that of France before the revolution, estimated at forty-four millions sterling. This comprehends only the actual rental and the profits of the farmer. Our author wishes us to believe, that the statement of Arnould is far below the truth, and was calculated only to answer the particular purpose of shewing the impolicy of raising so great a part of the supplies by a direct land tax. He acknowledges that he has no *data*, more certain than those of his predecessors, and therefore only throws out a few ingenious suppositions, which do not merit a serious answer, as the whole of his argument resolves itself into the unfounded and ideal proposition, that as the population of France is three times greater than that of England, it must be three times richer in territorial produce. Upon the same principle, and without the shadow of an argument to prove it, he calculates the comparative produce of the wages of labour, both of persons employed in

agriculture and in various trades and manufactures, and also the net rents of houses. He takes the *data* of M. Gentz as applicable to England, and the simple process of multiplying by three, gives the result in favour of France. Upon the subject of forests, mines, and fisheries, the observations of M. Sabatier deserve a little more attention. He cannot deny the evident superiority of Great Britain in the practical application of industry, machinery and capital; but after an exaggerated statement of the natural advantages possessed by France, he flatters himself, with foolish confidence, that the great nation has only to will it, and art and science will immediately conspire to produce the greatest possible improvement.

The forests in the French Pyrenees, in the departments of Auvergne, Nivernois, Berry, Burgundy, Upper Dauphiné, &c. are mentioned as containing fine timber fit for building both merchant vessels and ships of war, but the want of easy communication with the sea ports by means of water carriage renders them as yet of little or no use. Wood for fuel is found in abundance; but in the large towns, and particularly in the capital, it is extravagantly dear. From want of water, and various obstructions it frequently requires four years to bring a float of wood to Paris from a distance of forty or fifty leagues.

M. Sabatier employs a long chapter to demonstrate the advantage of using coal instead of wood both for ordinary consumption, and particularly for the supply of manufactories which have been or may yet be established. He asserts that more than fifty departments possess this article in abundance, and attributes the reluctance in working the mines, many of which are well situated near navigable rivers, to a stupid prejudice entertained by manufacturers and the inhabitants in general. We imagine, however, that more formidable obstacles are to be found in the want of machinery and of able engineers, and still more in the want of capital which may be securely employed in expensive experiments.

The iron ores of France, which constitute the sole mineral production it possesses of any consequence, are highly overstated both in quantity and quality, and the manufacturing establishments for the various operations of carting, cementing and hammering, are as yet in an infant state. When M. Sabatier estimates the profits of internal commerce in France at three times the amount of those of Great Britain, and asserts that the advantages derived from fisheries, foreign possessions, and foreign commerce are in each branch equal at least to those of this country, the statement is too

impudent even for a Frenchman to require a serious answer. A comparative table is introduced at the end of the work, giving a result in favour of France in the proportion of about ten to four; but in respect to the actual state and resources of France it is a contemptible fabrication, not calculated to impose on any one who possesses the slightest degree of real information upon the subject.

ART. III.—*Monumens Celtiques, &c.*

Celtic Monuments; or an Inquiry into the Worship of Stones. By M. Cambry. 8vo. Paris. 1805. Imported by Deboffe.

THE study of antiquities throws considerable light on the primitive history of mankind. It shews the incipient state of the arts, and discovers the first rude beginnings of civilized society. That part of this branch of study which M. Cambry has treated in the present work, relates principally to those huge and shapeless collections of single stones arranged in various forms, which are found in different parts of the world, and are supposed to be of Celtic origin. Of these singularly curious reliques of antiquity, the most extraordinary are those of Carnac in France and of Stonehenge in England. The stones at Carnac are much more numerous and spread over a larger space than those at Stonehenge.—At Carnac, which is a village in the department of Morbihan and three leagues from the town of Auray in the *cidevant* Brittany, there is an immense number of huge stones ranged in eleven lines, which are separated by a space of about thirty feet. These stones, which are said at present to amount to 4000, are bedded in the sand. They have no foundation to support them, nor are they always placed on their heaviest or broadest ends. Some of them may be made to oscillate; but they still preserve their equilibrium, as if the authors of this shapeless pile had been anxious to leave to posterity a perplexing memorial of their mechanic skill. As might naturally be supposed, the origin of this stupendous monument, which is lost in the long night of time, has been ascribed to the most fanciful causes, and been enveloped in the most visionary tales. With some it is one of Cæsar's legions miraculously changed into stone; with others the playful execution of little demons and omnipotent dwarfs, who bore these enormous masses from some distant quarries and arranged them in mystic lines. Here they often trip it on the pliant toe till the morning dawn, and woe be to the traveller who disturbs them in the merry dance! Some imagine that one of these stones

contains an immense treasure, and that the rest were placed to conceal the secret, the master-key to which is deposited in the tower of London. Others say that these stones are a gradual accumulation; that in the month of June in every year one was added to the number; and that the ceremony was preceded by expensive illuminations. Some truth may perhaps be enveloped in this last tradition. Nor does it seem unlikely that these stones had some reference to astronomical observations. The season of the year, the summer solstice, in which a fresh stone was added to the collection, and other circumstances, favour the supposition. And the lines in which the stones are placed may probably relate to the zodiac, in which the most ancient astronomers acknowledged only eleven signs. The new stone was an annual offering to the stars, or like the new nail which the Romans fixed in the temple of Jupiter in times of difficulty and distress, might be intended to serve some purposes of superstition. The stones at Carnac are of different sizes, but though far more numerous, they seem to contain no single stones so large as some which are found at Stonehenge. The highest stone stands about twenty-one or twenty-two feet out of the earth; and one of them is twenty two feet high, twelve wide, and six thick, without including the part which is buried in the sand. It must weigh about 250,800lb. There are some quarries about a league from Carnac, from which the stones were probably extracted. Carnac appears to have been one of the principal seats of Druidical superstition.

Previous to the arrival of the Saxons, England was one of the favoured resorts of the Druids, and Stonehenge still bears ample testimony to their existence and their skill. This interesting remain of antiquity is composed of a double circle of upright stones, cross stones, and covered stones of a prodigious size. Some of them are twenty-eight feet high and seven broad. Placed in the midst of a spacious plain, with no objects whatever near to divert the attention, or to diminish their magnitude by comparison, they are no sooner seen than the eye is fixed, as if by fascination, to the spot; sensations of awe and admiration are excited, which border on the effect of the sublime; and these sensations are increased by the thick cloud of antiquity, which veils the origin, combined with a consciousness of some great but unknown mechanic powers, which must have been exerted in the erection of this stupendous structure. The time when, and the particular uses for which these massive stones were brought together are not known with any certainty. No delusions are more common than those of the

antiquarian. For want of documents he resorts to conjecture, and his conjectures are often most fanciful and wild. Some have supposed these stones anterior to the deluge; and the honour of the erection has by others been ascribed to the devil and to Merlin the enchanter. But all sober antiquaries consider Stonehenge as the work of Druidical skill, and consecrated to the mysterious rites of Druidical theology. The largest circle of stones is about 100 feet in diameter; and there are two small oval inclosures, in one of which are two blocks of blue marble of about 16 feet high and six thick, which are supposed to have served as the altars of the sanctuary. When we consider that there are no quarries within thirty miles of Stonehenge, from which stones of this nature and size could have been drawn, we must be astonished that the mechanic powers were in so early and so rude a period, so well understood and so successfully employed. But it is not improbable that in the 'dark backward and abysm of time,' there have been periods of comparative civilization and science, of which the records of history furnish no account, but of which some imperfect vestiges still appear in the mutilated monuments of antiquity.

Among the most curious remains of Celtic origin and proofs of Celtic skill may be reckoned the rocking stones which are found in different parts of Europe, of which there are several in this island. Some of them are enormous masses placed in a centrical point on other stones, moving with the slightest impulsion, and preserving their equilibrium for ages!

It is grateful to behold the mind of man thus exerting its powers in the infancy of time, and leaving traces of its operations which the philosophical and the profound of later ages regard with reverence and view with admiration.

M. Cambry strongly recommends the study of the Celtic language, which he considers as one of the principal parents of the French, and as necessary to illustrate the early history and the primitive state of France. The Celtic language is still spoken in Brittany, in Cornwall, and in Ireland. The degree of science, civilization, and art, to which any people had in some remote period attained, might with considerable certainty be deduced from the vocabulary of their language, if every other memorial had perished. The terms of science and of art shew in a great measure the state of science and of art. The operations of art give birth to the terms of art. Scientific exertions must precede the vocabulary of science. It is not new terms which occasion new inventions, but new inventions which produce new terms. A language becomes

copious in proportion to the intellectual exertions of a people; in proportion as arts, manufactures, and commerce, increase their wants, enlarge their intercourse, and multiply their relations. If in any antient language we find many abstract terms, it is a proof that the people of that period were habituated to reflection; and that they had at least made some advances beyond the narrow boundary of particular truths into the spacious circumference of philosophical generalities. The powers of reflection are limited by the vocabulary of abstraction; and if we had a definite, a distinct, and luminous vocabulary to express the diversified operations of the mind, and sensations of the heart, a final period would be put to the impositions of sophists, and the tricks of priests. The cloudy ambiguities of theology, and the perplexing jargon of metaphysics, would disappear when they could no longer be saved from extermination or shielded from disgrace by the equivocations of language, and the fraudulent legerdemain of speech. Common sense would not be lost sight of even in the most profound and interesting speculations. If we may trust to the light of etymological inquiry, there do appear to have been times when, from the distinct and definite sense in which every word was used, no disputes could have been occasioned by verbal ambiguities.

ART. IV.—*De L'Amour, consideré dans les lois reelles, &c. Of Love considered in its natural Laws, and in the social Forms of the Union of the Sexes. By M. de Senancour.* 8vo. pp. 287. Paris. 1806. Imported by De Conchy.

'I am about to speak of one of the first necessities of man. I shall speak of it with a disordered and feeble voice, and I shall remain far below so grand an object,' says M. de Senancour in the first paragraph of what he learnedly and ingeniously styles his 'Observation.' Now this same observation is the likest thing to a preface that we have happened to meet with in the course of our experience; but M. de Senancour assures us that it is not so, and that if any body should call it by that appellation, he would reply that it is an 'Observation.' For the style of the work at large, he modestly declares in the same place that it would require considerable alterations before he could say that he was generally satisfied with it; and we believe, that if his readers were, in imitation of his illustrious example, to write a second 'Observation,' they would generally concur in this respect with the opinion of the author. He seems indeed to be master of few of the graces of

composition, to be affected without ingenuity, to be obscure without profundity, and to imitate the inflation of poetry without catching its fire, or being animated by its enthusiasm.

This treatise on Love is only part of a larger work which the author has long had in contemplation. He avows that he knows not how it will be received by the public, but that if he had made it such as it ought to be, he might, with propriety, exclaim as others have done, 'I have erected a monument.' But M. de Senancour pretends to nothing; he gives his essay as it is, without comment, and only hopes that it may produce some secret and private utility. Full of that insidious philanthropy which affects to aim at the unattainable object of the good of the human race, which despises local laws as barbarous inventions, and antient opinions as destructive prejudices, he pours forth to his reader a torrent of French morality, of which self-gratification is the first principle, and personal safety the noblest end. So widely different are the principles which are admired and cultivated in this country, so highly do we value the chaste nicety of female decorum, that the work before us, which will probably have a considerable sale in France, and neither shock the feelings nor revolt the delicacy of the people, would here be received with disgust, or rejected with horror. Many parts of this performance are such as necessarily to preclude us from any very minute criticism of its contents, as it is not our intention to be the retailers of M. de Senancour's system of loose morals and indifferent religion. But these more objectionable parts being neglected, there remains enough to demonstrate the futility of his reasonings, the absurdity of his illustrations, and the affectation of his style.

The work is divided into sections, in the first of which love is considered in man in general. Here we first learn that 'the human affections are the movements excited by relations perceived according to that harmony which binds all beings in an unlimited dependence.' This may perhaps pass for a definition, though it seems much better fitted to figure as a riddle. But M. de Senancour delights to deal out propositions cloathed in oracular obscurity, and aiming at oracular wisdom. Almost in the next page he declares 'that the morality of man is a part of the abstract world,' and immediately after he begins to explain the elements of his moral code, and assures us that the virtues of the human race have no other essential foundation than the necessity of food and sleep, of avoiding suffering, and desiring reproduction. In this sentence he betrays his partiality to the least noble and elevating of the systems of ethics, which disclaims all love of

virtue for its own sake, which does not even trace our approval of the right to the wish of obtaining the approbation of the Deity, but adopts the principle of pleasure in its least attractive guise, and would leave to man no other rules of conduct than to the birds of the air or the beasts of the forest, all whose actions are governed, without doubt, by the very causes here held out as the ground-work of human excellence. For by what can the vilest and lowest of the animal race be induced to move from the spot on which it rests, unless to procure food, to search for a commodious place for sleep, to avoid injuries, or to reproduce itself? The analogy between the highest and the inferior orders of creatures, is certainly in many points strong; but we think it totally fails when it is attempted to identify the causes and rules of their actions.

In the latter part of this section M. de Senancour descants with great vigour on the pains which nature has taken to spread the reign of love. 'Since love is natural,' says he, 'since it is inevitable, it is essentially good. It is honourable, it is *sublime*: for the beautiful is its object, harmony its principle and its aim!' So thought in some respects an abler writer, who has said

> Omnibus incutiens blandum per pectora amorem,
> Efficis ut cupide generatim sæcla propagent.

But M. de Senancour was engaged to compose a work on love, and how could this have been effected without enlarging his observations far beyond the limits of sober sense or sound philosophy? This section is concluded with a sort of abridgment of the author's doctrine, or, as it may be called, his moral creed; which we present to our readers as a specimen of the novelty, ingenuity, and clearness of this writer's ideas:

'The passions are the progressive sentiments of moral relations.

'Morality is justice in action.

'Justice is the consequence of equity.

'Equity is the intellectual result of the view of the equilibrium: Equity is mathematical.

'Justice is moral equity.

'Equity is the means, justice is the product.

'The understanding recognises and sees equity: it discovers and wishes for justice.

'Equity is the assistance and rule of the understanding: justice is its will expressed, and, as it were, a just feature of its vast conceptions.

'Equity is the supreme conception.

'Justice is the eternal idea.

'Justice submits the affections to the idea.

'Every law is the mode of a relation.

'Primitive law is the mode of the movement of the world.

'The true mode of the institutions of states existed before man existed.

'This movement of the world is necessary: it is eternal; it is then just.

'Thus primitive law is just: thus every human law which is not modelled on the great archetype is not a law: but a parody of a law. Before primitive law there is nothing except the necessity of that law; it is the nature of things, absolute abstraction, destiny.'

Some of this we understand, and pronounce it to be nonsense: some we do not understand, and can only conjecture to be so; but we should be happy to learn from M. de Senancour what sort of thing his necessity of law is, and whether the old fashioned hypothesis of a Deity might not have been just as intelligible, nearly as probable, and almost as useful, to explain the origin of those laws which have given him so much trouble to so little purpose.

'These rapid and incomplete sketches,' are addressed by M. de Senancour to ten men in Europe who are not named, but who are humbly requested to put the finishing hand to them, only it is bargained that a legislator shall be one of these decemviri. Probably this is an ingenious way of telling the world that these observations are a great deal too profound for them to understand. We confess ourselves to be one of the world in this instance, and should really be at a loss to express our opinion of the merits of this germ of legislation, did not M. de Senancour himself afford us language happily appropriate to the description of our feeling. 'When this article,' says he, 'shall be digested, they will call it rash, romantic, perhaps absurd.'

In the second section M. de Senancour considers love morally and civilly, as it exists in society; and here is the first inquiry concerning the sentiment of love, and its moral effect, and whether it be any thing more than vanity. 'Love,' observes our author, 'is the grand mystery of life; and the secret beauties of the world are thrown away upon man alone. There is no love without depth.' In the same strain, through many pages, he pursues his subject, which flies as he approaches, surrounding itself by a veil of obscurity, which refuses to yield a way to the efforts of an enthusiastic philosophy, expressed in a mysterious jargon. Love, however, being an ever present innate of the human heart, cannot, according to M. de Senancour, long want an object, and that being acquired, the violence of its unrestrained action was found to be too great, and laws were devised to curb its excesses. Hence, he asserts, priests of all religions have discovered this to be a

favourable opportunity for shackling yet further the actions of men, *knowing well that the more they require of men, the better they will govern them*:—a weak and miserable sophism, confounding true and false religions in one undeserved reproach, and ignorant of the love of virtue, which is a principle of the human heart, and one of its brightest ornaments. This section concludes with a dissertation in the usual style of profound learning, on the difference of love in the two sexes, and the addition which the mental love affords to the corporeal, comprehending some discussions which we do not chuse to consider in this place.

In the next division we find the 'natural laws' of love under consideration. Here exclusive possession is represented as the consequence of that disposition shown throughout all nature, to make sure of her desired ends, by constituting the causes more powerful and more frequent than what are merely necessary to produce the effect: and hence M. de Senancour affirms, our desires extend themselves beyond our real necessities, and we are not satisfied with the possession, but with the exclusive possession of the female sex. But surely there are other reasons which contribute among the human race to this desire of permanent union, and which might not have been unworthy of the attention of an inquirer, who would penetrate into the recesses of the heart. In the words of one of our noblest poets, the different arguments which might have induced mankind to the invention of a perpetual union of the sexes, are most completely as well as elegantly expressed:

> 'Hail, wedded love, mysterious law, true source
> Of human offspring, sole propriety
> In Paradise, of all things common else.
> By thee adulterous lust was driven from men
> Among the bestial herds to range; by thee
> Founded in reason, loyal, just, and pure,
> Relations dear, and all the charities
> Of father, son, and brother, first were known.———
> Here Love his golden shaft employs, here lights
> His constant lamp, and waves his purple wings;
> Reigns here and revels; not in the bought smile
> Of harlots, loveless, joyless, unendeared———'

Surely some better reasons are here assigned for 'exclusive possession' than any that can be drawn from the mere violence of desires. Nay, if we were forced to abandon the opinion of Milton, we should prefer infinitely the theory which represents chastity as a refinement in luxury, to this which attributes its origin to the bestial violence of the appetites of

man. Nothing shews a less comprehensive mind, than thus to pick out one of our propensities, and solely because that is in common with us and the inferior animals and because it suits a general view thus to degrade the human race, to neglect the other obvious and strong motives which direct our actions. In this section we have a great deal of French reasoning upon the absurdity of jealousy, very inconsistent with that value which in this country is put upon the virtues of constancy and female modesty. In consequence, chastity, continence, and delicacy are reckoned to be very good things when they are to be had, but the absence of them not to be a reasonable cause of distress. One observation may be here made; wherever these virtues are so talked of and regarded, we may be assured that they very seldom exist. That nicety of female conduct which is here so highly esteemed, is in many parts of the continent hardly understood. In France and Germany a known adulteress is received in society without reluctance: in this country, thank God, that practice is yet confined to the higher ranks, and even there admitted with limitations. Long may it be so restricted!—In the latter part of this section of the work before us there are some rather ingenious remarks on the subject of modesty, which we cannot transcribe, and of which though we approve the ingenuity, we do not mean to admit the justness.

The next section is devoted to the consideration of the duties of love, and their violation; of adultery, rape, divorce, libertinism; and the question whether female honour consists in chastity alone, which M. de Senancour answers, as might be expected, in the negative. The fifth section treats of enjoyments; its contents are such as forbid us to enter into any investigation of their merits.

In the sixth section different customs regarding love are the subject of inquiry; and here the author avows himself to be the decided enemy of marriage, which he asserts to have wholly failed in the purpose for which it was instituted, and that chiefly on account of the restrictions imposed by the laws of most countries upon divorces. These restrictions, however, the experience of France itself has shown to be essential to the good morals of society; and so they must be regarded by any man who does not consider marriage merely as the means of gratifying one of the lowest passions of the human race. M. de Senancour explains in this place the reason why parents are not generally beloved by their children, and attributes their indifference to the discordance of age. In this country, however, the fact is not as here stated.

We do not find that aged fathers are less beloved by their offspring than younger ones, but rather the contrary. Every generous and noble principle, however, is disliked and avoided by this author.

It appears clearly from the account which we have given, as well as from the whole tenor of the present work, that M. de Senancour is altogether attached to the Epicurean school. Pleasure is his only good and his only object. This, which may be easily gathered from his train of thinking, he avows openly in his conclusion. 'The art of enjoyment is the true science of life;' but unfortunately, he has attributed too great a share of this enjoyment to the senses, and neglected by far too much the nobler parts of our nature. Upon the whole, we cannot help ranking M. de Senancour with the rest of the system-mongers of these modern days, who in their attempts to mend have generally spoiled or destroyed the object of their cares. As for religion, there is no trait of it in the whole performance, and the great aim may be asserted to be, to persuade men and women to live with each other in promiscuous intercourse, unbound by any ties, and unrestrained by the interference of law. The females, in particular, are little likely to be persuaded to concur in these sentiments, wherever at least they have a just view of their own interest and ultimate advantage. The short-lived and insufficient pleasures of their youth would be succeeded by a long winter of neglect, uncheered by the sweets of domestic intercourse; and the gain of a few moments would be dearly purchased by the languishment and misery of succeeding years.

We cannot recommend the perusal of this work to our readers; it is the very froth and scum of the worst species of French philosophical morality; but, like other froths, contains that within it which may ferment and deteriorate, which may poison the solid principles of our youth, and direct their attention to objects naturally too attractive to be considered with calmness in the hey-day of our blood, and which are dangerous even to grey hairs and mature experience. We commit it to the ten men whom he has summoned as his jury: let them deal mercy in justice; and if his assertion be correct that these ten only will understand or appreciate a work too profound or too obscure for the ignoble crowd, let his impotence of mischief excuse his desire of evil, and an eternal veil of oblivion hide the author and his performance for ever from our view.

ART. V.—*Beyträge zur Einleitung in das Alte Testament, &c.*

Part I. Contributions towards an Introduction to the Old Testament, by Wilhelm Martin Leberecht de Wette, Teacher of Philosophy at Jena, with a Preface; by Doctor Griesbach. First Volume.

Part II. A Critical Inquiry into the Credibility of the Book of Chronicles with a Reference to the Books of Moses and the giving of the Law. A Supplement to Vater's Inquiries into the Pentateuch. 8vo. Halle. 1806.

IN this work we meet with profundity of research, with acuteness of remark, and solidity of judgment, with originality of conceptions and views, and pleasing and lively style. Such are the talents which are requisite in an inquiry into the Old Testament. The happy revival of this study by the elaborate, the erudite, and the virtuous Eichhorn, was commenced in too pleasing and ingenious a form for criticism, after a cold examination of important arguments, to pierce into the depths of detail, and to explore the labyrinths of antiquity; and the multitude of young divines, instead of advancing in the path of this meritorious leader, contented themselves merely with repeating what he had said before. The convictions of others, which are uttered in an imperious tone, seldom say any thing else but what is found scattered in particular treatises and commentaries of biblical literature, of which a merely literary notice appears in the later editions of Eichhorn's introduction. The very argumentative D. Jahn has great merit in this department, but it is little known; and the penetrating remarks which are found in the rich fragments of Otmar have been thrown aside on account of the hypotheses with which they are connected.

It is with abundant satisfaction, therefore, that we notice the work of a young man of so much learning and promise, who, if he proceed with the same talent for unbiassed and recondite investigation, and with the same zeal for biblical philology and history, will secure for himself a distinguished niche in the temple of theological fame. Even this first volume bears ample testimony to the justice of his claim. It is divided, as the title specifies, into two parts; *I. An Historical and Critical Inquiry into the Books of Chronicles.* s. 1—132. *II. Results of the Mosaic History and the giving of the Law.* s. 135—209. The author, according to the valuable testimony of the venerable writer of the preface,

long ago imparted to him a treatise in which he had endeavoured at large to shew, from a variety both of internal and of external proof, that even the second, third, and fourth books of Moses were a collection of very different tracts, between which there was originally neither harmony nor connection: that the book of Deuteronomy appears to have been the work of a very different writer, that it constitutes a whole, and breathes a spirit which in a very remarkable manner distinguishes it from the other books: that the composition of the Pentateuch in its present form was probably the work of a much later period even than that which is wont to be assumed by those learned men, who deny it to be the work of Moses; that this assertion is not controverted by the Samaritan Pentateuch, with the supposed antient aversion of the Samaritans to the Jews, nor by the discovery of the law in the temple in the time of Josias, nor even by any thing in the historical books of the Old Testament, as far as they are rightly understood, with the exception only of several relations in the books of Chronicles; but that important objections may be urged against the antiquity and entire credibility of those books. At the moment when this work was completely ready for publication, appeared Vaters's important treatise on Moses and the authors of the Pentateuch, in the third part of his commentary on the Pentateuch. Though such a coincidence with another in the substance and the results of his investigation might gratify a lover of truth, yet in a young author, who was wishing to recommend himself to the learned world by an interesting and elaborate performance, it could not but excite regret, to have his labours anticipated, and himself undeservedly exposed to the charge of plagiarism. It is a loss to literature that the works of Wette and of Vaters, which were finished at the same time, did not issue at the same time from the press. Each of these writers has made very momentous remarks his exclusive property. In both works the reader is led in different directions to the same conclusion. The agreement of both is a strong argument of the truth of their hypothesis, as is seen in the bold dissertation of Wette, in which the book of Deuteronomy is proved to be different from the preceding books of the Pentateuch, and the work of a later writer (Jan. 1805) by the deviations in the phraseology of Deuteronomy from that of the preceding books. The composition of Wette, if we may judge from the proof before us, excels that of Vater in a more animated progression of thought, in force of judgment, and strength of inference. The work of Vater, by too indulgent a reference to

all the opposite arguments and objections, may obtain the appearance of greater impartiality; but perhaps, by abstaining too much from all which is merely hypothetical, he makes little more than a mere allusion to the importance of results, and to the combination of all the circumstances which gave rise to the history of the Pentateuch. The second part of de Wette's work (of the first we shall speak by and by) is divided into the three following treatises: *a Revision of the Historical Proofs and Traces of the prior Existence of the Pentateuch as a written whole. II. Proof from the Antiquity of the Samaritan Codex. III. Of the State of Religious Worship among the Israelites in reference to the Legislation of the Pentateuch.*

From Jos xv. 63, it has been endeavoured to prove that this book must have been prior to the times of David. The author compares 1 Chron. xi. 8. '*and Joab let the rest of the town live*;' (our translation renders it very improperly *repaired the rest of the city*;) and accordingly after the times of David, Jebusites may have been mingled among the Jews, or, as they are called in another place, among the Benjamites at Jerusalem. The author supposes therefore that the whole account of the conquest of Jebus in the times of Joshua is a ground less tradition, and that those memoirs and books belong to a time when it was no longer remembered that David had made the first conquest of the town, and in his clemency spared the lives of the old inhabitants. On the books of Kings and the book of Joshua he argues that if both were not the work of the same hand, they issued from the same manufactory.

'Who can help seeing' says he, 'that all the historical works of our canon are written according to one plan, and placed in an inseparable connection? They all, as it were, consitute a great Epopœia in which Jehovah is the principal hero on one side, and the people of God on the other. Of the larger part of the historical books of the books of Samuel, and the books of Kings, we know for certain that they were put together after the destruction of the city by the Babylonians. With them the book of Joshua has an intimate coincidence in language and in manner.'

To his proposition that 'all the historical books of the Old Testament are written on one plan,' we cannot assent; and we are less pleased with the application to them of the term Epopœia. The authors of the books seem indeed throughout to cherish similar ideas and to have the same purpose in view. The books have all a great similitude of character, and it is truly said that they are all placed in the same kind of connection: but still it is far from being true that 'they

are written on one plan.' Besides the language, an unity of character is seen in this, that they are all more or less palpably compiled from older accounts, which were with greater or less facility made to combine into a whole. This is so evident, that even the books of Esras and Nehemiah are divided into many parts without connection or coherence. This has been acknowledged, and from this it has been argued that the Hebrew writers had before them peculiar sources, from which they derived their information and contemporary accounts of the events which they described. But it does not follow that what at the time of the captivity was an ancient document, was as ancient as the event which it relates. Nor is it at the same time clear *how much* was taken from ancient documents. After proving the more recent antiquity of *the whole*, this plea was employed to defend the authenticity of *particular accounts*. Our author no where exposes himself to this charge of inconsistency. He justly remarks that if the account, 1 Sam. viii. 12, ff. be true, the regal law which we find in Deut. xvii. 14, ff. could not have been extant at the time. It is accordingly remarked that before we employ any particular psalm as an historical document, it should first be shewn that it is the production of the writer to whom it is ascribed.—The writer doubts whether the speech of David, 1 Kings ii. be literally true. Of the speeches which are uttered by the active personages in Thucydides and Livy, every one thinks that the historian endeavoured to place himself in their situation, and to make them speak accordingly. The passage in the law of Moses, to which we have referred above, proves nothing more than that in the time of the captivity the author of the book of Kings inserted such a mention of a written law. Of the finding of the law under Josias the author speaks as of the first certain actual vestige of our Mosaic books, or at least of one of them, the book of Deuteronomy. He shews that in Esras and Nehemiah we have traces of *all* the Mosaic books.

The second treatise shews it to be highly probable that it was not till the time of Alexander the Great, that the Samaritans adopted that peculiar religious constitution which for ever kept them as a peculiar religious sect separate from the Jews, in which separation the introduction of the Pentateuch by the Jews became impossible. It was not the hatred or the envy of the tribe of Judah, or even of the house of David, which caused the separation of the ten tribes. They wished for a milder government, and they asserted their right to bestow the royal dignity, to which succession had yet given no right to the family of David; for

even to the time of Saul the connection between the tribes was very loose, and when David was already king of Judah, the remaining tribes hesitated for a year, before they acknowledged his authority. And the man of God who, 1 Kings, xii.21, ff. addresses Rehoboam calls the Israelites *brethren*. It is true that both kingdoms were often at war with each other, but at other times they were on terms of amity. The separation of their religious rites, which followed their political separation, was indeed not so immediate or perceptible. Even after the building of the temple at Jerusalem the former liberty of religious worship was continued, or at least the people at the end of the reign of Solomon could not have been accustomed to the temple worship. The temple worship could be practised only in the kingdom of Judah; and the worship of Jehovah was for ever at variance with any exotic worship. Or could a religious antipathy arise because Jeroboam introduced the worship of the golden calves? Amid this contention and perplexity a purer religion was introduced by the intervention of the prophets: and this more enlightened, more virtuous and patriotic party remained in perfect unison, without any separations of tribe or kingdom, as the history clearly proves. Both in Israel and in Judah prophets arise, by whom the word of God is announced, and who are revered as men of God. They consider the twelve tribes as constituting only one nation. Compare 1 Kings xviii.31, ff. The author of the books of Kings affords a highly satisfactory and comprehensive proof of the tolerant way of thinking which prevailed in both kingdoms, and which continued till the time of the captivity, in the whole course of his work, and more especially in particular passages; see 1 Kings, xvii. Hence we may see how it was possible that a religious code which had been adopted in the tribe of Judah, might have been introduced into the kingdom of Israel. With respect to the Samaritans, the history previous to the captivity furnishes no satisfactory intelligence of their religious relations to the Jews. After the captivity, they are found, it is true, in the books of Esras and Nehemiah as the gainsayers of Judah and Benjamin. It is only the authors of these books, who appear to have regarded them with rancour and suspicion. Their accounts manifest great hostility to the Samaritans, when these made friendly proposals to confederate in the same religious worship with the Jews, and who entertained no religious antipathy to the Jews. The Samaritans were first willing to worship the God of the Jews in the same manner as the Jews, and they had accordingly at that time neither the same worship nor the same religious usages as

the Jews. Consequently, they had not the Pentateuch.—Thus far extends the Old Testament. In succeeding times, we find in Josephus (Ant. XI. 7 and 8.) that Sanballar, the satrap of Samaria, gave his daughter in marriage to Manasseh, the brother of the Jewish high priest, in order to conciliate the friendship of the Jews; but that that high priest together with the people demanded of Manassh either to renounce his marriage or the priesthood. Manassaeh obtains a promise from his father-in-law, that after he had married his daughter he should himself be high priest of a temple like that at Jerusalem. Besides Manasseh, many Jews of that time, and indeed many priests were in the habit of contracting similar marriages, and passing with Manasseh into Samaria, where they fixed their habitations near Mount Gerizim, on which, with the consent of Alexander the Great, that temple was really built. From those marriages and from the first purpose of Sanballar, it is clear that no religious antipathy subsisted between the Jews and the Samaritans; and lastly, that they had established no solemnities of worship from any written formulary like the Pentateuch. But nothing is more probable than that, when Manasseh and other Jewish priests went over to the Samaritans and introduced a worship similar to that which was practised at Jerusalem, the book of the law came into the possession of the Samaritans.

The third treatise, 'on the State of the Religious Worship of the Israelites, in respect to the Legislation of the Pentateuch,' brings together so many clear and appropriate data which have hitherto been too little considered, that the impression which it leaves is as convincing as it is new. Not only from many of the Mosaic laws, but from all the historical books of the Old Testament, (the books of Chronicles excepted, of which we shall speak hereafter,) the author has clearly evinced that till the times of David and Solomon they had not thought on any national sanctuary where the worship of Jehovah should be only and exclusively performed, but that there were many holy places where religious solemnities were practised. There was in this respect a perfect liberty of conscience; and every prophet, king, or father of a family officiated as a priest. In the reign of David, the worship of God seems to have been first subjected to the direction of the priests. On the consecration of the temple, we meet with priests; before David and Solomon they appear as officers of the court; *but even after the building of the temple the former freedom of religious worship in some degree remained; they offered on heights.* And these offerings could not have been regarded as the worship of idols, and the

priest could yet have possessed no hierarchical control or popular influence, when that practice and the irreconcileable variance between the worship of idols and the worship of the temple continued. *This date of liberty and extravagance was terminated by the discovery of the book of the law under Josiah.* At Silo, at Sichem, at Mizpa, at Bethel, at Gilgal, at Ramah, at Bethlehem, at Nob, at Hebron, we find sanctuaries, altars, or offerings, for Jehovah, and even Solomon makes oblations on the great height at Gibeon. According to the words of the book of Kings, which are expressly repeated of all even the most religious kings of Judah, *the worship in the heights was not abolished* till the time of Hezekiah; and it was restored by his son. The writer supposes the far-famed Mosaic tabernacle to have been nothing more than an ordinary tent, and the ark of the covenant to have been an ancient relique of the Mosaic times. The description, he says, of the Mosaic tabernacle was probably taken from that of David, or there were some few data for the basis. It is astonishing and incredible in itself that Moses should have published ceremonial rites so accurately defined and so artificially contrived. These laws of Leviticus, he calls the invention and the badge of later priests. Moses may indeed have introduced a priesthood, but who can define what portion of the laws relating to it was his production? If the tribe of Levi had been distinguished in the times of Moses in the sense and in the manner in which it is represented in the Pentateuch, and had been sanctioned as a cast of priests, a hierarchy would have been established which would have directed every thing; which the history does not shew. The consideration of the high priest appears to have totally vanished before the authority of the old seer Samuel; and does it ever appear again except in the later times of the kings of Judah? Successive attempts at legislation are seen in the relation of the book of Deuteronomy to the preceding books of the Pentateuch. From the later composition and compilation of Deut. the whole difference may be explained. Chap. xxviii. is a palpable imitation of Levit. chap. xxvii. more expanded, elaborate, and adorned. The whole character of the book bears the mark of a later period. It is written in a spirit which bears a considerable affinity to the rabbinical allegorizing and mystical philosophy, and a cold and austere theology; while we find in the other books mythology and law in their simple natural form; in Deuteronomy we hear a moralist. Here we find dissuasions from the worship of the stars which Manasseh introduced, and against which Jeremiah inveighs. The law respecting kings, and many other laws are proofs of the later antiquity of the book; the laws of offerings

and feasts are more accurately defined than in the earlier books. In Deuteronomy, lastly, we first hear something of *a place which Jehovah had chosen to put his name there*, which with Exod. xx. 20 ff. is in direct contradiction to the unity of the divine worship in the temple at Jerusalem. In Deuteronomy xii. 15 ff. the slaughtering of cattle is permitted, but the offering is the exclusive privilege of the priest. The feasts appear rather to have been the work of time and of successive contrivances than of a deliberate legal institution. Amid the deserts of Arabia, surrounded by dangers, inquietude, and want, Moses had no time to think of feasts. Moses, says the author, must have instituted the passover and the feast of tabernacles in the midst of the events which occasioned them, and even before the events; as would appear from Exod. xii. 12, but with which v. 39 is at variance; for in ver. 39, they appear to have been taken by surprise; while, according to verse 12, they must have been prepared. The whole relation proves itself untrue by its ambiguity, and equivocation. According to Deuteronomy, these facts ought to be celebrated only in one place, i. e. exclusively in Jerusalem. In the earlier books, in which the festival laws are repeated and accurately defined, nothing is even intimated of the place where they should be held. These are points which the author explains with accuracy and supports with proof. If any thing may be objected against particular propositions, (as against much of what is said concerning the origin of the passover,) and the force of proof is not so great in some parts as in others, yet the cogency and justness of the whole cannot be mistaken, as soon as without prejudice we enter upon this investigation. Though the book of Deuteronomy be of later origin than the other books of the Pentateuch, yet, considered as a whole, it may have been composed at an earlier period. And the author allows that in almost all the quotations of the Mosaic law, in the rest of the Old Testament, and in all the references to it, the book of Deuteronomy is clearly meant or appears to have been meant.

In the book of Chronicles we read more and earlier of priests and the Levitical establishment, and of the abolition of the worship on the high places, which are distinctly at variance with other repeated and clear declarations of the Bible. From the book of Chronicles are usually produced the proofs of the state of religious worship among the Israelites, and of the uninterrupted observance of the Mosaic law. The author was therefore obliged, in combating these proofs, to inquire into the historical value of the different accounts.

The Historical and Critical Inquiry into the Book of Chronicles constitutes accordingly the first part of this work, and is placed first, in order to support the inferences which follow. We have inverted this arrangement in order the more clearly to shew the importance of the critical inquiry. The author opposes, with great force of argument and power of conviction, the hypothesis of Eichhorn that a brief summary of the lives of David and of Solomon was the common source of the accounts till the death of Solomon; and that all the rest must be considered as additions derived from other relations and the corrections of a later period. Nor does he shew more indulgence to the hypothesis of Eichhorn, that the authors of the books of Kings derived their materials from the histories of the kings of Israel, and the histories of the kings of Judah; but, that on the contrary in the books of Chronicles, not only the same sources of information were employed, but besides four more general accounts several particular lives of particular kings are cited: thus in the books of Kings the history of the kings of Judah, and even of the worship of Jehovah is only fortuitously mentioned, while in the books of Chronicles it is executed with solicitous exactness. These positions are combated with singular felicity. De Wette completely refutes the prejudices in favour of the greater credibility of the books of Chronicles. With respect to the books of Kings, the author remarks that in the history of the kingdom of Judah they are barren of remarkable occurrences; that in the principal events of that kingdom the kingdom of Israel is involved; and that the principal kingdom was the inferior politician. Hence is explained the manner in which the first kingdom is treated in the book of Kings. The period of Rehoboam and Joas is sufficiently detailed; on the contrary the history of the six kings of Israel, 1 B. xvi. and 2 B. xiii. is described with a barren brevity. The authors of the books of Kings have not been wanting in attention to the state of religion, as the performance of the divine service under David and Solomon, and especially the history of the prophets. But indeed they know nothing of the Levitical establishment, (which the books of Chronicles so circumstantially describe,) for this had not then been introduced. The supposition that the book of the kings of Israel and Judah, and the histories of the kings of Judah, which are cited in the books of Chronicles, were the same work, de Wette justly holds to be incapable of proof. Where the books of Chronicles quote particular writings, we must accordingly expect to find greater deviations from

the books of Kings; but even in these cases we meet with verbal harmonies, e. g. 2 Chron. xiii. 22. xxiv. 27. Perhaps, says the German critic, those citations were only literary parade; only reference to certain parts of a more general work under particular titles. In 2 Chronicles xxi. 34, and xxxii. 32, this is expressly said. It is remarkable that in the accounts of Asah, Amaziah and Ahaz, the book of the Kings of Judah and Israel, of Josiah and Jehoiakim, in an inverted order the book of the Kings of Israel and Judah, and of Jehosaphat and Manasseh, the book of the Kings of Israel is cited, when at least in the last period there was no longer any kingdom of Israel. The author brings various reasons to prove that the books of Chronicles are of a later date than, and not of equal authority with, the books of Kings. In the books of Chronicles he remarks the want of precision, *the negligence and manner of a compiler, the love of the marvellous, a great predilection for the Levites,* who are in general the principal personages; *partial and unfounded defences of the Jewish worship,* embellishments of events in order to promote this purpose, *partiality to Judah and hatred to Israel.* And this may be proved by a multitude of notorious examples. We shall mention only two instances: Three verses, 2 Chron. i. 14—17. are put entirely out of their place; they are again found 2 Chron. v. 25. in their proper position, which they also occupy 1 Kings x. 26. In the account of the removal of the ark of the covenant 1 Chron. xiv. we find a verse foisted in without meaning or connection about Hiram's mission to David, which on the other hand stands in 2 Sam. v. 11---25. in its proper place. In 2 Chron. xviii. 31. Jehovah is made immediately to interpose in order to effect what 1 Kings xxii. 32. follows of course. In 1 Chron. xiii. and xv. 2 Chron. xxiii. we behold the Levites taking the precedence in the religious solemnity, though no mention is made of them on the same occasion in 2 Sam. vi. and 2 Kings ii. In 2 Kings xii. they are mentioned, but not in a favourable manner; but compare the representation of the same event 2 Chron xxiv. 4—14. The worship which the kings of Judah offered to idols and performed on high places, is every where concealed in the books of Chronicles, while it is openly mentioned in the books of Kings.

The conclusion of the author is, that in all these additions the authors of the books of Chronicles deserve no credit; though at the same time it cannot be denied that they have preserved many old and impartial accounts of particular transactions, as 1 Chron. vii. of Ephraim, and cap. ii. of the

conquest of Jerusalem, of which the narrative 2 Sam. v. is incomplete.

The venerable Griesbach has written a preface to this work, in which he courteously requests the reader not to take any offence at the freedom of the discussion; and, though all the laws recorded in the Pentateuch and the Levitical worship should proceed from Moses, he refers him most benignly to the apostle Paul, who vehemently affirms the little value of the Levitical institutions and the fitness of the abolition. The manner in which this apostle discusses the subject of judaism, while he renders homage to its essence, is in our times susceptible of a variety of applications.

We must here beg the reader to observe that in the above remarks we have not been delivering our own opinions, but the opinions of the author of the work, or of a German critic, by whom it has been highly commended. We propose the subject itself to the calm and patient investigation of our learned readers, as one of the highest interest and importance. We are well persuaded that truth can never suffer from discussion. Error may court darkness, but truth loves the light. Religious truth may have been impeded and obscured by inquisitorial prohibitions, but it was never yet injured by free inquiry. It has nothing to dread, but every thing to hope from the fullest and most unrestrained investigation. All that we want to know of revelation is *whether it be true.* If it be true, it is of infinite moment; and every thing good and fair and lovely must follow the firm, the rational, and unprejudiced conviction of the truth. Here are parts of the old Jewish fabric, which appear to us, as they evidently did to St. Paul, to have nothing whatever to do with the more pure and polished structure of the Christian doctrine. They are a sort of clumsy and superfluous out-buildings, which as soon as they are demolished will let more of the solidity and beauty of the Christian edifice appear.—The Jewish dispensation was partly ceremonial and partly moral. The ceremonial part of it was a more fugitive contrivance, and if it were not the work of human artifice, it was at all events little more than what human artifice might have been expected to produce. The moral part of it, which was probably the work of mortal intellect working under a divine superintendance, or favoured by the secret illapses of a celestial influence on the thinking faculty, was principally entrusted to the care, and its great ends were principally promoted by the exertions of the prophets. It was the prophets who prepared the way for the coming of Christ: and how did they prepare the way? Not, as is vulgarly supposed, by the delivery of ambiguous oracles or equivocal pre-

dictions, but by turning the hearts of the disobedient to the wisdom of the just, by proclaiming mercy to be better than sacrifice, and by shewing the utter nullity of all ceremonial observances without the practice of humanity, of justice, and of truth. Thus they endeavoured to dispel the darkness that veiled the coming, and the clouds that attended the dawn of the sun of righteousness. What strikes us with wonder in the history of the Jews, and what may well impress general astonishment, is, that even in the rudest ages, when the manners of the people were barbarous and uncivilized, and when all the surrounding countries were immersed in the lowest depths of idolatrous superstitions, we do behold among the Jews, and for a succession, not of years but of centuries, *a portion of intellect*, irradiated no doubt by the Supreme Intelligence, *continually at work to prove the being and to preserve the awful consciousness of* ONE ONLY FIRST CAUSE. This seems to prove that the Jews were to be instrumental in promoting some beneficent plans of the moral governor of the world in a way in which no other people were; and the consideration at the same time throws light on, and gives credibility to the Christian revelation, which, if we may so express it, was cradled in the bosom of prophecy; and which contains all and more than all which the prophets ever taught, that was either striking, sublime, terrifying, or conciliating with respect to God; or salutary, pure, and holy, full of hope and solace with regard to man. Christianity is that moral dispensation which was begun, enforced, and cherished by the prophets, carried to perfection; and all the brightest virtues which those holy men, who, compared with the ignorance and the depravity of their contemporaries, were superlatively good and wise, ever either taught or practised, are seen more resplendent, more perfect, and more pure in the precepts and in the example of Jesus Christ, the greatest of prophets, the best of the good, the wisest of the wise, and the beloved Son of God.

ART. VI.—*Memoires de Louis XIV. &c.*

Memoirs of Louis XIV. written by himself, composed for the Dauphin, his Son, and addressed to that Prince. To which are added, Fragments of military Memoirs, &c. &c. Arranged and published by J. L. M. de Gain-Montagnac. Paris, 1806. Imported by Deconchy.

MEMOIRS are usually the most interesting and the most authentic species of history; particularly when they are not written with a view to publication, or at least are not

intended to be published till the author has passed into that region where he will be indifferent to censure or to praise. In such memoirs we may hope to see motives unfolded without disguise, and facts related without malicious or sinister misrepresentation. We must indeed even here expect to find some allowances necessary to be made for the vanity of the writer. We must expect to find those actions in which he himself bore a considerable share, a little heightened by the colour of self-love; but we shall at the same time obtain a considerable insight into the heart and character of the writer. On this account the memoirs of those who have made a distinguished figure in the world, who have been renowned for the influence which their power, their genius, their virtues, or their vices, have had on the happiness or misery of their contemporaries, must, when written by themselves, be singularly interesting. It must be confessed that Louis XIV. was one of those extraordinary men who stamped a peculiar impression on the times in which he lived. He gave a new tone to the habits and manners of the age. He was for some time the centre, round which the whole interest of civilized Europe seemed to revolve. The destiny of nations appeared to depend upon his arbitrary 'fiat,' though not in so great a degree as it does at present on the capricious determination of the fortunate adventurer who has got possession of his throne. The reign of Louis XIV. was in some measure the æra of literature and the arts; and the ceremonious pomp and magnificence of his court had a good effect in contributing to soften, to ameliorate and refine the gross and almost barbarous sentiments and manners which prevailed in France, and, still more in the rest of Europe. For whatever misanthropes or ascetics, unsocial moralists, or secluded and half-informed philosophers may talk about the corruption or the luxury of courts, it is certain that such courts as that of Louis XIV. not only afford the most active encouragement to the arts, but aid the progress of that civilization and refinement, in proportion to the diffusion of which every country is raised above the level of savage life. And however often may have been remarked the fortuitous association between the manners of a courtier and the insincerity of a hypocrite, it seems capable of almost mathematical proof that external courtesy, urbanity, and gentleness, have a natural tendency to excite congenial sensations in the heart; and that by purifying the manners we must, in a great majority of instances, improve the disposition.

The Memoirs of Louis XIV. which are now published by M. de Gain-Montagnac, are taken from a manuscript collection of his works in three volumes folio, and three large portfolios, which are at present in the imperial library. They

were originally deposited in the royal library by the duke de Noailles, to whom they were confided by the monarch himself. Of the three volumes, at least two thirds consist of nothing but insignificant memoranda, and the rest exhibits the detail of three campaigns, with some small pieces. M. de Gain-Montagnac has had them accurately copied from the originals, and published without any variations. These different pieces throw considerable light on the character of the king, and exhibit a very favourable specimen of his literary talents. We shall not enter into any of the details which he gives of his administration, of his negotiations and campaigns, which have little interest in themselves, or have been previously described by others; but shall confine our attention to those parts which serve to throw most light on the character of the man and the true genius of his government.

Louis was no sooner seated on the throne than he seems to have resolved to govern for himself, and not to suffer the glory of his reign to be ascribed to his ministers, while he passed his time in dissipation and in indolence. He confesses that he set out with resolving to have no prime minister, who might perform all the functions of royalty while he had only the title of a king. He determined that his ministers as well as his other subjects should possess little other power than that of obeying his orders. He divided the toils of his administration among many, but he kept the whole authority concentrated in himself. The love of glory, or what perhaps we might better term a gorgeous vanity, was his ruling passion. This was the idol to which he paid the most constant homage, and made the most costly sacrifices. And though this passion often led him into highly immoral and even impolitic undertakings, yet we must confess, on an impartial review of the whole conduct of his reign, that it generally assumed a direction and operated in a way beneficial to his country.

Indeed the true glory of a sovereign can never be opposite to the happiness of his subjects. Those maxims of government which apparently had the decisive sanction of his cool and contemplative hours, were highly favourable to the welfare of his people. He considered himself, as he confesses, born only for their good, and an instrument in the hand of Providence for promoting it. But the violence of passion often obscures or perverts the sober decisions of reason or the calm injunctions of conscience; and as the conduct of private individuals is often at variance with the precepts which they revere, it cannot be wondered at that the conduct of princes should often be diametrically opposite to those rules of policy which their conscience most approves. And as our belief, whatever we may think to the contrary,

is frequently modified by our interest, we may readily conceive how, in the times in which Louis lived, he might have very gravely and in his own judgment incontrovertibly believed in the divine right of kings. He considered himself as the vicegerent of heaven, and consequently thought that the right to command and the obligation to obey were not susceptible of any limitations. With these sentiments, it must be supposed that Louis could have not only no respect for civil liberty, but hardly any notion of its nature and operations. Indeed, great as was his aversion to a prime minister, he confessed that he would rather have had his glory shared by such a minister, than his authority controuled by a popular assembly; and he draws no bad comparison of the several inconveniences and vexations which he supposed that a sovereign was likely to experience from these two occasional appendages to his crown.

Louis had no sooner got the whole power completely in his own hands than he began to introduce several useful reforms in the civil and military departments of the state. But of every thing which he did, he took care to appropriate all the glory to himself. And indeed in the practical part of the administration he displayed a degree of activity and energy which forms a striking contrast to the usual, and the lover of civil liberty will undoubtedly say, the *happy indolence* of sovereigns. He made it his business to be acquainted with every thing that was going on in his dominions; he knew the exact number and discipline of his troops, and the state of his fortifications; he treated immediately with foreign ministers; he received dispatches; wrote himself a part of the answers; and dictated to his secretaries the substance of the rest; regulated his expenditure and receipts; exacted a strict account from persons in the highest offices; kept his own secrets; distributed favours more from his own choice than interested recommendations; preserved the whole authority in his own person, and kept those who served him best in habits of obsequious submission very different from the ordinary arrogance of first ministers.

'The activity of my character,' says Louis, 'the impetuosity of youth, and the thirst for fame, made me impatient to act; and I experienced at this moment that the love of glory has the same delicacies, and if I may so express it, the same timidities as the most tender passions. For in proportion as I was ambitious of distinction, I was apprehensive of defeat; and, regarding the slightest disgrace as the greatest misfortune, I was determined to practise the most scrupulous precautions.' It was his opinion, and there is much force of truth in the remark, that the reputation of great

men is not made up entirely of great actions; that the trivial and minute often contribute the largest share. They are thought to be the least studied, and to afford the surest indications of the character. Even in the smallest concerns a degree of moral delicacy may be shewn, which is not less to be prized than the most brilliant virtues. It may not make so much glare or cause so much noise, but it is not less deserving of imitation; and in secret it operates more powerfully on the heart. What we lose in renown is made up to us in felicity; and even Louis himself, passionately fond as he was of celebrity, could not but acknowledge that no prince can be completely happy, who does not endeavour to procure the love of his subjects as much as their admiration.

Louis wished to engage the elector of Brandenburg to defend the states of Holland, and he dispatched L'Estrade to enter into a particular negotiation for the purpose. But the elector, from some personal dislike, refused to treat with this minister. Louis smothered his resentment, and afterwards sent Colbert, who after much difficulty and many obstructions brought the business to a more favourable issue. On this occasion he remarks that 'there is hardly any thing which can vanquish him who is master of himself.' 'This example,' says the king to his son, 'may teach you of what importance it is for a prince to be master of his resentments; and not so much to consider the circumstances of the affront which he thinks that he has received, as the peculiar juncture of the times in which he is.' Bonaparte does not yet appear to have learned this kingly art of disguising his dislike and dissembling his hate; or we should not have been favoured with that curious insight into his character with which we were furnished by his last interview with Lord Whitworth, just before the breaking out of the present war. 'The warmth,' says Louis, 'which transports us, vanishes in a little time; but the evils which it produces remain for ever present to our minds, and they are embittered by the reflection that they were occasioned by our folly.'

Louis gave orders to his ambassador to lavish his bribes among the principal deputies of the United Provinces and in particular towns, in order to render himself master of their deliberations, to influence the choice of their magistrates, and to exclude as much as possible the partizans of the Prince of Orange, whom he knew devoted to the interests of England, from all places of power and trust. He at the same time made courtly presents to the Queen of Sweden, to her principal adviser the Lord Chancellor of the king-

dom, to the Queen of Denmark and the Electress of Brandenbourg, to the Prince of Hainault, and the Count de Seurin. Louis seems to have prided himself in the policy and the virtue of these pecuniary largesses.

'It often happens,' says he, 'that small sums expended with judgment save the state from incomparably greater losses. For want of a single vote which we might purchase cheap, we expose ourselves to the hostility of whole nations. A neighbour, whom we might at a small expence have made our friend, costs us much more when he becomes our enemy. The least army, which may enter our territory, carries off more in one day than would have been sufficient to carry on a secret correspondence for ten years; and the imprudent economists who do not understand these maxims sooner or later, feel the bad effects of their parsimony in the desolation of their provinces, the cessation of their revenues, the exhaustion of their treasures, the desertion of their allies, and the contempt and aversion of their people.'

This reasoning appears specious, and, viewed only in a particular light and with an exclusive reference to the state which is benefited by the result, may appear incontrovertibly just. But questions of morality are not questions of partial consideration; they are of wide and comprehensive interest. Louis had probably never considered the question in a moral view; or he thought that no moral prohibition was binding, when it interfered with his interested policy. Surely the same moral precepts which are applied to the conduct of individuals are applicable to that of states; and that no state can well do with honour what an individual could not attempt without shame. For one individual to endeavour to bribe another to betray his trust, or to act contrary to the interests of his employer, is what no sober moralist will for a moment hesitate to condemn; and certainly when one government lavishes its resources to corrupt the public functionaries of another, it is guilty of doing what no moralist can approve. And if we separate the policy of a state from those plain rules of right which are thought obligatory on individuals, there is no crime however atrocious, which may not be justified by considerations of political convenience. It is not the immediate effect of an action, which at all determines its moral quality. The immediate effect may be most beneficial, and yet the principle of the action be most base. We cannot too often inculcate on men in public as well as in private stations, the necessity of being governed by a sense of duty, and of not suffering that sense to be perverted by any interested considerations. There seems no reason why nations should not adopt in their mutual

intercourse, precisely the same standard of right and wrong of which individuals acknowledge the authority in their dealings with each other. The science of politics, which is at present such an enigmatical jargon of duplicity and fraud, would be greatly simplified. The law of nations, which is now enveloped in so much mystery, and the prolific source of such ruinous contention, would be found in reality to be little more than the plainest precepts of moral duty, applied on a wider and more extensive scale, and suited to a greater mass and diversity of interests. We will venture to say that there is hardly one cause of dispute, however intricate, respecting what is called the law of nations, which might not be rationally decided by fair inference from some of the great moral precepts which are consecrated in the Christian code. The laws of that code are not subject to any narrow limitations. They are not like the edicts of municipal or provincial law, not adapted for practical use beyond some particular line of wall, river, or mountain. They will be found to include, if examined by the light of reason and explained by the spirit of benevolence, most certain and most salutary inferences for settling every diversity of national as well as of individual animosity and contention.

The grief which Louis experienced on the death of the queen his mother, and the tender and affectionate manner in which he commemorates her virtues, do credit both to his sensibility and his intellect. Those sympathies which are so amiable in private life, seem doubly interesting, when they are seen to display their charms and diffuse their sweets in a state of splendour, in which they are so rarely found to bloom. It is probably for this reason, that the private virtues of a sovereign will often excite popularity and conciliate esteem, even where they are attended with no shining talents, no great public services, and no political capacity. 'Nature,' says Louis, 'formed the first bond of union between me and my mother; but those affinities which are formed by the qualities of the soul are less easy to be dissolved than those which are cemented by the ties of blood.' After this, Louis describes an interview which he had with his brother on the death of their common relation, and remarks with great truth that nothing contributes more to the peace of the state and the security of the royal family than the close union which subsists between the several branches and the chief. This greatly tends to dispirit the factions, to awe the malcontents, and to prevent any conspiracy which might be attempted from within or from without, from having any strong point of union or centre of support. If there had

been no such divisions in the royal family, 'we should not,' says Louis to his son, 'have seen so many rich jewels severed from the crown of France by those who seemed to be most interested in their preservation, and our country would long ago have been the mistress of the world, if the dissensions of her children had not exposed her to the jealous fury of her enemies.' Little did Louis think when he penned this sentence that in the course of about three generations after his death, the inveterate animosity of a younger branch of his family to the ruling sovereign, would subvert his throne, and lay the monarchy in ruins! For to whatever multiplicity of causes, remote or proximate, we may ascribe the French revolution, it is certain that the ambitious antipathy of the Duke of Orleans to the reigning family, tended more than any thing else to precipitate that event. His authority and his fortune were for a long time the centre spring of faction and revolt, his largesses corrupted the populace, inflamed the seditious, and in a variety of ways either caused or aggravated the public discontent. The French revolution would indeed have taken place if the Duke of Orleans had never lived, but the explosion would probably have been procrastinated, and the consequences less disastrous.

Of the vigilant scrupulosity with which Louis guarded even the trivial attributes of sovereignty, the following anecdote, with the remarks which he makes upon it, will furnish us with a specimen. His brother had earnestly solicited him to grant one request, which was that his wife might sit on a chair (*chaise a dos*) in the presence of the queen. This favour was importunately sought and as peremptorily refused. On this occasion Louis observes that there is nothing of which sovereigns ought to be more jealous than that pre-eminence which constitutes the principal beauty of their station. 'Every thing,' says he, 'which serves to denote or to preserve it should be infinitely dear to us; it is not merely our own interest, it is a trust for which we are accountable to the public and to our successors. We cannot dispose of it as we please; and we ought to consider it as one of those rights of the crown which are never to be alienated.' He thought, and perhaps as a sovereign he thought wisely, that pretensions of this kind were not mere matters of ceremony; and that popular respect is principally to be preserved by exterior appearances.

There is something so strikingly just in the following observations, that we cannot refrain from translating them for the pleasure of our readers. They will find an echo to their sense in every heart:

'All the virtues, my son, possess in themselves a delicious taste of happiness which does not depend on the issue of events. Whether they experience prosperity or misfortune, whether the benefits which they confer be gratefully acknowledged or maliciously reviled, the secret testimony of the heart to their desert will furnish a rich source of internal satisfaction; and we may venture to say that they seldom fail to receive the praise which is their due. But of all the virtues, probity or good faith is that which is marked with characters too plain to be mistaken by the ignorant, and with charms too powerful not to be loved by all the world. Corrupt as the world is, probity is still the object of its veneration; and even those who have the least inclination to practise it, are obliged to counterfeit the appearance, that they may not be entirely excluded from society. In him to whom it is not an object of regard, the mostsplendid qualities soon become the most suspicious; while of those who cherish it with fondness we consider every error as venial, and can find excuses even for the grossest misconduct. It is the only virtue on which men in general pride themselves in every variety of circumstances. There are times and conjunctures in which good sense teaches us that clemency may be out of season; there are ages and countries in which even those who are deemed very good kind of people make a boast of every species of intemperance. But there is no time, no place, no circumstance in which we would willingly be thought to be wanting in probity.'

There are many moral reflections in this work of Louis, which shew depth of reflection and sagacity of observation. There is nothing in which men in high stations, and sovereigns in particular, ought to be more cautious than in making promises. Those who have much to give must still have more suitors than they can have patronage; and they are accordingly but too prone to make up for the comparative narrowness of their means or scantiness of their favour, by the unbounded liberality of their professions. Hence they are usually characterised by precipitation and facility in making promises; but they should well remember that in this respect precipitation is cruelty, and facility perfidy. How many a heart has been saddened, if not quite broken by the unmeaning promises of the great; promises not perhaps at the time made with any perfidious intention, but uttered without consideration! But 'recollect,' says Louis, 'that the only means of inviolably keeping the promise is never to make any without mature consideration. Imprudence almost always brings regret and falsehood in its train; it is difficult to observe with punctuality that which we promise with levity; and every person who will pledge his word without reason will soon become capable of retracting it without shame.'

We wish that all princes and all governments were animated by this sentiment, that 'there is such an intimate

relation between the monarch and his subjects, that the lowest individual cannot sustain any loss which, by a necessary train of consequences, does not do some damage to the sovereign.' Few monarchs have sufficient strength of mind to avoid that system of *favouritism* which tends to render them so obnoxious to the rest of their subjects. It cannot be expected that kings, who are like other men, should be without their personal attachments; they must prefer some individuals to others; but a proper sense of the duties of their station, and that regard for the general welfare of their people, which ought to be the ruling passion of a sovereign, should not suffer the partialities of friendship or the sensibilities of love to make them neglect the public good, in their eager desire to promote that of a few selfish individuals. 'A king is but half a king if he be the king only of a sect or a faction; his individual partialities, whether personal, political, or religious, should vanish in the sublime sensations of a more comprehensive patriotism. 'We should be persuaded,' says Louis,' that we can have no interest in favouring one more than another, and that he whom we oblige at the expense of justice will not on that account regard us with more gratitude and esteem, while others will not fail to murmur and complain. If a king wish to reign at once in the hearts of all, he should be the incorruptible judge and common father of all.' In the excellent instructions of Louis to his son Philip V. on his leaving France to take possession of the crown of Spain, we find the following:

'Have no individual attachments;' and in the end, 'never have any favourite or prime minister.'

A king without a mistress is a piece of history not often to be found. Louis XIV. had his; but he tells his son that it is not good to follow the example. His remarks on this subject are very just and interesting:

'If,' says he, 'we happen to fall into any of these extravagancies, we ought at least, in order to diminish the pernicious consequences, to adopt two precautions which I have always practised. The first is, that the time which we devote to love, should never be taken to the prejudice of our affairs; for our first object should be the preservation of our authority and our glory, which cannot be maintained without assiduous toil. And whatever may be the ardour of our passion we should consider that any diminution of our credit must tend to diminish the esteem of the person for whom we make the sacrifice. But the second consideration, which is the most delicate and the most difficult to manage, is, that, when we bestow our heart, we should remain masters of our understanding; that we should

separate the sensibilities of the lover from the resolutions of the sovereign; and that the beauty to whom we are indebted for our pleasures, should never have the liberty of speaking of our ministers or our affairs. The heart of a prince is attacked like a place that is besieged. The first object is to get possession of all the posts by which it may be approached. An artful woman first endeavours to remove every thing that stands in the way of her interests; that she and her friends may be exclusively heard, she inspires us with suspicion towards some and with disgust towards others; and if we are not on our guard against her wiles, we must oblige her by disobliging all the rest of the world. The moment you give a woman liberty to discuss matters of political moment, she will inevitably lead you into error. Your sensibility for her person will give a zest even to her weakest arguments, and make you insensibly lean to the interest to which she inclines; and her natural imbecility of judgment making her prefer frivolous to more solid considerations, you will always be in danger of adopting the measures which you ought to shun. They are eloquent in their expressions, importunate in their intreaties, intractable in their opinions, and all this is often founded only on some private pique, some personal attachment, or some inconsiderate promise. A secret with them is never safe; if they want knowledge, simplicity may make them betray what they ought to conceal; if they have talents, they are never without some secret confederacies or intrigues; they have always some mysterious *coterie* for the purpose of ambition or defence, where they never fail to disclose all that they know the moment they think that it will promote their interest. I will acknowledge that it is very difficult for a prince whose heart is warmed with passion and impressed with esteem for the object whom he loves, to bring himself to adopt all these precautions; but it is in the most difficult things that our virtue should appear; and it is for want of having observed them that we see in history so many fatal examples of extinguished families, subverted thrones, ruined provinces, and annihilated empires.'

Though we find in this work many sentiments, as might be expected, more favourable to the divine rights of kings than to the less doubtful rights of ordinary men, we have on the whole been pleased with the perusal. We have met with much interesting matter, and with many reflections which indicate a sagacity and extent of observation, that would do honour to a person of a more philosophic turn of mind than we ever supposed Louis XIV. to have been. Before we conclude this article we will just mention that an English translation of the original memoirs is preparing by Elizabeth Annabella de Brusasque, a lady whom it would be more easy to commend too little than too much for her talents and her virtues.

ART. VII.—*Benzenbergs Versuche, &c.*

Benzenberg's Inquiry into the Proof of the Doctrine of the Revolution of the Earth.

COPERNICUS was the first who taught the diurnal revolution of the earth on its axis and its annual revolution round the sun. This system excited little notice for the first fifty years, but the discovery of the telescope increased the desire and the interest of astronomical studies, till the great Galileo arose to confirm the truth of the Copernican system.

Among the arguments which were produced against the motion of the earth, there was one on which the two celebrated oppugners of the system, Tycho and Riccioli, laid great stress. It was this: a stone dropped from the top of a tower lights at the base; but, if the earth moved, the stone would fall far to the west, since the tower is carried about the rate of 600 feet in a second to the east. But Copernicus and Kepler answered, that if the earth moved every thing upon the surface must move with it; and that consequently the stone, which before being let fall had, like the tower, a direction to the east, preserved that direction during its fall. Thus a stone which is dropped from the mast of a ship in full sail, lights at the foot, though perhaps the ship advances 25 feet in the interval. Tycho denied this; but it was fully confirmed by the experiments of Gassendi on a fast-sailing vessel in the harbour of Marseilles.

In the year in which Galileo died, Newton was born, (1642,) whose genius, illumined by the spirit of him who made light out of darkness, explained the complex motion of the solar system. He was the first who positively affirmed that 'if bodies fall perpendicularly, the earth must be at rest; but they do not, according to the common supposition, swerve towards the west, but towards the east.'

If the earth move round its axis, the top of a tower is accordingly farther from the earth's axis than the bottom.

The farther a body is from the centre of motion, the greater is its swing, and consequently the top of a tower must have a greater swing towards the east than the bottom. If a point were made at the top of a tower exactly perpendicular over another point at the bottom, and that at the top moved with more velocity towards the east than that at the bottom, it would be a proof that the earth turns on its axis.

The mode of making the experiment is very simple. A well turned ball is hung at the highest point, and suffered to hang till it ceases to move. If the earth revolve on its axis, the ball will receive the same impulsion towards the east,

which the tower has where it is suspended. If it be dropped as softly as possible, it does not lose this impulsion during its fall, and it lights just by the perpendicular point at the bottom. If the ball move during its fall with a greater impulsion towards the east, than the point at the bottom, it must get before it and fall to the east of it. This amounts, according to German measure, in a height of 250 feet, to about $4\frac{1}{2}$ lines, which the ballast falls to the east of the plummet-point at the bottom.

This was taught by Newton in 1679. The accounts of it are found in Bird's History of the Royal Society. The society acknowledged the importance of the experiment which proved the revolution of the earth in so decisive and striking a manner. They ordered their secretary, Dr. Hook, to pursue the inquiry, but he made his experiment only on a height of twenty-seven feet. This the society thought too little, and named a committee to prosecute the business; but no account of their experiments is found in the papers of the society.

Since the deviation to the west, on the above supposition, amounts only to $4\frac{1}{2}$ lines, it was thought impossible that experiments should be made with so much nicety as decisively to ascertain so small a quantity. At least we find no one who for the space of 110 years ventured to repeat the same. And this is the more remarkable, as the idea was first started by a man whom all the world revered; of whom, particularly in England, not a word was lost; and even whose mistakes no one presumed to call in question till about half a century ago.

After a lapse of 110 years Guglielmini, a young geometrician of Bologna, undertook to make these experiments on the tower of the Asinelli. Guglielmini overcame the great difficulties which he had to encounter in this attempt by his penetration and his constancy; nor did he rest till his experiments had reached that accuracy which he thought necessary to determine this important question. It was greatly to the credit of Guglielmini that he ventured to repeat experiments which had not only been abandoned for 110 years, but which had so far sunk into oblivion that they were hardly mentioned in elementary treatises of astronomy. In his first experiments he met with nothing but obstructions; and some trivial causes which he could not discover operated injuriously on the falling balls. And at that time it had not been yet determined whether experiments could be conducted with so much accuracy as to determine with certainty the fall of the balls to the distance of $4\frac{1}{2}$ lines.

From a height of 240 feet he let fall sixteen balls in still weather on seven different days, between one and three in

the morning, when there was no noise or traffic in the streets. The balls were very carefully turned and polished. They were suspended by a small pair of pincers, which let them fall without any effort or impulsion. About twenty-five minutes after their suspension, the balls hung so still, that no motion could be discerned in them even by the microscope; but the slightest tremor in the tower, or the most silky breeze made them swing again.

By means of the plummet line, Guglielmini accurately determined the point at the bottom of the tower, which lay exactly under the point of suspension. He found that the point which was the mean distance out of all the balls, lay eight lines to the east and five to the south from the plummet-point. He published his experiments in 1792.

But some years after it was discovered that Guglielmini had committed a double error in his theory; that the deviation of the balls to the east should have been about five lines, and that there was no deviation to the south. Perhaps during the experiments of Guglielmini the towers might have been declined a little, since he did not determine the plummet point till six months after his experiments. And when accidentally the mistakes of his reckoning agreed with those of his experiments, he erroneously believed that his experiments were correct, till La Place shewed him the errors of his theory.

In 1802, Dr. Benzenberg instituted similar experiments on the tower of St. Michael's church in Hamburgh. This tower is one of the highest in Germany, and constructed purposely for physical experiments by the architect Sonin. It is 402 Parisian feet in height: and since the whole shaft of the tower is open, there is an uninterrupted descent of 340 feet. But these could be begun only at the height of 235 feet, as the draught of air under the cupola was too strong. As the tower is situated in a very populous street, a little agitation continually takes place in it; and the balls, which were turned and polished with all possible nicety, did not fall exactly on one point. The greatest difference was eighteen lines. In order to have a surer medium, the experiments were often repeated, and on different days; for in a great series of observations, the accuracy of the medium is as the number of the observations divided by the greatest difference. In cases in which we cannot confine the difference, we must make several series of experiments, and take the medium of each. From these mediums a medium must a second time be taken; which according to the nature

of the thing can vary very little from the truth; for in an infinite number of inquiries, the little differences happen as often on one side as on another; and accordingly they alternately negative each other. *In this manner we may make a more certain approximation to the truth.*

The medium out of thirty-one different balls which were dropped on seven different days with the utmost circumspection, was four lines to the east and one and a half to the south. Of these thirty-one balls twenty-one fell to the east, two on the line, and eight to the west. From the greater number of balls which fell to the east, it was soon seen that there was a force which drove the falling balls in that direction. The tremulous agitations of the tower produced some differences in the falling of the balls; and hence some may have deviated to the west. These little differences negatived one another; and thus the medium out of thirty-one experiments agreed so well with the calculation. According to this the point where the balls fell was four lines to the east from the plummet line. But the one and a half line of variation to the south was a failure in the experiment; for, according to the theory of La Place, of Dr. Gauss, and of Dr. Olbers, the balls should fall exactly to the east if the earth revolve on its axis. This variation to the south was probably occasioned by the unequal temperature of the air in the tower, which on the south side is always warmer than on the north; and thus a stream was occasioned which gave the balls a deflection to the south.

To determine this, experiments should be made in a mine under the earth; for we may suppose that the air is here of an uniform temperature through the whole shafts; and at the same time we should have no occasion to dread any thing from the agitation and the tremors which are always found in the towers of churches. In a journey through the county of Mark in the autumn of 1803, Dr. Benzenberg discovered the shaft of an old coal pit, which was 260 feet deep and well suited to the purpose. As this shaft was no longer worked, no disturbance could be feared. In this shaft Dr. Benzenberg obtained permission to carry on his experiments, and he had a small hut built at the top for the purpose. But as here there was too strong a draught, he had the shaft closely covered in with boards and turf, and suspended the balls below. At the bottom the shaft was stopped up with straw and earth, so that the air was quite at rest. The rising of the water in the autumn of 1803, prevented the experiments from being successfully prosecuted till the following year. The balls were about an inch in diameter,

carefully turned and polished. They were suspended from a flattened horse-hair, which was held by a little pair of pincers screwed to a balk, so that the balls fell on the application of the smallest force.

Out of twenty-eight balls the medium was five lines from the plummet point to the east. According to the calculation this point in a descent of 260 feet should be $4\frac{6}{10}$ lines to the east. The difference of $\frac{4}{10}$ between the experiments and the calculation is insignificant. It proceeds from a little failure in the experiments, and would vanish on increasing the number. The balls diverged from the medium about fifteen lines. This difference would have been less, had the shaft been perfectly dry, and a little drop of water, sometimes on this side and sometimes on that, had not occasionally touched the balls. But as these drops fell as much on one side as another, they negatived each other's operations, and hence the medium differed so little from the calculation.

From these experiments it was determined, that balls do not fall perpendicularly from a great height, but deviate easterly from a plummet line. 2. That there is no deviation towards the south, as some geometricians affirm, on account of the resistance of the air. 3. That the deviation toward the east is too small to be remarked in a single ball, but that in a multitude of experiments it may be clearly ascertained. And we see that there is a cause which impels the balls more towards the east than towards the west. Of these twenty-eight balls, twenty repeatedly fell east of the meridian of the plummet line.

In the time of Copernicus it was impossible to ascertain by experiment the revolution of the earth, for that knowledge was not yet attained which is necessary to precede the calculation, how far bodies falling from a given height should deviate to the east. Before this could be determined it was requisite to discover the laws of falling bodies, and how much time the balls would occupy in their fall. It was also necessary to be acquainted with the resistance of the air, in order to determine how much this impeded the balls in their descent.

ART. VIII.—*Vie Politique de Louis Philippe Joseph, dernier Duc D'Orleans, &c.*

Political Life of Philip Louis Joseph, late Duke of Orleans. 8vo. Paris. Imported by De Boffe.

AMONG all the accounts which we have of this abominable miscreant, there is no one which appears to deserve more credit than the present, in which the unknown author has merely selected such facts as are well ascertained, and related them without being swayed by the bias of any party. In his youth the late Duke of Orleans does not appear to have been vicious; but a neglected education and a very limited understanding abandoned him to the extravagancies of passion, which for a long time seemed to flow only in the current of sensual dissipation, till its course was altered by ambition strengthened by revenge. In the pursuits of ambition he felt no restraint from any conviction of moral duty or from the sensibilities of humanity. Avarice was besides one of the predominant features of his character; and if it appeared to vanish for a season, he was yet perpetually intent on securing new sources of wealth, without being awed by any considerations of justice, of decency, or even by the dread of the foulest crimes. His lust of power, which was kindled in a later period of life, was often subordinate to inferior views. Rapacity and revenge were the incentives of his ambition, and permitted his natural indolence and cowardice to govern him at intervals, without ever enabling him to undertake any thing with persevering exertion and permanent intrepidity. What has been said of his deep-laid scheme to place himself on the throne of France appears from this impartial statement altogether groundless, as his acknowledged character might have led us to expect. Mirabeau, unhappily neglected by the court, employed him for a long time as an instrument, whom he would have gladly placed upon the throne as a sort of puppet king to be governed at his pleasure. Hence the horrors of the 4th, 5th, and 6th of October, 1789, which were supported by the gold of the Duke of Orleans, who promoted them as far as he was able, but without the energy and the spirit which were necessary to consummate the iniquity and turn it to account. From that time Mirabeau appears to have forsaken him. Orleans proceeded by stinting the corn markets and other foul means to excite inquietude among the rabble, principally from resentment because the king refused to appoint him high admiral. La

Fayette discovered the scandalous intfigue, and the king pardoned him on the condition of opening his granaries. He then sent him to England under the pretext of an important secret mission, that he might learn the sentiments of the court respecting the Netherlands, in which he was perhaps himself deceived by the hope of obtaining the government of these provinces. But when the prospect changed, he went back of his own accord about the time of the confederation in the year 1790, and was rescued by his clients from the danger of being prosecuted for his crimes of the 5th and 6th of October, though Mirabeau diligently avoided interesting himself in his favour, and even lamented that circumstances would not permit his apprehension. He now went on to attach himself to the Jacobins, though it appears that he at the same time wished for a reconciliation with the king, who, on the opening of the legislative assembly, gave him the long wished for place of admiral. He testified his warmest thanks, and went to the levee on the following Sunday; but the courtiers, who were not aware of this reconciliation, treated him with so much contempt that he departed without having seen any of the royal family. His fury and resentment now passed all bounds. He took a very active part in the Committee of Insurrection which met at Charenton; he was privy to the attack on the 10th of August, and lavished his money among the Marseillese. He took a more decisive part in the massacres of the 2d of September, and appears to have been particularly instrumental in the death of his sister-in-law the Princess Lamballe. He had very early in life ruined her husband, whom he had drawn into all his extravagancies. When her head streaming with blood was placed on a pike, under his window, he rose from table, at which he was sitting with some guests, went to the window, soon sat down again, and very coolly said, 'Ah! la malheureuse! J'avais bien prédit qu'elle finirait misérablement' 'Ah! poor creature! I always thought she would come to a miserable end.' Another person has reported him to have said when he saw the unfortunate princess's head at his window, 'Ah! the Princess Lamballe! I have not seen her look so well a long time.' When he was chosen into the National Convention he played a miserable farce under the name of Equality, immediately attached himself to the party of the Mountain, and promoted by every possible means, first the accusation, and next the condemnation of the king. To this the Girondists were in part constrained to assent, since they were represented as royalists, and thought by

this sacrifice to establish their own security. In the mean time the sentence of death would hardly have been determined if Orleans had not been lavish of his promises and his gold. On the day before the delivery of the sentence, he invited the most notorious deputies of the Mountain to a great dinner, among whom was Lepelletier St. Fargeau, who with five and twenty of his colleagues, had bound himself by an oath not to vote for death. But Orleans found means so to terrify him, by the fear of losing his immoderate wealth, which was the idol of his soul, and partly to exalt him by the prospect of a connexion with his family, that he swore with his friends to vote for death, and actually kept his promise, which afterwards cost him his life. Dumourier, it is true, came to Paris a short time before the execution of the king, for the purpose, as he said, of promoting his rescue, for which purpose he had procured officers and men on whom he could rely, to the amount of three or four thousand men; but it is very probable that his object was rather to procure the crown for the eldest son of the duke of Orleans, who was then with his army, and that when he found this to be impracticable on account of the general abhorrence in which the father was held, he returned in order to matûre some other plot. The hatred of the Duke of Orleans was carried to its highest pitch by the manner in which, on the day when the sentence was passed, he voted on all the three questions against the king, which excited not only generally in the convention, but even amongst the most furious partizans of the Mountain, the most undissembled reprobation. On the day of the execution he was on the bridge during the whole time, laughed when the head fell off, and remained till the body was taken away, when he hastened to his pleasure-house at Rincy, where he indulged in every excess with his accomplices. But he soon saw that he had been deceived, that his friends did not show the least concern for his interests; and he was obliged, as the expiation of his fears, to sacrifice not only his wealth, but his library, his pictures, and his jewels, in order as far as possible to shield himself against a decree of accusation. In April, 1793, he was nevertheless, however unjustly implicated in the accusation of Dumourier, and sent to Marseilles, where he was guarded like other persons of the royal family; and though on his first examination before the criminal tribunal of the department of the Mouths of the Rhone he was acquitted, he was not restored to liberty; and soon after Robespierre had him comprehended in his accusation against the Girondists, partly in order to

rid himself of a phantom which had become troublesome, and partly to mitigate the clamour against the accusation of the Girondists, by the sacrifice of the man whom all parties conspired to execrate. He was brought back to Paris during the execution of the twenty-one deputies, on the 10th of September 1793; underwent a short confinement in the Conciergerie, where he was treated pretty well and permitted to drink as much white champain as he pleased; and after a single hearing in which he was tolerably defended by his client Voidel, he was executed on the 7th of November, 1793, on the same place in which Louis XVI. met his end. Invigorated by champaign he put on something like an appearance of courage on the day of his execution; but yet the horror of his end had quite bleached all the purple of his cheek; and in his last moments he conversed very devoutly with his confessor. No man pitied him; and his memory is so abominated that it is considered a reproach to have known him. Besides his public crimes, he was polluted by a multitude of other enormities of which the traces are vanishing into obscurity. Among these we may name his tricks at play, a talent which he purchased from the infamous Curtuis, by which he won immense sums in England; also his murder of the banker Pinet, who had trusted to him his port folio, containing twenty millions in which the fortune of many persons were included. Among these some had obtained information from one of the servants whom he had sent away, which would have led to a judicial accusation, but which was of no avail, as Orleans contrived by some means or other to get him sent out of France.

ART. IX.—*Voyage dans les deux Louisianes, &c.*

Travels into the two Louisianas and among the Savage Nations of the Missouri, also the United States, the Ohio and the adjacent Provinces, in 1801, 1802, *and* 1803. *With a Sketch of the Manners, Usages, Character, and the Civil and Religious Customs of the People of these different Countries. By M. Perin du Lac.* 8vo. Paris. 1805. Imported by Deconchy.

THE author in August, 1801, took his passage in an American vessel for New York. In this city he contemplates with pleasure the marks of increasing opulence. The streets are large and furnished with footways; the markets are well provided, and that of fish particularly renowned for the quality and diversity of the species, both of the river

and the ocean. There are two public promenades, but little frequented. The men, intent only on the pursuits of avarice, have little idea of walking for amusement; and the women make a mall of one of the principal streets. The yellow fever seems a great enemy to the increasing population of this as well as of the other maritime towns of North America. The cause of this destructive scourge is principally ascribed to the merchants' docks or wharfs, in which, till lately, no outlet was contrived for the accumulated filth; which, acted upon by the intense heats of August and September, occasions those mephitic effluvia which are so unfavourable to life. When the yellow fever makes its appearance, it causes even the American for a season to forsake the pursuit of gain, which in his bosom is found superior to every other feeling but the love of life. If the exchange be deserted it is needless to say, in speaking of this mercenary people, that the domestic charities have been previously dissolved. The sick are left to the care of negroes, who seem privileged from the effects of the contagion, and who often dispatch the patient in order to get possession of his property. It is remarkable that the disorder confines its ravages to the sea-coast; and that there is no instance of its having been propagated in the country. The symptoms of this dreadful malady seem to be lassitude, pain in the kidneys, headach, parched mouth, difficult respiration, loss of taste, delirium, spitting of blood, inflammation of the eyes, repletion and rupture of the vessels, stupor, death! The wars of Europe either open to the Americans new sources of wealth or increase the old. The commerce of Holland, France, and Spain, is for the most part carried on in their ships; and even the English are often obliged to trust their merchandize to the same protection. New York chiefly supplies the West Indies with provisions, and exports a good deal of colonial produce in return. The trade of ship-building is carried on to great extent at New York.

In the United States they reckon fifty-three different sects of Christians, who all live in harmony and peace. As religious opinions are susceptible of an almost endless diversity, these sects are daily increasing; but no religious feuds are occasioned where no political favour is shewn. No sect is made invidious by exclusive privileges. In the United States there does not appear to be the same separation between the sexes and at the same early period as with us. Boys and girls are sent to the same school and receive the same instructions. When their education is finished, their friends whom they have made at school, or may make in the world,

may visit them without restraint; without parental jealousies or prohibitions. And when love succeeds to friendship, it is not suffered to prey in secret on the heart. The declaration is frank; and pride opposes no obstacles to the conjugal union of those who love. Education is principally confined to reading, writing, and accounts. Varieties of erudition and elegance of taste would only oppose the acquisition of that which is the chief object of American ambition.

Symptoms of the yellow fever, which had begun to appear, precipitated the departure of the author from New York. He retires to Newark, a beautiful little town celebrated for the salubrity of its air and the hospitality of its inhabitants. At Newark the author was present at several agreeable parties; and he remarks that at the first sound of an instrument, that indolence and apathy which seem to characterise both sexes are seen no more. The young ladies sparkle with pleasure in the dance, and the most sprightly country dances are those which they prefer. In these moments they appear to most advantage; for in general, however much the lily and the rose may be blended in their countenance, they are wanting in that sensibility of expression, without which beauty is but a body without a soul. From Newark the author traverses part of Jersey, and visits the falls of the Paissac, which are considered the principal curiosity of the province.

We shall next attend the author at Philadelphia. One of the first objects which attracted his attention was a corpse, which more than three hundred persons, decently dressed, were following to the grave. The coffin was made of mahogany, without any exterior decorations. The procession stopped at a large burial ground belonging to the quakers, surrounded with walls twelve feet in height, and planted with rows of the weeping willow and the cypress. The whole ceremony consisted in depositing the body in a hole five feet deep; after which each retired in silence without any perceptible lamentation or regret.

Philadelphia contains about 70,000 persons of all sects and religions; and there is no mode of worship in Europe which is not practised here. The number of the different places of worship contributes to the external decoration of the city, without in the least disturbing the internal tranquillity. The buildings which formerly belonged to the president and the congress have been sold cheap and converted into an academy. The public library has a statue of Dr. Franklin in the front. It contains from 30,000 to 32,000 volumes selected with judgment and preserved with care. It

is supported and augmented by an annual subscription, and every subscriber may have what book he pleases at his own house. The bank of the United States is the finest structure in Philadelphia, and its notes are received in preference to money throughout almost the whole extent of the United States. The theatre is a large building; but the performers appear to have had too much phlegm for our author. The Americans prefer tragedy to comedy; and seem to take no pleasure in any thing comic that is not seasoned with gross buffoonery and vulgar wit. Order and decency are strangers to the interior of the theatre. The ear is assailed with a clamorous din, and the nose with the smell of tobacco. The men wear their hats during the performance and are rarely found gallant enough to give up their seats to the ladies. Is liberty incompatible with politeness? We might as well ask, Is liberty incompatible with benevolence? We think not; though in America we have to lament the separation. The hospital however, is a noble institution, and vindicates the claim of the inhabitants to the feeling of humanity. There are subterraneous galleries in which are eighty chambers devoted to the residence of the insane. They are well fed and kindly treated. The number of these unfortunate persons interested the sympathy and excited the curiosity of the author. He was told by the physician that more than half of those persons owed the loss of their reason to their ebriety! Of the other half it might in one third be ascribed to love or jealousy; in a second third to religious fanaticism; and in the next to an unknown diversity of maladies.

The quakers are supposed to excel the other sects in industry and wealth. They support their own poor; have private hospitals for their sick; and their children are better educated in their colleges than in the public academies. But they are not on this account backward in contributing to institutions of public utility. The marriage of the quakers is as plain as their other ceremonies; it consists in a simple declaration of their mutual intention to live together as man and wife, without being fettered by vows or oaths. Their marriages are always the effect of reciprocal inclination: and the records of their society furnish no instance of a divorce. The extravagances of superstition seem to gather strength in crossing the Atlantic. Their worship is more made up of rant and noise. Their ministers use more outrageous violence of gesticulation, *more outherading of Herod*. They practise the most furious contortions, and walk up and down a sort of gallery which they employ instead of a pulpit, in a state of delirium. When the preaching and singing are over, the most

zealous of the fraternity utter, with no gentle sounds, some of their imagined inspirations. The congregation cannot fail to bear testimony to the celestial oracles. But there must be a regular climax of absurdity. From breezy expirations they proceed to a wind of sighs; sighs are succeeded by sobs; sobs by a loud lament, when every one abandons himself to every species of extravagance which delirium can suggest. In an instant twenty different sensations agitate the assembly; one sings, another cries, one tears his hair or strikes his breast, another wallows on the ground where he makes a piteous howl, till at last they proceed to such a pitch of revolting fanaticism that every reasonable man is obliged to quit the place.

The author next visits Wilmington, famed for its commerce in grain and its fine mills; and after descending the Delaware to Newcastle, he takes the stage to Charlestown on the Chesapeak, whence he proceeds in the packet-boat to Baltimore, a place of great trade and with an increasing population of more than 30,000 persons. The new federal town of Washington did not, when the author visited it, contain more than 8000 inhabitants; though, if it be ever executed according to the original plan, it will exceed all the capitals in the world in regularity, convenience, and magnificence. At this time, as indeed ever since, a violent spirit of party agitated the congress. The author appears to entertain no very favourable opinion of the talents and the virtue of Mr. Jefferson. He represents him as stooping to the lowest arts of popularity, and willing to do any thing rather than not preserve his place. He had reduced the army to two thousand men: and the marine was in such a wretched state as hardly to be sufficient to contend with the corsairs of Barbary. But he has purchased the favour of the mob by taking off the tax on the strong liquors which are brought from the interior, whereas if he had tripled the duty, he would have rendered a much more essential service to his country. At Bethlehem, a village about 28 miles from Philadelphia, the author visited an establishment of Moravian brethren, who have in some measure realized a plan of happiness which the spirit of benevolence, if it ever become more diffusive, might extend to larger communities. Christianity considers all mankind as one family; which supposes an identity of affections and of interests.

The author draws no very pleasing picture of the sentiments and principles of the Americans; but we fear that it is but too true; and that to whatever causes it may be assigned, there is but little integrity beyond the Atlantic.

When they deal with each other they do it with suspicion and distrust. Each is conscious that the other will cheat him if he can; and that no moral considerations will be suffered to stand in his way. If an honest and ingenuous foreigner have any intercourse with them, he is sure to be made a dupe, and the wily American only laughs at the integrity which he ought to revere. In the late troubles in St. Domingo many of the rich settlers entrusted their money, their jewels, and valuables to American merchants and captains, who fraudulently appropriated them to themselves; and at least nineteen twentieths of these unfortunate persons had occasion to execrate the perfidy of these degenerate descendants of Englishmen. The same suspicion which characterises their dealings with each other, is seen in their domestic concerns. They will not even trust their children or their wives. The men go to market themselves, and purchase every thing that is wanted in the house; the wife appears to be considered only as a necessary piece of household furniture; and no more attention is shewn to her affections and feelings than if she were constructed of mahogany. Nothing can at any time get the better of the avarice of an American but his fondness for wine and spirits. These are his solace in care, his gratification abroad, and his delight at home. These seem the only stimuli, (if we except the love of gain) which can operate on the natural apathy of his character. The American woman present a far more amiable picture. Indeed there is perhaps no country in the world in which there are more good women, or where female virtue is so generally diffused. The young women partake of the innocent gaieties of youth, but the period of their liberty and their pleasure seems to terminate with their marriage. Shut up in the interior of the house and wholly occupied in domestic concerns, the American wife is hardly ever seen abroad. With the most conciliating serenity she endures the mortifications and disgust which she has every day to endure from her husband, who is generally morose and often drunk. She is never wanting in excuses for his brutality, and it is her gentleness and urbanity in which the stranger finds some compensation for his barbarity. The American women always suckle their own children; and can hardly conceive it possible how a mother should abandon to a stranger so essential a part of her duty. Whether owing to the climate, to physical or to moral causes, female beauty is here said to be of short duration. Before the age of twenty the exterior charm which captivated often vanishes for ever. There are few countries where the women

have worse teeth than in the United States. Before the age of eighteen the teeth are usually spoiled. If the cause to which the author seems willing to ascribe this defect be true, it might easily be remedied. They have only to be a little less sparing of their pocket handkerchiefs.

In the latter end of February the author leaves Philadelphia for Louisiana. He traverses the whole length of Pensylvania. At Lancaster he was present at the meeting of the assembly of the states. He observed that all the members, when thirsty, went indiscriminately to drink out of a jug that stood in a recess in the hall, which a servant kept constantly filled with water. About ten years ago not more than one or two glasses were to be found in the richest houses in America, however numerous the company might be. Pittsburg is a great resort of emigrants from the other states. Here they embark on the Ohio to form new settlements in Kentucky. This land of promise, which was hardly known thirty years ago, at present contains above 400,000 inhabitants. The author remarks the fondness of the Americans for local change, and the striking difference in this respect between them and the Europeans. An English farmer, for instance seldom changes his situation without reluctance, though it be only to move to the distance of a few miles. Long before the day of removal arrives it is anticipated with terror and regret; a thousand difficulties and obstructions cloud the prospect, and darken the way; and if the place to be quitted be the spot of early attachment, it increases the pang of separation. But an American seems to have none of these feelings. He quits not only without reluctance but with cheerfulness the home where he has lived for years, the house perhaps which he built, and the fields which he cleared, all the fair fruits of his diligence and toil, to form a new home at the distance of five or six hundred miles from his old, where he will have new difficulties to combat, another house to build, and other fields to clear. But he departs with alacrity, ne'er casts 'one longing lingering look behind.' His sole object seems to be to increase his opulence, and he prefers that situation where he thinks that he can do this best. He knows none of the local fascinations, the captivating restraints of European sensibility. The truth seems to be that the American farmer lives in a great measure in a state of selfish seclusion; he forms no social attachments, and it is these attachments which principally constitute that charm of neighbourhood which we find it so difficult to dissolve. Who would move with much reluctance from one end of the island to the other,

if he could carry with him and settle around him all those whom he esteems or loves, in whose converse and hilarity he has long been wont to find delight? At Pittsburg the author embarks in a boat, and descends the pure and limpid waters of the Ohio, which traverse a distance of eleven hundred and thirty miles, a length of navigation in which the pleasure is increased by the security. He stopped to visit the new and flourishing settlements on the Kentucky, whose banks less than thirty years ago were bounded only by dark forests and dreary wilds, the abode of the panther and the bear; but where neat villages and towns have since been raised, provided with the necessaries and conveniences of life. Such is the effect of enterprising industry! Near the point where the Ohio falls into the Mississippi is a stupendous cave, which is reckoned one of the greatest natural curiosities in North America. It is about twelve feet above the level of the river, and fronted by cypresses of surprising height, planted as regularly as if they had been disposed by the hands of man. The mouth of the cave is twenty-five feet high and eighty broad, it keeps gradually diminishing to the extremity, which is about one hundred and eighty feet distant, where the two sides approach within six feet of each other. The arch of this vast cavern viewed by torches has an enchanting appearance. The crystals on the top reverberate the light and dazzle the curious spectator. Beyond this cave is another of which the dimensions are hardly known.

We next ascend the Mississippi to Saint Genevieve, the first establishment of any importance in Upper Louisiana. In this neighbourhood are several Indian villages. The Chawanons are said to have made greater advances in civilization than most of the other tribes. They are great hunters, but still not entirely deficient in agricultural industry. The young women among them, who have any pretensions to beauty, practise a peculiar kind of coquetry. As soon as they arrive at the age of puberty, which commonly happens before they are twelve years of age, they either keep themselves quite secluded at home, or muffle themselves up so when they go abroad that it is impossible to see any thing but their eyes. These presumptive indications of beauty excite the impatient curiosity of love; but before the sighing swain can obtain the consent of the lady or the approbation of her parents, he repairs to the cabin where the invisible beauty is lying closely enveloped on her couch. He approaches with timid steps; and gently uncovers her visage so that his person may be seen. If this be to her mind,

she gives a smile of approbation, and invites the youth to lie down by her side; if his appearance be not prepossessing, she again conceals her visage more closely than before. The lover instantly retires, and no longer thinks of gratifying a passion which among these people is always approved when it is reciprocally felt. When the nuptial ceremony is over, the new son-in-law becomes one of the inmates in the cabin, but is obliged to engage in the chace for the benefit of his father-in-law till the birth of his first child. But the young savage, like the young rake in more civilized states, is very fond of novelty, and usually takes a very wide range in his amours. He seldom adheres to any one individual lady till the age of thirty, or five and thirty, by which time he has perhaps already married and abandoned at least a dozen wives. Saint Louis is the capital of Upper Louisiana, and would long since have grown rich from the mere commerce of furs under any other government than that of Spain, which, as if intent only on extricating the precious metals from the bowels of the earth, seems to neglect the more valuable products on its surface. Saint Louis, founded on a rock on the banks of the Mississippi, and considerably above the level of the river, is a highly beautiful and salubrious situation; surrounded by a country of exuberant fertility, it might long since have become the granary of Lower Louisiana; though the indolence of the Spanish colonists hardly produced grain enough for its own consumption. A despotic government seems to dread even the industry of its subjects; or else its influence, like the touch of the torpedo, numbs all sense of enterprize, and paralyses all vigour of exertion. In the possession of the Americans the two Louisianas will soon assume a very different appearance. The lands which border on the Missouri in Upper Louisiana seem highly fertile; and the inhabitants in general enjoy the most florid health. The junction of the Missouri and the Mississippi is a singular curiosity. These two powerful streams, of which the one is always tranquil and limpid, and the other muddy and turbulent, seem like two ill-matched lovers, to dread the irreciprocal embrace. The Missouri rushes on the fairer current of the Mississippi, which for some time repels him with a tranquil dignity and permits not their waters to unite. And except in case of floods after the melting of the snows, the two streams are said to flow for sixty miles without mixing, so that the water may be drunk clear on one side and muddy on the other.

The author makes preparations for his voyage up the Missouri. He fits up a boat with ten men on board, and well sup-

plied with every necessary for trading with the savages who dwell contiguous to its banks. At three hundred miles from the confluence of the Missouri with the Mississippi, he reaches the river of the Kances. When a trader arrives at a village belonging to these savage Indians, his first business is to make presents to the chiefs before he lands his merchandize. He is then permitted to construct a cabin in any part of the village which he pleases, and to open his shop. When the prices of the objects which he brings for sale are once fixed, no variations whatsoever are afterwards allowed. When a savage enters the trader's cabin, he lays down the skins which he has to dispose of, and fixes on the articles which he prefers. Every skin has a conventional value. What they call *plu* is equivalent to a piastre. Thus two goats' skins make a *plu*, an otter's skin two *plus*. As the trader therefore regulates his prices by the *plu*, there is never any difficulty in the traffic. Among the Kances all the persons of distinction seemed anxious to testify their regard for the author. They feasted him by turns; and, according to their manner, offered some of their daughters to minister to his gratification. He accepted those of the great chief, whom he would have feared to displease by a refusal; and made presents to the rest. Among the questions which these people asked him was the following: 'are the people of your country slaves to their wives, like the whites with whom we trade?' The author, fearful of losing his credit if he did not appear superior to the other whites, answered that they loved their wives, but without being their slaves; and that they abandoned them when they were wanting in their duty. We next find the author among the tribe of the Ototutocs, with whom out of complaisance he does not refuse to make a meal on dog's flesh. Among the Poncas, a more distant tribe, an accident occurred which seemed to threaten very disagreeable consequences. One of the author's crew had a pair of silver ear-rings on which a young savage appeared to have fixed his heart. He offered the possessor in exchange furs of more than twenty times the value. But no offer seemed sufficient, and no importunity could prevail. The desire of the savage had been raised to too high a pitch readily to forego its object. He waylaid the proprietor of these precious ornaments, shot him in the neck with an arrow, and left him for dead. He stripped off the ear-rings, and proceeded with an air of satisfaction to M. Perrin du Lac, and presented what he had previously offered in exchange for the trinkets which were then pendant from his ears. One of the savages extracted the arrow from the wound, on which he laid a plant which he had previously masticated. The wound

healed and the patient rapidly recovered. After ascending the Missouri as high as the mouth of the White river, where he met with some savages who had never before seen a white man among them, the author set out on his return to Saint Louis. When he had reached the river of the Kanees, and was busy in taking on board some furs which he had buried in a hole till his return, he saw a party of the Sioux Indians approaching. The author immediately re-embarked with his crew, and left some of his least valuable furs behind. They had hardly gained the opposite shore when they were saluted with a discharge of musquetry; but night happily coming on, the savages abandoned the pursuit. This, if we except the robbery mentioned above, was the only act of hostility which the author experienced in his long voyage of several hundred miles up the Mississippi and the Missouri.

As the government of Louisiana has changed hands and assumed a different form since the author wrote, we shall not devote much attention to his remarks upon the subject. The condition of the people could never have been ameliorated under the vexatious and oppressive tyranny of the old Spanish government. Commerce was fettered by exclusive privileges, which were sold to the best bidder. The salary of the governor was hardly sufficient to supply his table: and yet his appointment was designed to make his fortune. No restraints were consequently imposed on his rapacity. The reader is left to divine the consequences.

A great many curious and salutary plants are found in Louisiana. The Indians have no other pharmaceutical preparations than those which nature has provided; and yet there is hardly a wound or a bite however venomous which they have not simples that will cure; with some of these they will often remove the most obstinate maladies; and even the venereal disease is said when in its worst state soon to yield to the virtues of their plants. Among those plants which have this peculiar property they reckon the *viperine* which the inhabitants call *Racine a Regret*, from an almost miraculous cure which it performed on an individual of that name, who was more than sixty years of age. Attacked by a venereal malady, which he had had for some years, he seemed at the point of death. An old savage undertook to cure him if he would follow his advice. To this he consents, and after drinking for a few months an infusion of the root, to which he left his name, and bathing with it the gangrened parts, he was restored to a better state of health than he had enjoyed before the commencement of his malady. The author saw an Indian who had been wounded in

a skirmish, and continued his retreat with his comrades though they went at the rate of sixty miles in twenty-four hours. Whenever they halted, one of the chiefs applied a plaster, made of a root which he bruised in his mouth, to the wound, and fastened it with a thin slip of bark so as not to impede the motion of the part. Among their less important plants, we should not forget those from which they procure their various beautiful and lasting dies. One plant they have, which possesses so singular a property, as almost to exceed belief. It destroys or moderates the action of fire. A savage made the experiment in the presence of the author. He took a piece of the root, which he chewed for some moments, and then rubbed it over his hands. He next took three coals in a state of the most vivid combustion, which he successively extinguished by a gentle friction between his hands without the least perception of pain, or the smallest appearance of any burn or excoriation of the part. He afterwards took some coals in his mouth, blew them into a flame with his breath, held them between his teeth, and bit them in pieces without exhibiting any symptoms of pain or injury. They have another extraordinary plant which possesses the property of curdling water, and reducing it in a few moments into a solid body. A few drops of the juice are sufficient for the purpose. The only venomous reptiles which Upper Louisiana produces, are the rattle snake and the hissing snake, or the copper serpent; but to these nature has furnished a natural antagonist in the hog, at whose sight they fly, but whom they rarely escape. The black bears which, as soon as the snows commence, retire to hollow trees or excavations in the rocks to sleep out the winter, are then a favourite pursuit. The young ones constitute an agreeable food, and the old supply an abundance of oil. The wild turkey here attains a great size, and is found in large quantities. In the autumn and winter they weigh from twenty-five to thirty pounds. America in some very remote period of time certainly abounded with a race of quadrupeds as large if not larger than the elephant. Of this animal various skeletons have been found between the 35th and 45th degrees of north latitude. The great difference between the mammoth and the elephant seems to consist in the form, position, and substance of the tusks. To what cause are we to attribute the total extinction of this race of giants?

In all the Indian villages up the Missouri, there is a lodge-cabin, called the *lodge of old men*. Here they give audience to strangers, and deliberate on the interests of their nation.

It is also called *the lodge of mercy;* for if their most cruel enemy take refuge in it, his life is not only spared, but he is secured from every insult. The author relates several superstitious practices of the Indians. We shall notice only one or two. When the young men wish to obtain from the Great Spirit the gift of courage, or the favour of killing one of their enemies, they retire to a hill, where, without provisions, they pass several days, making all the while the most hideous cries. On the last day of this religious ceremony they cut off a joint of one of their fingers, or gnaw it off with their teeth, and leave it on the hill. Others bore holes in their arms and shoulders, into which they pass wooden pegs, and to them they attach long cords; from which their military weapons and many heads of oxen are suspended. In this state they make the circle of the village, and having repeated the ceremony for five successive days, they depart for the war. These are no bad modes of admission into the temple of Patience or of Pain. An old Sioux having lost his son in a battle with the Osages, cut off every month a piece of his ears, so that at the expiration of the year he had nothing left but the orifices. The savages have a memory which nothing can escape. If they see a tree or a stone which at all excites their attention, they will remember it for ten years to come. This species of memory they never lose. All their animal senses are in the highest degree of culture and perfection. This is particularly seen in their powers of vision. In the darkest night they will pass the most extensive savannahs and plains, as if instinctively, to the spot which they wish to reach. Where the European can barely discern the trace of a single footstep, the Indian will teach him that ten, twelve, or fifteen men have placed their feet there, and he will follow the track through the thickest forests and over the driest rocks without any deviation. A leaf moved out of its place, a flint turned up, is sufficient to awaken his suspicion. One of the effects which usually follow from the indulgencies of civilized life is an obtuseness and dulness of the animal senses. But what we lose in physical we gain in moral sensibility. If our smell or our sight be less acute, the defect is more than made up in the improvement of other powers and faculties, of which savage life prevents the expansion and the growth. Among the American Indians the women lie naked, and often rise on certain emergencies without caring who sees them. They are generally covered with vermin, which they kill between their teeth. They never wash their clothes, but suffer them to rot upon their backs; they never cut their nails, and eat without any repugnance out of the same dish with their

dogs; and, what renders them peculiarly disgusting to the whites, they rub their bodies with the fat of the meat which they eat. Such are the disgusting concomitants of a savage life, which the author of these travels seems on the whole to prefer to the polished forms and innumerable comforts, the refined and refining delicacies of civilized society!!! We are far from coinciding in his opinion orapproving his choice.

In the most civilized state in Europe, we know that *men-milliners* abound. But what shall we say of the *men-women*, who are common among all the hordes of American savages? These ambiguous males are apparelled like women, and are not only made to perform all the low drudgery to which the savage women are condemned, but are even employed to gratify certain unnatural propensities. Thus we find that savages can commit crimes to which we have heard that the miscreants of luxury have had recourse after having exhausted every source of gratification, palled every appetite, and jaded every sense!!!

The following is an action of real heroism; and, whether it were performed by a barbarian or a Greek, would deservedly merit a place for the author in the list of distinguished heroes. We mention it with more pleasure because it forcibly demonstrates what intrepidity and decision will do in moments of the most imminent danger, when, without an almost intuitive perception of some expedient, and the immediate and inflexible execution of it, all is lost. A party of eighty Chaguyenne Indians had attacked eight or ten families of the Halitanes, with whom they were at war, and defeated them without difficulty. Enough however escaped to give the alarm to a large village of the same tribe in the vicinity. In a moment all the warriors mount their horses, and proceed to the spot, where they find the Chaguyennes off their guard, and busy in collecting the spoils of the vanquished. Hardly twenty men of their little party survived the unexpected attack, when one of their warriors, by the following noble display of sagacity and resolution, saved both their lives and his own. He had observed a ravine near, where the horse of the Halitanes could not penetrate; here he retired with his little troop, whom he ordered to deposit their fire-arms near him. He was not willing that any should discharge them but himself. When any of the enemy approached, he took his aim with so much coolness and precision, that every ball told. His own party had nothing to do but to keep loading his guns. Enraged by this obstinate resistance, and ashamed of being vanquished by such a handful

of men, the Halitanes dismounted from their horses, sat down some bushes, which they held before them as a protection, and advanced. The Chaguyenne chief instantly adapted his plan of defence to the new mode of attack. He made his people resume their arms, but ordered them not to fire till the enemy drew very near; and then only half to fire at once, in order to give time for those who had fired to reload their pieces. This manœuvre was so promptly executed and succeeded so well, that the bush-defended assailants, most of whom were wounded, made a precipitate retreat. The great chief of the Halitanes, inflamed with revenge and stung with shame, resolved to kill the Chaguyenne chief with his own hand, or to perish in the attempt. With his buckler and his lance he rushed impetuous towards the foe, who awaited his approach with a courageous look, and when he got so near that he could not miss his aim, the Chaguyenne warrior discharged his piece, and struck his enemy in the heart. He fell instantly dead, and his comrades retreated in dismay, without attempting to offer any further molestation to the return of the Chaguyennes. The annals of civilized or of savage war will not often furnish any instance of superior intrepidity, at once so prompt in counsel and so energetic in execution.

The author quits these savage hordes, and takes his departure down the Mississippi for New Orleans, where he arrives after a voyage of six weeks. This city contains about 12,000 inhabitants. It is situated in an island about twenty miles broad and sixty long. The whole town was destroyed by fire in 1788, and the greater part in 1794; but the houses have since been built of brick. It does not appear to have been judiciously chosen as a place of trade. The distance from the gulph of Mexico is great, the landing bad, and the surrounding country deficient in fertility. Iberville was the first who ascended the Mississippi in the reign of Louis XIV. He left a small colony on the spot. In the year 1712, M. de Crozat obtained from Louis XIV. the province of Louisiana. It comprehended both banks of the Mississippi through its whole length, a part of the Ohio to the Miami, and extended as far as Lake Erie on the borders of Canada. From this time the resources and population of the colony kept increasing till after the peace of 1763, when the government was transferred to Spain, and every hope of improvement suddenly disappeared. Spain has since transferred the province to France, and France has sold it to America. To America it will open a new source of wealth, and will perhaps tempt her at some future period to enter in no friendly manner the rich provinces of Mexico.

M. du Lac concludes his work with some account of George Augustus Bowles, who, like our author, seems to have preferred the rude liberty of savage to the decent restraints of civilized society. The Indians, who had every reason to celebrate his exploits, honoured him by the name of 'the beloved warrior.' Bowles was twice in the English service, but he could not endure the salutary formalities of military discipline, and he was twice dismissed. Having passed his youth in the midst of forests, and on the frontiers of savages, he conceived an early attachment to their modes of life. He retired among the Creek Indians, and married one of their women. The Spaniards, to whom he had proved an implacable enemy, used every effort to get him into their power. They at last succeeded by the basest perfidy. Two Spanish officers were sent to him with a letter from the governor of Louisiana, who said that he had orders from his government to treat with him on the disputes subsisting between the Creek Indians and the court of Spain; and that in order to facilitate the negotiation, he had sent a ship with two officers appointed to conduct him to New Orleans, where he would experience every civility and be treated with the most respectful attention. On these solemn assurances Bowles departed for New Orleans, where the national faith was basely violated, and he was sent as a prisoner to Spain. Here the court tried every means of severity and indulgence, of promises and threats, to bring him over to their views. But nothing could shake his purpose or corrupt his integrity; he was afterwards sent to Lima by Cape Horn, without any preparation for his voyage, almost naked, and in the coldest season of the year. Here the same propositions were renewed which had been made in Spain. They were rejected, and he was embarked for Manilla, where he arrived in the latter end of 1795. In 1797, he was again embarked for Europe; but at the Isle of Ascension he eluded the vigilance of his guards, and escaped to Sierra Leone, where he procured a passage to London. Here he was well received by the then administration, and he again departed to wreak his vengeance on the Spaniards. His recent death is well known. There is a trait in the life of Bowles which does the highest credit to his heart. When he was on his passage to Spain, one of the officers who had betrayed him, and was probably going to receive the reward of his treachery, fell into the water. The Spanish sailors seemed in no hurry to go to his assistance. Bowles was sitting at the poop of the ship in deep reflection; but he no sooner perceived the miscreant who had betrayed him struggling with the waves than he plunged into the sea, and

reached him at the moment when he was ready to sink. He brought him to the side of the ship, and said loud enough to be heard by the whole crew, 'I ought perhaps to revenge your perfidy; but live, and remember that you owe your life to the man whom you have deprived of liberty.'

We have been a good deal amused with M. Perrin du Lac's travels, and we hope that we have not been remiss in providing some entertainment for our readers. The French seldom fail to make good travellers, and the present author will in this respect be found by no means inferior to the rest of his countrymen.

ART. X. *Des Divinités Génératrices; ou du Culte du Phallus, chez les Anciens et les Modernes; &c.*
On the Divinities which presided over Generation, or a View of the Worship of the Phallus, among the Ancients and Moderns. 8vo. Paris. 1805. Imported by Deconchy.

MYTHOLOGICAL researches are so intimately blended with the history of mankind, they have such an immediate tendency to elucidate the ancient writers whose works are come down to us, and by tracing similarities of religious notions to afford a clue for discovering the connection and filiation of different nations, that no one who wishes well to science would willingly obstruct their course in any branch. Yet subjects such as compose the present work, afford so degrading a picture of the human species, and when followed up in their minuter details are so revolting to the delicacy of modern ideas, that some have thought the object pursued scarcely worth the sacrifice of decency unavoidably attending the pursuit. We know of one and only one method of reconciling this difference, which is, to write such lucubrations in a language inaccessible to those who might be in danger of corruption by reading them; and we wish our voice were strong enough to induce antiquarians in future to treat these subjects in Latin, and to confine them to the transactions of a society, or a body of similar researches, rather than send them forth in a popular form like the present. The author in his preface, anticipating the objections of those who may quote against him the maxim of Isocrates, that what is shameful to be done is shameful to be spoken, contends that the maxim is not applicable to his work, 'because the institutions, idols, and ceremonies of which he treats were and still are very decorous (très-honnêtes), being things consecrated to religion, and objects of

the veneration of many nations during a long series of ages.' A silly argument, since by his own system the original religious emblem signified by their disgusting images was soon forgotten and debased by the impure mixture of human passions, (see p. 124, note).

But, not to pursue this farther, we shall only add in general that we highly disapprove the form in which this work is published, and that in many parts of it the writer dwells and expatiates on the brutal ceremonies of his Divinités Génératrices, as well as others very distantly connected with them, with considerable complacency. We refer more particularly to his 14th and 15th chapters, which detail many customs and institutions of later ages, that have equalled if not surpassed in indecency the ceremonies of the Phallus. He had proved to a certainty that in various instances, as the Fascina, the Mandragoræ, and the *ex voto*'s of monkish times, the solemnities of the Phallus have been preserved under various modifications, and that St. Foutin, St. René, &c. have supplied the place of the old god of gardens. But, lest any doubt, it seems, should rest in the mind of the reader, all the monastic bestialities must be raked up together and presented in one view, to exhibit a nauseous and horrid contrast between the purity of christianity, as it came from its founder, and the impurities of its professors a century or two ago. If we may be allowed to take a prospective view of times to come, we think it not impossible that some future antiquarian may offer it as an argument of the imperfect degree of delicacy existing in our times, that such a *recueil* as the present was published in a living language, and patiently endured.

Having said thus much, and perhaps more than enough, on the author's manner, we shall proceed to his matter, and in this respect we acknowledge with pleasure that he discovers considerable learning and ingenuity. He derives the Phallus from a celestial source, and traces it to sabeism, or the worship of the heavenly bodies, which so long formed an essential part of the Eastern devotion.

'About 4500 years ago the sun, in consequence of a third part of the revolution of the earth, which produces the precision of the equinoxes, was at the vernal equinox in that sign of the zodiac which is called the *Bull*. The sign of the constellation which bore this name, represented upon artificial zodiacs, was considered as the symbol of the vernal sun, and of its regenerating influence on nature.

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'The enthusiastic devotion for the sign of the spring equinox, was

carried still farther. They adored not only the representations of the zodiacal bull, but a living bull in process of time obtained divine honours, and was worshipped as a god, under the name of *Apis*.

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'The same causes which elevated the sign of the *bull* to the rank of a god, procured the same honour for the sign of the *he-goat*. These two signs equally indicated the return of the spring; they had the same lot, and bore the same name; but they were worshipped in different towns. Thus the vernal sun was emblematically represented by two living animals. The sacred goat was adored under the name of Pan at Mendes, the name of which town, says Herodotus, signifies in the Egyptian language, a goat. . . . . Hence it is that Jupiter Ammon bore the horns of a ram, that Pan had the legs and feet of a goat, and sometimes its ears and its horns: and for the same reason, Bacchus, one of the sun gods, was often represented with the head of the heavenly bull, or only with its horns, and sometimes with its feet. From this cause he was often named, among the Greeks and Romans, Bacchus Tauricornis or Tauriformis.' These figures were, it is true, monstrous; but their monstrosity had a mysterious motive, and without it the idol would have signified nothing more than a man.'

The symbolical representation of the fecundating influence of the sun in spring was moreover expressed by a particular disproportion which need not be named. In process of time the Phallus was separated from the symbolical animal, and worshipped either independently or affixed to an idol in the human form, occasionally beautified with the ears, or horns, or feet of a quadruped. In this progress it passed with the Greeks into divinities of different names, according to the different situations in which the statue was placed. In the meadows and fields, it assumed the name of *Pan;* in the forests or mountains, it became *Faunus, Sylvanus,* or a *Satyr;* in vineyards it was *Bacchus;* in the boundaries of lands, in the public roads, or at the entrance of houses, the same Phallic idol received the title of *Hermes* or *Terminus;* and lastly, when erected in gardens and orchards, it constituted the god of gardens or *Priapus.* This last title the author derives, after the learned but fanciful Count de Gebelin, from *pri* or *pré*, which in the Oriental languages signifies principal or first source, and *apis*, which means chief, father, or master. In these derivations, however, there is nothing sure or certain, nor does the author lay any great weight upon them. In all the above forms, it is observable that the fertilizing and genial influence of the sun, the original source of the *phallus*, is not lost sight of. The

vineyards, orchards, gardens, &c. were supposed to derive a prolific virtue from the presence of the guardian deity.

The same symbol, separate and reduced to a small size, was considered as a talisman or amulet, was afterwards suspended at the necks of women and infants, as a counter-charm against the effects of fascination. In this last form, it has come down to later ages, and took the name of *fesnes* or fascina. Appended to idols or in the shrines of Priapus or any other *healing* god, it becomes an offering or an *ex voto*. In this form likewise it has descended to times not far remote from our own, and *voeux* were presented without number to St. Foutin and the rest of the saints who have supplied the place of the pagan Phallic deities. Nor are customs of this kind yet wholly extinct in some parts of Italy.

Nor was this all: every thing which bore, or could by a wanton imagination be fancied to bear any resemblance in form to the Phallus, was conceived to have a virtue in preventing the evil effects of incantation and fascination. This explains a passage in the second satire of Persius, which Casaubon, Koenig, and his best interpreters have mistaken. Describing the ceremonies of lustration practised on an infant by the superstitious gossip, he says,

——— frontemque atque uda labella
Infami digito, et lustralibus ante salivis
Expiat.

The learned reader will easily interpret the words which are printed in italics, on the principles which have been mentioned.

The author traces this worship through all its different shapes and modifications in different and distant ages and countries; from the 'high places' of Baal, whose worshippers 'burnt incense to the sun, moon, and stars and to all the host of heaven,' (Kings, ii. 23.) to the Lingam of the Indians; from the Adonis of Phœnicia, the Astarté or Venus of Biblos, the Thammuz of the Hebrews, or Chamos of the Moabites, the Atis of the Phrygians, to the *pulleiar* or composite order of the Phallus which is the symbol under which the Brahmans worship their God *Chiven*, the Mutinus or Tutinus of the Romans, the Fricco of the Saxons, and the Tiazolteuti of the Mexicans, among whom also the sun was the principal divinity, and the worship of the Phallus was found associated with that of the fountain of light.

We have thus given the heads of the present writer's system with all the brevity and delicacy which the subject would admit. One circumstance is very striking in the Dis-

tory of this degrading branch of idolatry, which is, how very rapidly one corruption followed another in the Phallic worship. First the bull and the goat are simply zodiacal signs, then are taken as symbols of the vivifying power of the sun when he enters those signs; then these symbolical figures are converted into living animals; then figures of particular parts of these animals are manufactured as objects of worship; these are affixed to human idols, or are separately applied to the most brutal purposes. 'O curvæ in terras animæ et cœlestium inanes!' When man once departs from the simplicity of pure and spiritual worship, who shall set limits to his career?

A remarkable instance of popish and pagan *composition*, occurs, (p. 82.) in an extract from Sonnerat's Travels in India. The Indians have a custom of wearing on their necks an amulet, called a *Taly*, on which are engraved certain hieroglyphics representing the Lingham or Pulléian, which we may call the simple or compound Phallus.

'A Capuchin missionary,' says this traveller, 'had a violent quarrel with the Jesuits of Pondicherry, which was carried before the tribunals. The Jesuits, very tolerant when toleration favoured their ambitious designs, had not opposed the above mentioned custom. M. de Tournon, Apostolic Legate of the holy see, determined not to trifle on such a subject, and not being very fond of the Jesuits, vigorously prohibited the *Taly*, and ordered the Christians of India to carry in its stead a cross or a medal of the Virgin. The Indians, attached to their old habits, refused to make the change prescribed. The missionaries, fearing lest they should lose the fruits of their zeal and see the number of their new converts fall off, entered into a composition with the Indian Christians, and agreed that thenceforth the *Taly* should be marked with a cross. By this arrangement, the two symbols were combined.'

In reading the above, it occurred to our memory to have seen a similar instance of the amalgamation of Indian paganism and papal christianity in a collection of emblazoned Indian paintings brought over by a gentleman, who is since become a professor in one of our universities, and now in his possession. One of these paintings represents the Virgin Mary, whom they naturally understood from the missionaries to be the principal personage in their religion, enthroned in the middle, an infant Jesus standing on the left; while on her right hand stands a figure that may be taken either for an Ourdhman or a post, and which, we suppose, represents the god Chiven. From this we may learn how impossible it is to implant christianity, even in its purer forms, without first preparing the mind and reducing it to some degree of cultivation; and how necessary it is, previously to the attempt at propagating

ous religion among a barbarous people, to send a fore-runner to prepare the way by laying the axe at the *root* of the tree.

ART. XI.—*Tableau des Révolutions du Système Politique de l'Europe, depuis la fin du quinzième Siècle, &c.*

Picture of the Revolutions in the political System of Europe from the End of the 15th Century. By Frederic Ancillon. 4 *Vols.* 8*vo.* Berlin. 1803—1805. Imported by Deconchy.

NATIONS ought to be considered in respect of each other only as individuals bound by a variety of moral and social ties; and as individuals will never be guilty of any infractions of justice or humanity, who act towards other individuals as they would wish that other individuals should act towards them in the like circumstances; so no state, or aggregated political individual, which made the same precept the rule of its proceedings, would ever violate the rights or independence of any other state. But as the rulers of nations, by whatever name they may be called, or whatever may be the form of government which they administer, are, like the people whom they govern, directed more by passion than by precept, and by ambitious or interested, than moral considerations, this great law of action which God has written on the heart, has never yet been found the principle by which nations have been directed in their conduct towards each other. Indeed, statesmen in general have practised without repugnance a system of fraud and cruelty which is utterly at variance with every sentiment of justice and humanity; and in public life those duties seem to be violated without shame, of which the neglect in private seldom fails to produce obloquy and disgrace. In private life it is thought base to tell a lie; falsehood is an imputation which is felt with pungency and heard with disdain; but in the intercourse of states, in the discussions of ministers, and the negociations of ambassadors, to juggle, to trick, to equivocate, to lie, are deemed honourable accomplishments; on which, when successfully exerted, the highest praise is sure to be bestowed. An able negociator and a perfidious hypocrite have, in the histories of modern cabinets, been rarely found incongruous or discordant terms. What political system, from which any good can be derived, or any thing like stability be expected, can ever be founded on such a total dereliction and flagrant contempt of all that is most sacred and most dear to the truly wise and good?

The rights of nations, however complex and obscure they may seem, are quite clear and palpable to the unprejudiced

mind and the unvitiated heart. If statesmen were plain Christian moralists instead of loquacious jugglers, all the disputes which can ever arise respecting such rights would be easily determined, and the 'jus gentium' would be readily deduced from the simple precepts of the gospel. But the law which seems to be the paramount criterion of right among states, is the law of force; and there has seldom been found any state which has wanted vice to counsel and audacity to attempt what it has had force to execute. In litigated questions of right between individuals, there is a superior power vested in the state, to which the parties may appeal, and by which the contested claims may be settled according to the decisions of reason and of equity. In no well governed state can the strong oppress the weak, or force constitute right. The passions of individuals are made to submit to the authority of tribunals, whose decrees are, in a great measure, the result of abstract unimpassioned truth. Here force, instead of being the judge, is employed only as the guarantee of right. The force of all secures the rights of every individual. Something similar to this is wanting in order to secure the rights and independence of nations, and to prevent the strong from oppressing the weak. What previous to the ruinous explosion of revolutionary principles in France was termed 'the balance of power,' had in some measure this tendency, and approximated this end. The system was indeed not very perfect in its kind; there was not sufficient cohesion in the parts, nor unity in the plan; but still it was better than no system at all; and if more wisdom, more disinterestedness, and more virtue, had been displayed by those who were entrusted with the execution of it, the destructive ravages of the French revolution might have been prevented, and the equilibrium of European power have still been preserved. Civilization would have kept advancing with steady and rapid strides, and Europe would not at this moment have been threatened with a portentous and overwhelming despotism. Of the system of which we are speaking, the object was to prevent any one state from acquiring a preponderance of power which might endanger the security of the rest. Before the French revolution Europe might be said to contain five first rate powers, each of which was inclined to watch with a scrutinizing jealousy the motions of the rest. These great powers served as central points, or points of protection and union to the subordinate states. The wars which then happened were seldom fatal to the belligerent parties or to their allies. The balance of power was considered in the terms of peace. Hostilities were terminated by mutual restitutions, and jealousies were

appeased by common sacrifices. There was indeed no actual sovereign tribunal to which states could refer their disputed claims, or which they could invoke to settle their incipient animosities; but there certainly was a sort of tacit agreement among all the European powers to prevent the dangerous ascendant of any particular power, and to preserve the integrity of the whole by repressing the inordinate rapacity of every part. Several instances might indeed be adduced, but none more striking than the dismemberment of Poland, in which there was a most impolitic departure from the spirit of this system; and in which other powers, who, by remonstrance or by force, might have prevented, either through indolence or timidity connived at the unprincipled spoliation and utter subversion of an independent state. The present servile humiliation of Austria is a well-merited punishment for the part which she bore in that foul transgression of political morality.

The rights of nations, like the rights of individuals, when they are forcibly attacked, cannot be protected without force. But in the case of a dispute between a weaker and a stronger nation, how is force to be prevented from overpowering right? This can be done only by a solemn compact between nations, to prevent injustice and oppression; and to rescue the weak from the tyrannical outrage of the strong. But for this purpose it would be necessary that Europe should be divided, as it was before the French revolution, among a number of powers, between whom there should in some measure be an equilibrium of strength, or at least in which one should not have such a preponderance as to be superior to the controul of the rest, and consequently to endanger their security. Where one nation attains such a gigantic excess of power as is at present possessed by France, the liberties and independence of other states must in a great measure depend on her forbearance; and every page of history will teach us that no nation will long be free which holds its liberties at the mercy of another; for the cupidity of states, like that of individuals, is seldom restrained by any other consideration than the consciousness of incapacity.

M. Ancillon justly remarks, that nations are in a state of nature with respect to each other. There is no social, no moral confederacy among them for reciprocal security, for the protection of right and the punishment of wrong. Hence wars are perpetuated, and an interval of peace, though only for the space of twenty years, is a rare phenomenon in the annals of any country. In order to put an end to this state of injustice, so injurious to the progress of civilization and the happiness of mankind, Henry IV. of France projected a con-

gress of nations, to which they should submit their differences, by which wars should be prevented and peace preserved. This plan was more fully developed by St. Pierre; but in the present state of Europe there seem almost insuperable difficulties in the way of its execution. The number of independent states is every day becoming less; and it is not improbable but that the whole of Europe may in no long space of time be swallowed up in two great monarchies, those of Russia and of France. These two colossal powers may perhaps unite to crush and to dismember all the intervening states; to parcel out the land and the sea; and afterwards engage in the most tremendous wars, till only one power is left to bestride the European, if not the Asiatic world. Heaven avert a catastrophe so fatal to the best interests of man! But if those governments which are still left unsubdued by the domineering ambition of France or of Russia, will not rouse from the torpor of inaction and the delusions of folly and of pride; if they will not adopt before it be too late the most salutary reforms, and found their security on the only solid basis of the most comprehensive civil and religious liberty, all is lost!!! A nation of freemen, whose interests are perfectly identified with those of their rulers, will present an impenetrable front to any hordes of slaves that may be sent against them. Both antient and modern history will teach us that there is no obstacle which the enthusiasm of liberty will not overcome. There is something in the very air of freedom which renders those who breathe it irresistibly strong and invincibly bold. It is the only atmosphere which is fit for the respiration of rational, of moral, and immortal man.

Till the middle of the fifteenth century there was nothing like a political system in Europe. Since that time some partial attempts have been made to prevent the recurrence of force in the disputes of nations, and to maintain a degree of order and harmony by a well-balanced equilibrium of power. Various treaties and alliances have been entered into with this view; and commerce, all whose tendencies and operations are of a pacific nature, had excited in some measure a common feeling of interest among the different states. M. Ancillon's work is a sketch of the political spirit, system, and occurrences of the times from the close of the 15th to that of the 18th century.

The author divides his work into three epochs, 1st, from 1492 to 1618; from the wars of Charles VIII. in Italy, to the beginning of the thirty years' war. This period comprehends the wars of Charles VIII. and of Louis XII. in Italy; the reign of Charles V. from 1515 to 1556;

the meridian greatness of Spain, which set with Phillip II., and the increasing power of France. Second epoch from 1618 to 1715, or from the thirty years' war to the peace of Rastadt and the death of Louis XIV. In this period France acquires a preponderance of power, and becomes for a time the arbitress of Europe. The resources of Louis are multiplied by the genius of Colbert; but they are at last almost exhausted by his destructive ambition and his expensive wars. His progress is checked and his power diminished by the energetic opposition of England, and the talents of Eugene and of Marlborough.

The third epoch extends from 1715 to 1789, or from the peace of Rastadt to the convocation of the States General in France. This part of the work is not yet completed.

Among the first appearances of any thing like a political system among the European powers may be reckoned the league which was formed at Venice in the year 1495, to expel Charles VIII. from Italy. The principles of what is called the balance of power were indeed known in Italy before they had become objects of attention in the rest of Europe. Italy was divided into a number of petty states, which were inspired with a reciprocal jealousy and dread; which accordingly watched each other's motions with unceasing solicitude, and as circumstances prompted, formed such alliances as seemed most likely to secure their independence. The powers which on the present occasion confederated against Charles VIII. were, the Emperor Maximilian, Philip the Fair, archduke of Austria, sovereign of the Low Countries, Ferdinand the Catholic, the Venetians, and the Duke of Milan. The pope did not openly declare in favour of the coalition, but he secretly acceded to it. Charles VIII. intoxicated with false hallucinations of glory, and from the inexperience of youth forming projects which he had not strength to execute, had conceived the design of expelling the Turks from Europe, and of re-establishing the Greek empire in the east, when favourable opportunities of gratifying some minor objects of ambition call him into Italy. He passes the Alps, enters Rome by torch-light in a sort of military triumph, and makes himself master of Naples. But his victories are of short duration, and notwithstanding the bravery which he displayed at the battle of Fornova, at the foot of the Apennines, where, with only 9000 troops, he defeated an army of 40,000 men, he is ultimately obliged to abandon the country which he had so rapidly overrun. The passion for making conquest in that delicious region seems to have been inherited by his successor Louis XII., who was however far his supe-

rior in genius and in virtue; but in an age in which policy was made to consist almost entirely in perfidy and stratagem, his amiable qualities, his integrity, his open and unsuspicious heart only served to render him the dupe of his contemporaries. Louis makes three successive irruptions into Italy. He proposes to divide the Neapolitan dominions with Ferdinand the Catholic, who having readily acceded to the offer, makes use of the French troops to effect the conquest, and afterwards contrives to strip Louis of his share of the spoil. Soon after this, in 1508, Pope Julius II. succeeded in forming the league of Cambray, which was composed of the most heterogeneous and discordant materials. He engaged the Emperor Maximilian, the French king, and Ferdinand the Catholic, to take up arms against the Venetians, from whom the holy father had formerly experienced some trivial mortifications and neglects which he was determined to revenge. The principals in this confederacy, as often happens, had much more reason to be jealous of each other than of the power which they had united to destroy. This little state, enriched by commerce, and cherishing the most pacific principles, makes the most vigorous exertions for her safety. She braves the injustice of her enemies, and boldly makes head against the storm. She succeeds in detaching some members of the confederacy, and the whole soon crumbles to pieces. Pope Julius had made it answer his purpose of increasing the ecclesiastical territory; and he remembers that, if it had not been for the obstacles thrown in his way by the French, he would have been pope eight years sooner than he was. He would of course have had longer time and more frequent opportunities for gratifying his avarice and ambition. This injury was not to be forgiven. Concealing the feelings of revenge under the pretexts of religion, he persuades the Spanish monarch, the Swiss, and the Venetians, to unite against Louis; and knowing how much mankind are deluded by names, he gives to this iniquitous confederacy the title of 'the Holy League.' Louis for some time makes a powerful and successful stand against his enemies; but the advantages which his troops gained at the battle of Ravenna in 1512, were too dearly purchased by the death of Gaston de Foix, one of the fairest flowers of chivalry in those days of gallant enterprise and high atchievement. He was killed by a pike while impetuously pursuing the flying enemy. With him the fortune of Louis seemed to decline. Henry VIII. of England, flattered by the caresses of the papacy, to which he afterwards became such a bitter enemy, and hop-

ing to secure the title of Most Christian King, which the King of France was then thought unworthy to retain, is induced to join the league. Intimidated by defeat, and alarmed by the progress of his enemies, Louis effects a reconciliation with Leo X. the successor of Julius, who neither inherited his energy nor his resentments. Thus we see that at this period the political system of Europe began to assume something of a solid and consistent form; that a greater intercourse took place between the different courts, that the smaller powers sought protection in the alliance of the great, and that the partial aggrandizement of one had begun to be beheld with jealousy and alarm by all.

Though the reign of Louis XII. had been signalized by so many errors and reverses, yet so many were his amiable qualities that 'the good King Louis, the father of his people, is dead,' was the cry in the streets of Paris as soon as it was known that he was no more. This was not courtly adulation or barren panegyric, but such praise as consecrates and embalms the memory of kings. The reign of Francis, who succeeded him, was more splendid than wise; but he still appears a most estimable prince, when his generosity, his openness, his romantic courage, and his exalted passion for renown, are contrasted with the less liberal policy, and more sordid ambition, with the cold reserve and calculating prudence of Charles V. his contemporary and his rival. Francis, as ambitious as his predecessors of making conquests in Italy, marches an army into that country; and after gaining the well fought battle of Marignan, which, in the opinion of Marshal Trivulce, was a conflict of giants, he acquires possession of the Milanese. His victory on this occasion, when the Swiss infantry were for the first time defeated, may be considered in some measure as the cause of his subsequent misfortunes. It aggravated his passion for war, and generated an extravagant confidence, while it inspired his enemies with jealousies and fears. We shall next find Spain, directed by the genius of Charles V. acquiring a great preponderance in the scale of European power, humbling the pride of France, and herself becoming the great object of universal inquietude and dread. But still the energetic union of the inferior powers prevents the equilibrium from being entirely lost, and averts the slavery which seemed to menace Europe. At the age of 16, and in the year 1516, Charles became master of the most extensive dominions which had been concentrated in one potentate since the times of Charlemagne. His sceptre at once swayed the Nether lands, Spain, Naples, with the recent discoveries in America, and from his great uncle Maximilian, he claimed the

inheritance of Austria, Bohemia, Hungary, and the Milanese.

Perhaps we shall not render an unacceptable service to our readers if we abridge for them the contrast which the author has drawn between Francis and Charles; two sovereigns whose sanguinary conflicts, whose varying fortunes, and whose opposite talents for thirty years interested the attention and divided the admiration of Europe.

Without being wanting in personal bravery, Charles did not possess the brilliant courage which characterized his rival. He was not an adept in the art of war; but he knew how to select those who were adepts; and what is more rare, he did not, by conceited interposition, controul their judgment or impede their operations. Francis, who was imperiously ruled by his imagination, did not carry his views beyond the present. Charles at one glance embraced a vast whole; he connected the future with the present, and made even the details of his policy subordinate to general views. Francis was great in misfortune, and could manifest energy in critical circumstances. These Charles employed all his art to prevent; and afterwards preserved the utmost presence of mind in the most difficult situations. Pleasure made Francis forget every thing else, and gaiety was his solace when all was lost. Charles was not an enemy to pleasure, but his pleasures partaking of the nature of his temperament, were marked by a considerate moderation; he was rather cloudily serene than luminously gay; the habit of reflection had tinged him with an air of gravity. The one was sensitive and volatile, generous and imprudent, more fond of glory than of power; the other tried every thing by the balance of calculation; his decisions were correct and very profound; but he was an entire stranger to every emotion of sensibility; he looked only to one object, which was success; and he felt only one passion, the love of power. Charles commanded admiration, while Francis interested the affections; the first had the superior intellect, the last the more amiable heart.

In the reign of Charles, Spain seemed on the point of establishing an universal domination, which would have left to other states only a titular independence, and Europe would have no where presented any thing but the chilling prospect of a master and his slaves. But various causes conspired to check the growth and reduce the dimensions of this overgrown colossus. Among the principal of these we may reckon the reformation, which gave new vigour to the exertions and new energy to the will of free-born man. Nor ought we to omit the possession of Mexico and Peru, which, though they filled Spain for a while with a plethory of wealth, ultimately ac-

celerated her decay by relaxing the sinews of her industry.

In 1618 begun the disastrous war between the catholics and protestants of Germany, which lasted for the long space of thirty years. It is proverbially notorious that theological controversies are conducted with more bitterness than controversies of any other description; and when the parties appeal from argument to arms, the contest is usually carried on with savage ferocity and infuriated violence. The worship of the God of Love may then be truly said to be celebrated with a deluge of blood and tears. In such wars the people are usually made the dupes of interested and ambitious miscreants, who find almost inexhaustible resources for gratifying their own sinister views, in the passions of the multitude. Religion is the ostensible motive, and temporal policy often the real ground of the dispute. In this war of thirty years the contending powers, instead of acting in concert, took the field in succession, and the house of Austria had hardly ever more than one enemy to combat at a time. Frederic V., Mansfeld and Christian of Brunswick, Denmark, Sweden, and France successively took part in the conflict. This was a fatal mistake, which only protracted the period of calamity, and quite desolated those parts of Germany which were the principal seats of war. The sanguinary conflict was at last terminated by the peace of Westphalia, which deprived the house of Austria of the political preponderance which, since the reign of Charles V. she had had in the affairs of Europe. This period, in which there was such a furious conflict of prejudice, of passions, and of interests, was productive of very great men, on whose genius, on whose virtues the mind may dwell with complacency amid the annals of this stormy period. Indeed such are either the times in which nature seems most lavish of her moral and intellectual productions, or such are the circumstances which are most auspicious to their growth and their expansion. Exciting causes then operate which are quiescent in more tranquil times. In great and perilous exigencies, great talents are requisite, and the supply is seldom unequal to the demand. A period of convulsion and distress brings all the moral as well as physical force of a nation into play; the routine of fashion and prescription is no more revered; the little passions sleep; and the principal obstacles in the way of superior abilities are removed. In epochs of outrage and dissension, when every thing seems thrown into confusion, talents seldom fail to find their level; and mind seems to be exalted by the tempestuous agitations of matter.

The author gives a luminous and animated sketch of the political history of England from the accession of the first Charles to the restoration of the second. We next read a brief detail of the intestine troubles in France which preceded the reign of Louis XIV. In the moral world we often find trivial and apparently insignificant causes which produce violent revolutions in the civil state of man. The dissensions in England between Charles I. and his parliament appear at the commencement frivolous in their nature, and likely to be insignificant in their consequences; but they ended in the destruction of the prince and the subversion of the monarchy. The troubles in France about the same period were at the beginning the most threatening aspect, and seemed to presage the dissolution of the state; but they were directed only against an individual, who escaped unhurt with all his credit and all his power. The great object of the parliament of Paris in its opposition to the government was to expel Mazarin from the ministry. The chiefs of the malcontents did not, as in England, proceed on any methodical plan, or pursue any regular system of hostility to the court. Their measures had no reference to principles of liberty; and there was a sort of ludicrous inconstancy in all their operations. The people could not pardon Mazarin for having engrossed all the confidence and favour of Anne of Austria, the regent of the kingdom: and even if he had made a better use of his wealth and his power, the people would still not readily have forgotten that he was an Italian. Mazarin seems to have followed the political system of Richelieu, but he had neither his comprehension of view nor his energy of character. Of Richelieu it is said, and well said, that what he willed, he never willed by halves; and that what he had willed once, he always willed. A man of this stamp was well calculated to awe the factious, and to uphold a government by the weight of his own personal authority. But Mazarin was indebted for success more to finesse and intrigue, than to any commanding decision of character; and his timidity often made him relinquish measures, of which he did not want sagacity or wisdom to discern the fitness and approve the choice. He possessed one of those minds which at a glance discover the most minute resemblances of things, which seem intuitively to draw correct judgments from the most trivial appearances, which can separate the most delicate shades of character, and penetrate the secret workings of the soul. But all these qualities were in his situation rendered nugatory by not being conjoined with a masculine hardihood of nerve and a dignified sublimity of soul. The most violent

and the most formidable opponent of the cardinal was John Francis Paul de Grondy, a priest without religion, but who affected a great regard for sacred things that he might have the greater influence over the minds of the people. His only object was money, power, and pleasure; and as long as these could be had, he was quite indifferent about the means by which they were acquired. Such was the person who was the prime mover of the Fronde or opposition party in the parliament. The latter declare all taxes illegal which had been imposed without their consent; and claim the right of prolonging their sittings at discretion. Two of the members are arrested by order of the court, but they were soon after released in order to appease the clamour of the people. Such was the pusillanimity of the queen and of the cardinal. The court quits Paris, and both parties take up arms; but the conflict is short, and not signalized by one action of importance. An accommodation ensues. But the dissensions were rather smothered than suppressed. Fresh troubles arise. Conde and Mazarin become enemies. The former is imprisoned, and soon after set at liberty. Mazarin yields to the storm, and quits the kingdom. A new war. Conde and Turenne are seen at the head of opposite parties. A sanguinary conflict takes place between these two renowned chiefs in the Fauxbourg St. Antoine, and in the streets of Paris. The court publishes a general amnesty. The cardinal is formally dismissed, and soon after re-instated in his place, which he retains till death. Such was the result of this varied drama; a compound of tragedy and farce; but in which the farce was the predominant ingredient!

In the period of which we are speaking, Sweden had risen to a high pitch of power. She had acted a memorable part in the thirty years war, and had considerably turned the scale in favour of the protestant interest in Germany. But, neither calculated by her resources, her population, or her local position for a first-rate power, the greatness which she had attained was a sort of forced strength which wanted the principle of permanence. The ruinous and impolitic wars of Charles Gustavus, the cousin and adopted successor of Christina, who, in 1654, renounced the toils of sovereignty for the pleasures of private life, contributed to precipitate the decline of Sweden to her natural mediocrity; and the mad ambition of Charles XII. at a later period reduced her to the verge of ruin and despair. Austria, England, Holland, and Denmark, contributed to check the short-lived domination of Sweden in the north. The Elector of Brandenburgh, taking advantage of favourable circumstances, acquired the sovereignty of Prussia, and a place among the

European monarchs. The policy of the Frederic William of that day was flexible and temporizing like that of some of his later successors; but it was at that time wisely adapted to the perils of his situation and the scantiness of his means. And a policy which may be profoundly wise in a small state may be extremely pusillanimous and humiliating in a great.

France had obtained a considerable accession of power by the peace of Westphalia, and under the auspices of Louis XIV. we find her acquiring a great and menacing preponderance. Spain declines rapidly from the meridian of greatness to which she had arrived, and yields the ascendant to her more fortunate rival. The assistance which Cromwell at this time lent to France greatly accelerated the depression of Spain. Her fleets were beaten, her galleons taken, her commerce ruined, Jamaica conquered, and Mexico menaced with invasion. These events hastened the peace of the Pyrenees, which was concluded in 1659. In this treaty there was an article which led to very important consequences—the marriage of Louis XIV. with Maria Therese daughter of Philip IV. the infanta of Spain, though this princess was obliged to renounce her right of succession to the Spanish monarchy. But such renunciations were found to be mere nullities, which are never suffered to stand in the way of ambition where there is power to support the claim. The title which the marriage gave to France appeared to be more solid than that which the renunciation took away. The resources of Louis were greatly augmented by the wise administration of Colbert, who knew how to put in motion the industry of a whole people, and to give it that direction which is most favourable to the public good. But the wealth of the people seemed only to inflame the ambition of the prince and the prodigality of the court. Louis was desirous of a celebrity which is more dazzling but less merited than that which is derived from enriching a country by commerce, manufactures, and arts. Louvois, turbulent, enterprizing, and unprincipled, flattered his passion for war; and indeed when that passion has once found its way into the bosom of a sovereign, moral considerations are of little avail, to damp the pernicious ardour or stifle the destructive flame. Philip IV. of Spain was dead; his successor Charles was still a minor, and had given no more favourable presage of vigour or ability than his father. The queen was named regent, who was herself secretly governed by father Canard an intriguing jesuit. Louis thinks this a favourable opportunity to advance the most unfounded pretensions to a part of the Spanish dominions. He lays claim to the Low Countries, and soon sends an army to support his right. He meets

with no resistance; and the campaign was rather a military procession than a serious expedition. He next takes possession of Franche Comté. These unjust attempts, which seemed only preparatory to greater and more dangerous efforts of ambition, roused the attention of England and of Holland, who for a moment forgot their mutual jealousies to attend to the motions of the common enemy. These two powers conclude an alliance, to which Sweden afterwards accedes, the object of which is to stop the progress of the French arms, and preserve the Netherlands to Spain. Louis, who was anxious to revisit Madame Montespan, and to exchange the toils of war for the applause of the Parisians, consents to a negotiation! Plenipotentiaries meet at Aix la Chapelle. France restores Franche Comté, but keeps Charleroi, Birch, Ath, Douai, Lisle, and several other towns, which, afterwards fortified by the genius of Vauban, served to protect France on that frontier with a barrier of brass, which at the beginning of the last war prevented the armies of the allies from penetrating into the interior. Louis could not forgive Holland for the impediments which she had thrown in the way of his ambition; and he soon announced his resolution to punish this commercial republic for her insolence. His first object was to detach England from her alliance with Holland. This was facilitated by the vernal and unprincipled character of Charles II., who could not readily resist the secret promise of considerable subsidies, and who fondly cherished any hope that seemed to gratify his propensity to arbitrary power. Holland now appeared abandoned to her fate. Louis enters it with an immense army. Condé, Turenne, Luxembourg command the troops; Vauban is present to direct the sieges. Louis meets with less resistance than might have been expected, and advances within a few miles of Amsterdam. All was consternation and dismay. The opposite parties of De Witt and the prince of Orange do not forget their animosities in the common danger. In one of those moments of popular ingratitude and inconstancy, which are so common in times of calamity and distress, all the former services of the patriotic and the virtuous De Witts are forgotten, and they are sacrificed to the fury of the mob: the office of stadtholder is re-established; and William unites the suffrages of the people. Courage seems to spring from despair; the exorbitant demands of Louis heighten the popular indignation; the French commit many faults; the winter sets in mild, and Holland is saved. William, whose feeble body was tenanted by a mighty soul, now excites a formidable coalition against

France; the emperor, the king of Spain, the duke of Lorraine, the elector of Brandenbourg, the king of Denmark, the states of Germany confederate against the common enemy. A long and sanguinary contest ensued, which was at last terminated by the peace of Nimeguen. The allies were obliged to yield to the address of France in the cabinet, and to her superiority in the field. Louis was principally indebted for the advantages which he obtained by this treaty to the venal and perfidious conduct of the king of England. It is melancholy to observe in the history of the past as well as in the experience of the present, how much and how often the great and permanent interests of states are sacrificed to the little and fugitive interests of individuals!

At the peace of Nimeguen the glory of Louis had reached its greatest height. His arms had been successful both by land and sea; and his subjects were enriched by commerce and by arts. But the moment of prosperity is seldom that of moderation. Louis could not rest contented with his present degree of power. His ambition was insatiable, and the thirst was only increased by the gratification. But the preponderance of his power and the restless activity of his ambition excited the fears and the jealousies of Europe. The danger was imminent, and the alarm was universal; but it was not the feeble panic of despair so much as the determined energy of resistance. The other powers were resolved not to resign their independence without a struggle. The revocation of the edict of Nantes in 1685, had weakened the power of France, and while it excited the most generous sympathy for the sufferers, inflamed the indignation of all the protestant states against the author of a measure so cruel and unjust. The revolution which had taken place in England was at the same time highly favourable to the enemies of France. The grand alliance was formed in which England and Holland were the two principal parties, and of which William III. was the animating soul. The French marine was almost entirely destroyed at the battle of La Hogue; and since that period France has never had any superiority at sea. Her armies were more successful on the continent; but the peace of Ryswick, while it restrained the domination of France, secured the independent existence of other nations. At this epoch it was fortunate for Europe, and indeed for the whole civilized world, that the maritime ascendant which England had acquired, enabled her to check the continental despotism of France. And at the present moment what other check is there to the oppression of a despotism which is become far more formidable than it was in

the reign of Louis XIV.? If the general independence of Europe rendered it necessary then, it is certainly much more necessary now, that the states of the continent should unite with England against the common enemy. If England had indeed chosen to take no part in the long and bloody wars which have been waged against France, she might have more readily dispensed with the assistance of the continent than the continent could have dispensed with her assistance. France would more than once have enslaved the continent if it had not been for the maritime diversion of this country; but it is not probable that if France had had no continental diversion to occupy her attention, her marine could ever have crushed the marine of England. But still we think, that it is capable of legitimate proof that the political relations which have taken place between England and the continent have been useful to both. A state of selfish isolation from the general interests of Europe will, we trust, never be attempted by the magnanimous policy of this country. Nor would such a measure be more prejudicial to the honour than to the interests of the nation. The more close and intimate are our relations with other states the more will our industry be excited, our commerce flourish, and the benign spirit of an ameliorating civilization be diffused.

The moderation which Louis had shewn at the peace of Ryswiek was only affected. He was meditating new projects of aggrandizement. The approaching death of Charles II. of Spain, who had no children, excited his hopes of uniting that vast monarchy to his dominions. This the other European powers were anxious to prevent. Various treaties of partition were settled, which were no sooner known than they inflamed the indignation of the Spanish monarch and of his subjects. Charles at last made a will, in which he declared Philip of Anjou, second son of the Dauphin and grandson of Louis XIV heir to the crown. A long and sanguinary contest was the consequence. A powerful coalition was formed, in which the talents of Eugene and Marlborough were eminently displayed; and the peace of Utrecht at last composed the jarring claims of the different powers, and seemed to insure their future tranquility and independence. The house of Bourbon kept possession of the crown of Spain, but measures were taken forever to prevent the union of the two crowns. Austria acquired possession of the Netherlands, Naples, and the Milanese; and various other arrangements were made, which seemed to place the several states of Europe in a proper system of counterpoise to each other. No power was sacrificed, but the good of all seemed to be con-

sulted. The independence of the different states of Europe cannot be preserved without a wise and liberal system of counterpoise and counteraction, by which the preponderance of any one power may be prevented, and the security of each may be made to result from the jealousy of all. What has been called the balance of power, is not a chimerical absurdity, as some have imagined, though perhaps a better word might have been chosen; for by the balance of power was never meant that we should be in a state of perfect equilibrium with the rest; but that no one should be suffered to acquire such a preponderance as might render it dangerous to the liberties and independence of the rest. At present, however, it is vain to talk of such an equilibrium, when the colossal power of France is making rapid strides towards the complete subjugation of every state in Europe.

The picture which M. Ancillon has drawn of the revolutions in the political system of Europe is interesting and instructive. His details are luminous; his brevity copious; his reflections just, and often profound. His narrative never languishes, and his style is forcible and clear.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 12.—*Memoires Secret, &c.*

Secret Memoirs of the Duchess of Portsmouth, published with historical Notes. 2 Vols. 12mo. Paris. 1805. Imported by Deconchy.

THE good people of Paris, like their neighbour, John Bull, are occasionally gulled out of their money by high-sounding titles, and the promise of revealing important secrets. In the present instance the delusion is most impudent, in as much as nothing like a secret is to be found in either volume of this work. The amours of Charles the Second of England, known to every one; the adventures of that monarch; the plague and the fire of London, are all detailed at length: the rebellion of the Duke of Monmouth, and the cruelties of Judge Jefferies, the atrocities of Colonel Kirk, and the abdication of James the Second, conclude these wonderful volumes of secrets.

ART. 13.—*Les Arabesques, &c.*

The Arabians, or a Pilgrimage to the Fountain of Youth. 2 *Vols.* 12*mo.* Paris. 1805. Imported by Deconchy.

THE author aims at wit, but misses his mark.

ART. 14.—*Lettres de Mesdames de Scudery, &c.*

Letters of Mesdames de Scudery, of Salzan de Saliez, and of Mademoiselle Descartes: to which are prefixed, Biographical Sketches, accompanied with explanatory Notes; being the last Volume of the epistolary Collection. 12*mo.* 1806. Imported by Deconchy.

THE major part of these letters of Madame de Scudery, which are eighty in number, are addressed to the Count de Bussy Rabutin, during his exile from the court of Louis XIV. They chiefly relate to politics and the political characters of the day, and are no farther interesting, than that they exhibit proofs of the ardent friendship which the lady entertained for the gentleman. The small number of letters of Madame de Saliez, from the lively and elegant style in which they are composed, caused us some regret. They relate to a project for establishing a new sect of philosophers, which took place in the year 1704, under the title of the 'Chevaliers et Chevalières de la Bonne Foi.' This society assembled once a week; and the first statute of the new academy was,

Une amitié *tendre* & sincère,
Plus douce mille fois que l'amoureuse loi,
Doit être le lien, l'aimable caractère
Des Chevaliers de Bonne foi.

The solitary letter of Madame Descartes is a prosaic poetical account of the death of her uncle, the great philosopher of that name.

ART. 15.—*Lettres de Mesdame la Duchesse du Maine, &c. &c.*

Letters of the Duchess du Maine, and of the Marchioness of Simiane: to which are prefixed, Historical Notices, and Biographical Notes: intended as a Sequel to the Letters of Mesdames de Villars, de Coulanges, de La Fayette, de Ninon de l'Enclos, and of Mademoiselle Aissé. 12*mo.* Paris. 1805. Imported by Deconchy.

AS the fair sex have always excelled the lords of the creation, so have the French ladies shown themselves eminently superior to those of all other countries in the art of letter-writing. The pen of females is guided by sentiment, and whatever escapes them comes from the heart. The Duchess of Maine, the friend of Voltaire, Fontenelle, and La Motte, may be enrolled among the foremost ranks of women, who have been conspicuous for epistolary composi-

tions. The present letters, in addition to the pleasure derived from an easy and flowing style, will recal to the mind of the reader the court of Sceaux, and the *conversazioni* of Madame de Lambert, where wit was displayed without study, science without pedantry, and grandeur without etiquette, 'where,' as the editor observes, 'bon ton and bon gout,' astonished at meeting in the same place, after the confusion of the regency, restored the happy days of Louis XIV.

ART. 16.—*La Nouvelle Astrée.*

The New Astrea, or Romantic Adventures of past Times: Traditions collected and published by C. Fr. Ph. Masson, of the National Institute of France, and the Philotechnic Society of Paris, with Prints and historical Notes. 2 Vols. 12mo. Metz, 1805. Imported by Deconchy.

THE celebrated Durfè, the author of Astrea, is considered as the first French writer of romance, who possessed the art of exciting a degree of interest in the adventures he described. Florian, Rousseau, and M. de St. Pierre, revived the national taste for this sort of writing; and their works are too well known to require any mention from us at present. A laudable attempt to restore the present depraved taste of his countrymen to its pristine relish for what is excellent in its kind, has induced M. Masson to publish the New Astrea. 'When the author of the new Eloise,' says M. M. 'wrote, I saw the depraved state of our morals, and I published my book; it was the result of the most profound and tempered reflections. I will not have the presumption to apply these reflections to myself, but I will venture to say, I have seen the state of our literature, and I have published my romance.' It will be but justice in us to add that, to the admirers of nature and of days of yore, he has furnished a work, which will fully repay the perusal. Local traditions, anecdotes of antient families, and events taken from historical facts, but scattered in chronicles not generally known, are so collected as to form a suite of interesting pastoral and chivalrous adventures.

GERMANY.

ART. 17.—*Ulfilas Gothische Bibelübersetzung, &c.*

Ulfilas' Gothic Translation of the Bible, the oldest German Record, from the Text of Ihren, with a grammatical verbal Latin Translation between the Lines: to which is added a Grammar by Fulda, and a Glossary by Reinwald: the Text taken from Ihren's accurate Copy of the Silver Manuscript at Upsal, carefully corrected, and the Translation and the Grammar improved and enlarged, with Ihren's Latin Translation in a Line with the Text; with critical and explanatory Remarks, and an historical and critical Introduction. By Johann Christian Zahn. 4to. Weissenfels and Leipsic. 1805.

THE title of this work sufficiently explains its importance. It ex-

hibits a rare proof of German diligence, and has earned for the author a place of distinction among the most celebrated antiquaries. It is dedicated to the King of Sweden as the chief of the still remaining Goths, the proprietor of the Silver Codex, and the friend of literature in general, and of biblical studies in particular. In the preface the author explains the utility of his undertaking with singular modesty, while he does ample justice to his predecessors and associates. Next follows an account of Fulda's life and writings collected from his own papers, which exhibits a very agreeable and lively picture, not only of the man but of the scholar. As a preparatory introduction, we are presented with a history of the Goths and their language, extracted from Adelung's still unpublished history of the German language. In this, new light is thrown on the first establishment of the Goths on the Baltic and the Vistula, and their migrations to Sweden and the Euxine, according to the reports of Pythias and Tacitus. The vulgar relations of the mighty atchievements of Odin are also rectified. He explains the relation which the Gothic language bears to the other German dialects, and he considers it not as the mother, but rather only as the sister of the Alemanic, Franconian, Anglo-saxon, Dutch and Swedish, which must have proceeded from a common origin; also the agreement of the Gothic with the Greek and Latin, as well as the many resemblances to Flemish words from the intercourse between neighbouring people and colonies, particularly after the reception of Christianity, or from the mere conjectural descent of many people from one stock. We have also an agreeable account of the remains of the Goths in the Crimea, and other parts.

The introduction of Sabz treats in five sections of the life of Ulfilas, of his Translation of the Bible, of the Silver and Wolfenbuttle MSS., of the literary history on the subject, and other remains of the language. The original text from which the translation of Ulfilas is derived, is determined to have been the Greek mixed with Latin readings. The author proposes in another work to treat more at length of the critical uses of the translation in the New Testament; but we have here some erudite remarks from a correspondence with Griesbach. Notwithstanding the partial fondness of the author for the remains of Gothic antiquity, he is too discreet to be misled by fanciful conjectures or wild extravagances, as we see particularly in his explanation of the Gothic New-year's Ode to the Grecian Cæsar, which Forster and Grüter have tortured on the rack of criticism.

The translation of Ulfilas itself is not printed in the peculiar Gothic characters, which only terrify the inexperienced without helping the learned, and which may be clearly and accurately expressed by the Latin. Under every Gothic word is a Latin translation in a smaller letter; which is so managed as to shew the gender, case, &c. of the Gothic; but since this is extremely defective in connection and productive of obscurity, (as e. g. *tenebrum fructus bonum, all tibi,*) the author found it adviseable at the same time to add the very literal translation of Benzel, Lye, and Ihre, which

is printed in italics in the margin. He has endeavoured in innumerable passages to correct both the original and the translation, from the copy of Ihre and the analogy of language, for which he gives his reasons in the notes. He often remarks and amends the errors of former editions; and here the learned will certainly do justice to his diligence as well as to his modesty, in not boldly receiving into the text the better readings, but retaining them solely in his annotations. As much praise is due to his exertions in the Gothic grammar and dictionary, which is not very fitly termed Ulfilas' second volume. The grammar is printed in the Gothic letter with the common letter by the side. For the more entire satisfaction of the curious, a copper-plate should have been added, to shew the very close resemblance of the Silver and the Wolfenbuttle manuscript, with the greater deviations of that at Ravenna and Arezzo. The author affirms with warmth, that the Gothic language is not hard and rough, but discovers an astonishing attention to harmony in the structure of its periods. In order to prove this he teaches us to pronounce the numerous diphthongs with Greek or French softness, which really means to pronounce only half, *ai* as *a*, *au* as *o*, *ei* as *i*, and *iu* as *ü*. But this is very conjectural, if not quite capricious. A rude and savage people are not wont to drop any letters in their pronunciation, or artificially to soften the guttural harshness of their sounds. The dictionary is principally executed by Reinwald. To every radical word are subjoined derivations and the compounds; and all the explanations are in German; many derivations, quotations, and improvements are added, which are formed into a supplement. By all these united pains the access to the Gothic language is so facilitated that hardly any thing is left even for the best critic to improve. This is a work of which, for the assistance of the student, every public library at least ought to possess a copy. Mr. Horne Tooke has shewn better than any other man the value of etymological research, and the very great benefit which the study of the northern languages may confer upon our own. We were some time ago informed, that the ingenious and penetrating Mr. Kaslam had begun a Gothic and English dictionary. We heartily wish him success in this arduous undertaking; and trust that he will pay due attention to that rich treasure of Gothic diction, judicious etymology, and sound criticism which is to be found in Zahn's edition of Ulfilas.

ART. 18.—*Amalie Balbi Eine wonderbere Vision, &c.*

Amalie Balbi, a wonderful Vision, which I myself have had. By Theod. Ferd. Kag. Arnold. Erfurt. 1805.

THE author, who is taken for an exorcist, was sent for to a house in the country, in order to lay a ghost. The owner makes him acquainted with the circumstances; he has two daughters by an unlucky marriage, whom in order to remove from their wicked mother he has educated abroad. The elder returns home in her sixteenth year; her beauty charms one of the persons who was

paying his addresses to her mother, who endeavours to promote his wishes; he is rejected by the daughter; a noble youth gains possession of her heart, but the former suitor carries her off. After being rescued from the ruffian, she becomes the wife of the person whom she loved, but who perishes in a duel with the robber. Amalie falls sick; her death is expected; after a long time her recovery ensues, and her health is re-established. Count L. solicits her regard, but the ghost of her murdered husband appears to her every night, reminds her of her oath, and employs every injunction to prevent her from giving her hand to the count. Unspeakable are the sufferings of the widow, and great are the exertions made to get rid of the ghost. In this the author is successful, for the whole was an imposition. The author takes his departure as the benefactor of the family, and carries on a long epistolary correspondence, in which Amalie's sickness is first mentioned with the little probability of her recovery. As the author was once sitting up at midnight in the midst of his lucubrations, his candles flare in an unusual and unaccountable manner. After having long in vain endeavoured to discover the cause, he at last thinks of Amalie, when he sees her in a moment standing near and breathing an aromatic gale; the same happens to him the following night, when he has some conversation with the lady; no deception was possible; on the third night, when the author changed his apartment, the apparition still returned, and another dialogue ensued. In the morning the author finds himself indisposed, and receives intelligence of Amalie's death; he takes a walk with his sister-in-law, when both see in the broad day a female form waving resplendent in the air; in the evening he again converses with Amalie. The indisposition of the author and the apparition continued for fifteen days; he then took to his bed, and lay for a quarter of a-year without any consciousness. After his recovery he goes to church, and when divine service was over, he sees Amalie. She was not dead, but had only been for a long time in a trance. 'I affirm,' says the author, 'before God and all the world, and as an honourable man, that this history is true, and so true that I will at any time confirm it by my oath.'

A work was some time ago published in Germany * under the title of '*Kilian, ich komme wieder!* &c. '*Kilian, I come again! or the real Appearance of my Wife after her Death.* A TRUE HISTORY,' &c. &c. This work is ascribed to Wötzel, and has given rise to several publications, some composed with irony, and others with seriousness of refutation and gravity of argument. The visionary productions of Wötzel have at the same time found advocates among the German literati; among these we suppose that we may rank the author of Amalie Balbi. Credulity, even in this enlightened period, is a very prevalent characteristic; and those who address themselves to this general propensity to believe without examination,

* See the Appendix to the VIth volume of the present Series of the Critical Review.

will find success attended with little difficulty, however monstrous, incongruous, or irrational the stories may be which they attempt to palm upon the world. There are still many persons left who would willingly restore the age of ignorance and superstition, and, who regret not merely that the days of chivalry, but that those of popish imposture are past away.

ART. 19.—*Hand buch der elementar Arithmetik in verbinduing mit der elementar Algebra.*

The Connection of elementary Arithmetic with elementary Algebra, for the Use of Learners. By A Metz. Bamberg. 1806.

THE use of learners is not in this work so much studied as the author, without doubt, intended. Algebra is only another name for arithmetic, and it differs from vulgar arithmetic, only in using letters for numbers. Its operations consequently differ in some respects, though the two rules of addition and substraction are the same in both, and every thing that is done in algebra with letters, may be done in vulgar arithmetic by numbers. In fact this is the true way to teach algebra, to do every operation at first with figures, and then to substitute letters for those figures, to shew how the letters are combined together in the operation and in the conclusions. We expected to have found this in the work before us, but it follows too closely the books in general upon this subject, and the usual difficulties which learners find in this science are not sufficiently explained.

SWEDEN.

ART. 20.—*Svenska Kirgsmanna Sälls kapets Handlingar, &c.* 1801. 1804.

Memoirs of the Military Society of Stockholm.

THIS work contains a variety of useful memoirs on military transactions, and we are rather surprised that a society of the same kind has never been formed in this country. The object of this society is every thing that may improve a soldier whether in science or practice, whether in the field of battle or the previous discipline for forming a soldier; and also every thing relative to the various departments of an army in the camp, in barracks, or in a town. The blockade of Genoa is particularly well described, and Essen's *Öfvergripeliger taupar* on the qualities of a Swedish national army might be usefully consulted by those who are at this time devising a plan for the national defence of this country. The utility of this society seems to have struck the Swedish administration, for its name has been changed, and it is now the Royal Academy for military science. It has no connection however with the military academy at Carlsberg, in which a hundred and twenty cadets are educated for the sea and land service.

ALPHABETIC INDEX

TO THE

AUTHORS' NAMES AND TITLES OF BOOKS.

W. Flint, Printer,
Old Bailey.