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ART. I.—*Letters to a young Lady on the Duties and Character of Women. By Mrs. West.* 3 *Vols.* Longman. 1806.

THE just celebrity of this writer's 'Letters to a young Man,' induced us to take up these volumes with high expectations, which have been amply gratified. We find the same vigour of mind and acuteness of remark, which receive additional force and point from the sympathetic propriety of their direction: females must naturally listen with deference to the advice of one who, with masculine powers of understanding, capable of instructing the 'Lords of the Creation,' undertakes the more congenial task of correcting the errors and inculcating the duties of her own sex, and who has not suffered the consciousness of superior intellectual energies to warp her judgment or to inflate her with vanity. Mrs. West is aware that the inferior strength and more delicately organized frame of women points out their right place in society: she is no advocate for an Amazonian republic; but she eloquently illustrates those domestic virtues and duties, of which her own life as a wife, and a parent, is a conspicuous example. Though she with great propriety thinks that the schemes of a certain Utopian female writer were in the highest degree absurd and laughable, she pourtrays in glowing colours, the dignity, the inestimable privileges, the securities from vice, the helps of grace, and the hopes of glory, which, under the influence of our happy government and of our blessed religion, may give her own sex in this country ample reason 'to thank God they were born women.'

Those ladies who, with a certain eccentric writer, 'mistake insubordination for independance and greatness of soul, and suppose that the professions of a lawyer, a physician, and a merchant are not incompatible with women,' will find little to gratify their ambitious ideas in the pages of this moral instructor, who describes domestic retirement as the scene and the asylum, where the passive virtues may best display their heavenly energies. At the same time, Mrs.

West endeavours to make her sex sensible of the advantages which the customs of society allow them, and which are highly valuable of themselves, and capable of being converted to real benefit.

'The attentions which we receive as women, are capable of a high direction, and may be so received and directed as to reform the morals of those, from whom we require them. Gallantry (I here use that term in its *inoffensive* signification) has been so modified and curtailed by prevailing manners, that it is to be hoped women will not join in a conspiracy to annihilate the small degree of knightly courtesy which yet exists, by themselves assuming the deportment of Amazonian boldness, or affecting Amazonian independence. By indelicacy of habit, by unblushing confidence in conversation, and by the discovery of a vindictive disposition, we forfeit the respect to which the passive virtues, our natural endowments, are entitled, and must receive from all, but brutes and monsters.' P. 127. VOL. I.

We were much pleased in observing, that Mrs. West does not waste the reader's time and patience by descending to an elaborate confutation of a theory, which 'puzzled for an hour, and then sunk into oblivion overwhelmed by the weight of its own absurdity.' In the doctrine of the RIGHTS OF WOMEN, we must confess that we saw nothing consolatory or palatable to us married men, but the right of *drowning* themselves, which the fair authoress so practically asserted; and there were a few dilemmas, which appeared to us of inextricable difficulty, viz. the interruption to public business, while the ladies in parliament might be suckling their children, and while the lady chancellor, and her sister-judges, might be *in the straw*. How many eloquent orations, like the story of the Bear and the Fiddle, might have been 'cut off in the middle' by the squalling of a thirsty brat, and how many *causes* might have been protracted *ad infinitum* by the tardiness of the midwife!—The fiction which describes the Amazonians as cutting off their breasts, that they might draw the arrow with a surer aim, conveys a moral lesson, which, we apprehend, has never been properly conceived. The woman, who assumes the character of man, must first cast away the most attractive insignia of her sex.

From the glare of paradox, which dazzles, confounds, and pains the sight, it is delightful to turn the eye to pages, illuminated by the sober light, which emanates from the torch of truth. Mrs. W. adopts the epistolary style, which does not confine her to any strict mode of composition; she is not under the necessity of introducing a gradual opening,

a full developement, and then a comprehensive close of a complete system of moral instruction; but feels herself at liberty to wander from topic to topic, bringing those most frequently upon the foreground, which are of the greatest importance, and accordingly as opportunities might offer of shewing their various bearings and relations. Even verbal repetition has been studiously adopted 'from a conviction that persuasion is more important than novelty, and from the hope that by these means memory might become an ally to virtue and piety.' We cannot therefore pretend to give an analysis of these letters, which embrace the whole circle of female duty; but we can safely assert, that the plan, though not uniform, is harmonious and good, inasmuch as the whole superstructure is raised upon the foundations of religion. As the middle orders form so large a portion of society, the greatest attention is paid to them. The original destination of women, the change of manners in every rank, the absurdities and licentiousness prevalent among women of fashion, female employments and studies, their conversation, society, friendship, celibacy, love, and marriage, the duty of mothers, of mistresses, and inferiors, of declining life and of old age, are the leading subjects of this work; but a very considerable portion of it is allotted to the knowledge of religion. Under this head Mrs. W. enters into a field of discussion, we might say controversy, which to many female readers would be unintelligible, but which is of infinite importance to those who think seriously, and who act under the impression of being 'accountable beings.' The essential doctrines of the Christian faith are so plain, that, where the mind is properly predisposed, little more is necessary than to introduce the pupil to a knowledge of those writers whose labours illustrate and adorn its grand principles; but as a scientific too often precedes a religious education, as the leaders of different sects are studiously endeavouring to allure converts by appeals to their *reason*, which the vanity of the present age no longer regards as a fallible criterion, and as young people come forward now as disputants rather than disciples, Mrs. W. dedicates four letters to an explanation of the errors of Calvinists, Methodists, and Unitarians. Our authoress wields the spear of Ithuriel, with which she neither attacks windmills, nor breaks butterflies: for these adversaries of our faith are neither imaginary terrors, nor contemptible nothings. Some of them seek the octagon, some the conventicle, and some the chapel, but the destruction of the church is their uniform object, and if the watchword were once given, the

steeple would be the rendezvous where 'all these' warriors 'would meet.' Like Mamelukes and Roman Catholics, their creeds may be different, but against the common enemy they fight in the same ranks.—An adult convert must examine step by step the evidences on which our faith is built, and must be able to confute all gainsaying before her opinions can be confirmed; and after she has done all this, she may still have her church to choose. In this thoughtless age this may be no uncommon case, and every sect is on the prowl to seize the wandering sheep, lurking in every ambush, and watching in every pass. Mrs. West acts the part of a good shepherdess, who would lead the mistaken and the bewildered to the right fold.—A party which arrogates to themselves the title of EVANGELICAL, and which are perpetually calumniating our existing church, have taken considerable pains to 'circulate a publication addressed to the female sex *exclusively*, in which the names of about one hundred and fifty chapels, churches, and meeting-houses are enumerated, where the ministers whose names are subjoined are said *to preach the gospel*.' The inference (Mrs. W. observes) fairly is, that the gospel can be heard only in those specified places. Most certainly this inference is intended to be drawn. We were witnesses to a remarkable circumstance, which confirms this opinion. One of these Evangelical preachers was on a visit in a respectable country town, and happened to officiate at the parish church. The minister of the Calvinist meeting proclaimed the event to his congregation, and they with their minister went in a body on that Sunday, and on that Sunday only, to the parish church. We know not the masonically mysterious sign by which those disciples of Calvin make themselves known to each other, whether it lurks in the cut of the hair, or in the tincture of the stockings; but their club-like sympathy is evident and notorious.

If Mrs. W. had confined her observations to the vanities of modern entertainments, furniture, dress, employments, and arrangements, her praise would have been ephemeral, and must have perished with the fashions of the day: but the poignant wit and humour with which she exposes errors in the lesser morals, are the least recommendations of her work. She teaches her sex to regard themselves as the arbiters of taste, the refiners of morals, and the conservators of manners; and for their encouragement and guidance in these dignified capacities, she perpetually keeps in their view the dictates of that religion, which alone can present an unerring clue for their conduct, and a sure reward for their perse-

verance. Her volumes are charts to females for their voyage through life, and if she had omitted that instruction which must prepare them for patient suffering of affliction, and for their final departure hence, for the privations of old age and for the last closing scene, she would have left them on the ocean with the polar star hidden from their view, and without a compass to shew them their path.

The following passage presents an excellent description of a family, where comfort is sacrificed for the sake of appearances, and is a fair specimen of our authoress's lively manner on subjects which deserve only ridicule.

'As, after all her exertions, her situation in life does not allow of her being genteel in *every* thing, parsimonious œconomy and heedless expence take their turn. To be as smart, not as her equals, but as her superiors, it becomes necessary that she should excel in contrivance; I do not mean in that prudent forethought, which enables a good wife to proportion the family expenditure by the regular order of necessities, comforts, conveniences, and superfluities: this gradation must be reversed, and superfluities take the lead. French wines may be introduced on great occasions, by a daily retrenchment of small beer; and wax lights may be had for routs, by limiting the number of kitchen candles.* If her husband and children dine on hashed mutton, she can provide ices in the evening; and by leaving their bed-chambers comfortless and inconvenient, she can afford more drapery for the drawing-room. Even white morning dresses will not be so very expensive, provided you are expert in haggling with the washer-woman, and do not dislike being dirty when you are invisible; and if you know cheap shops, and the art of driving bargains, you may even save money by making *useless* purchases. New modelling your household and personal ornaments is, I grant, an indispensable duty; for no one can appear three times in the same gown, or have six parties without one additional vandyke or festoon to the window-curtains. These employments will therefore occupy your mornings till the hour of visiting arrives; then you must take care to dismiss the bed-gown and work-bag, and, having crammed every thing ungenteel out of sight, assume the airs of that happy creature who has nothing in the world to do, and nothing to think of but killing time.'

As there is not a table of errata, we know not whether to attribute the unintelligibleness of some passages to the carelessness of the printer, or to the forgetfulness of the writer. We do not understand the hundred and sixty-fifth page of the first volume.

'The village madam hopes her showy array, and fastidious scrupulosity, will convince you that her husband cannot be a farmer; and, at the peril of a brisk retort, forbear to insinuate to the mar-

ket-town *elegante*, that she may be wanted in the shop. They suppose that it is very vulgar to be thought useful; and the acknowledgment of an honest avocation is to them a reproach. Yet, though wealth and commerce have rendered the externals of the gentlewoman so attainable, that she is no longer to be distinguished by her habit; we have left it to more patient and less prosperous times to transcribe the complaisance, affability, condescending attention to the claims of others, love of propriety, and regard for decorum, which are the essentials of this desired distinction: the adoption of these is too arduous an undertaking, and requires too many privations.'

There are a few other sentences, of whose meaning the writer herself might have a clear conception; but if she would take the trouble of reading her work to some plain friend, she would readily perceive what required more clear elucidation, and more plain expression. The following sentence, for instance, is as incomprehensible as some of the lectures at a modern hard-word manufactory;

'The aspect of a decoration painter, when he sets out an apartment in a style of elegance, is so very engaging, that if the obligations which are due to him were but subtilized by passing through the alembic of German sentiment, they might become native alcohol.'

These errors do not often occur, and we should not have noted them, if we did not feel fully convinced that Mrs. West's Letters will maintain a distinguished place in the ladies' library, and ought therefore to be as free from blemishes as the pruning and correcting hand of care can make them.

Mrs. W.'s description of the melancholy Cowper will give our readers a favourable impression of the goodness of her heart, and will induce them to open the religious part of her work, with chearful expectations of pious pleasure.

'Allow me to relieve your fatigued attention, by directing it to the death of a gentleman, who, I think, was the only *eminent* instance of a person's taking the dark side of Calvinism, by believing himself to be a reprobate, and incapable of the mercy of God; I mean the humble, melancholy, and too keenly susceptible Cowper. In early life when he had just recovered from a dreadful mental disease, he fell into the society of some well-meaning people who had adopted those unfortunate notions. The grateful bard, attached by their kindness, united himself to them by the strongest ties of affection, and suffered his enlarged understanding to be warped by their system. His biographer does not state at what period of his life the fatal notion of his own reprobation was imprinted on his mind; but knowing this was the case, we cannot wonder at his frequent

fits of despondency, nor at that frightful lapse into intense despair which at last swallowed up all his literary and social talents, and almost petrified his benevolent heart. The idea of his utter rejection by God, was attended by a belief that every attempt to counteract it would but aggravate the severity of his doom. He did not, therefore, dare to go to any place of worship, nor even to pray. The last of his posthumous compositions, published by Mr. Hayley, entitled the Cast-away, when read with this clue, appears to me the most affecting lines that ever flowed from the pen of genius; and it pleads more strongly than a thousand arguments against permitting such unworthy ideas of the Almighty to enter into our minds. May the example of Cowper's despair not plead in vain! then shall we cease to lament the years which the amiable, but, in this point, bewildered sufferer spent in agonizing woe; the innocence of his life, and the amiable tenor of his writings, seem to justify the resplendent vision of hope which depictures him as awakening from his long night of wretchedness, at the rapturous sound of 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'

We should have been happy, if the limits of our article would have allowed it, in quoting the whole of Mrs. W.'s address to mothers on the education of their children, being perfectly of the same opinion with her, that instruction is now made to depend upon agreeableness instead of obedience, and more directed to open the understanding than to correct the heart.

'A great error in education (Mrs. W. observes) seems to be, the pains that are taken to make instruction wear such an agreeable habit, that children may be cheated or played into learning, rather than obliged to apply to it as a labour and a *duty*, as was formerly the custom. This method may form many intelligent infants, and some conversible men and women; it is to be doubted whether it ever will make a sound scholar; and we have seen it produce pert babies and coxcomical adults. But the greatest danger arises from the moral injury which the character may receive by being thus early habituated to do only such things as are perfectly agreeable.

'Combined with this error, are the objects to which this premature infusion of science is directed. We aim at first opening the understanding; surely our chief attention should be paid to the temper and the heart. Of all infantine graces, affectionate simplicity and ingenuous playfulness are the most attractive; it is to be feared, that a very early course of philosophical experiment, and scientific scrutiny, must impress this pliant mass of docile imitation with a very different cast of character. However we may be amused with what is called a well-cultivated child, if it has lost the diffidence and credulity (shall I not say the endearing folly?) of its age, we rather consider it with wonder than delight.'

If, in common life, the introduction of a friend to a society

of females, be a matter of decorum and nice circumspection, the recommendation of a book, which is to be the companion of the weaker sex in the hours of solitude and reflection, is an act of the most serious importance and of the most sacred consideration. We therefore do not venture without mature deliberation to assert, that not merely as critics, but as parents, husbands, and brothers, we can recommend to the ladies of Britain THE LETTERS OF MRS. WEST.

ART. II.—*A Vindication of certain Passages in the Common English Version of the New Testament; addressed to Granville Sharp, Esq. Author of the 'Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament.' By the Rev. Calvin Winstanley, A. M. pp.* 84. 12*mo.* Longman. 1805.

IN the Critical Review for the months of February and March in the year 1804, a detailed account may be found of the contents, and a critique on the respective merits of Mr. Sharp's Remarks, Mr. Wordsworth's Six Letters to that gentleman, and of the Six more Letters by a writer under the assumed title of Gregory Blunt, Esq. To those articles we beg leave to refer such of our readers as are desirous of making an accurate and well-informed judgment on the subject of Mr. Winstanley's Vindication; and the more particularly because we see no reason to dissent in any point worthy of mention from the sentiments which are there detailed respecting Mr. Sharp's original Inquiry, and the subsequent investigations to which it had then given birth.

But, to make our present remarks at all intelligible to the general reader, it must previously be told that the principal object of Mr. Sharp's Dissertation is to deduce from the New Testament a remarkable idiom or rule of grammar in the Greek language, and to apply that rule so deduced to correct the interpretation of several texts in the sacred volume, which, if they are to be understood according to Mr. Sharp's views, would materially enlarge the number of scripture testimonies to the divinity of our Saviour. Mr. Wordsworth's Six Letters tended particularly to establish Mr. Sharp's conclusion by another mode of proof, from a long, laborious, and very successful appeal to the Greek and Latin fathers. Mr. Blunt's object was to assail both those gentlemen; but his design was carried on in such a manner as to impart little more than ridicule in the place of argument, and buffoonery in that of wit.

Mr. Winstanley's design also is to attack: but without anticipating our judgment of the general success of his undertaking, we have much pleasure in stating, that, though not in itself intirely free from blame, yet, by comparison, the *manner* in which he has conducted his hostilities is a great deal more creditable to his own character, and the character and feelings of his readers.

Near the commencement of his epistle, Mr. Winstanley informs his correspondent, that the observations which it contains have 'lain by him for a considerable time, owing to causes which it is not necessary to state:' but the circumstance he thinks fit to mention, for the sake of shewing that they have not been hastily prepared for the press, and to justify the explicit avowal of his pretensions, and the design with which they are communicated: which is, that they may suffice to convince Mr. Sharp, notwithstanding the acknowledged authority of his learned editor, (the present bishop of St. David's) that he has not 'decidedly applied a rule of construction to the correction of the common English version of the New Testament;' that there exists no necessity for correcting that version; and that it does not 'conceal from the English reader any thing discoverable in the original.'

Mr. Winstanley speaks feelingly, we think indeed with much too great sensibility, of the dread of the imputations to which his character may be exposed, as a man not strictly orthodox in his creed, on account of the vindication which he has undertaken, and the arguments into which his design must necessarily lead him. We should be very unwilling to think that his fears are not greatly over-charged. From bigotry indeed, and malignant ignorance, no man can ever be perfectly secure, however blameless and irreproachable may be his behaviour. But we have no hesitation in avowing that Mr. Winstanley is strictly in the line of his duty, as a minister of the church of England, both in the vindication of the established version of the scriptures, and in the exertion of his utmost endeavours to preserve our common faith from suffering in the hands of those whom he deems overzealous and injudicious partizans, and in his desires to rescue us from appealing to unsubstantial authorities, or to what are in his opinion perverted interpretations of scripture. Nay, we are persuaded, that if there be nothing wrong and unworthy in the manner in which his argument is conducted, he will be protected from all unwarrantable imputations, and be the rather esteemed and honoured by all those whose regard can be an object of desire to a Christian minister, by every noble and good man. No! we will not suffer

Mr. W. to think, or to complain, that he incurs any danger from the *nature* of his present undertaking.

After recapitulating Mr. Sharp's rules, Mr. W. thus states the method which he means to observe in his investigations.

'First, I shall point out some sources of error common to all your rules.

'Secondly, I shall consider a class of exceptions which are not repugnant to the conclusion you would establish.

'Thirdly, *I shall produce such exceptions as are inconsistent with that conclusion.*

'Fourthly, I shall offer some remarks on the syntax of the definitive article, and the copulative.

'Lastly, I shall examine the passages of scripture, which are the objects of this investigation.' p. 6.

From a mere consideration of the nature of the question in debate, particularly so far as it respects Mr. Sharp, it will be easily inferred, and a perusal of the tract will tend to establish the same conclusion, that the strength of Mr. W.'s argument must be contained under the third of the divisions which we have just enumerated. No rule of grammar, it is plain, can ever be supported against a numerous and compact band of unimpeachable exceptions: to this most important part of his work, our observations, therefore, will be principally confined.

The exceptions which are adduced, consist all of them, necessarily, of extracts from Greek writers. The *manner* therefore, in which these are made, is an important consideration, and a very fair subject for criticism. And truly nothing can be more unscholar-like, and more justly reprehensible. In the first place, all the extracts are mere scraps, utterly dislocated and disjointed from every thing like connexion or context. But, what is even worse than this, we have besides, references to extensive and voluminous writers; we are referred to Aristotle, Thucydides, Origen, Clemens Alexandrinus, &c. and often without any mention at all of the tract, the book, the chapter, the page, or the volume, in which the words cited are to be found. This is utterly unpardonable; and will necessarily make in the outset a very unfavourable impression upon every considerate reader. We can speak ourselves of its inconvenience, from the pains which we have been obliged to take in detecting two or three of Mr. W.'s quotations, which perhaps we shall have another occasion to take notice of in the progress of our critique.

When we mention that Mr. W.'s alledged and imputed ex-

ceptions against Mr. Sharp's principle of construction are numerous, it will not be expected that we can enter into a very minute or particular examination of every separate quotation. Unless, however, we greatly deceive ourselves in the estimate which we have formed of their nature and importance, they may all, without any great degree of injustice or disrespect, be sorted and arranged into two principal divisions: which classification, after it is once made with all the requisite precautions, the entire aggregate value and weight of the two *orders* taken together, as exceptions to Mr. Sharp's principle, may be pronounced to be *nothing;* and their *separate general* characters may be thus correctly enough respectively assigned to them.

1. The one order, are of such as are rightly understood and interpreted by Mr. W., but are not exceptions to Mr. Sharp's principles.

2. The second, are such as are wrongly understood and interpreted by Mr. W. and are so far from being *exceptions* to Mr. Sharp's rule, that they are *examples* of it.

We shall proceed in due order, to investigate and to display more at large the characters of each of these arrangements.

The effusions of Mr. Winstanley's predecessor Mr. Blunt, in which he so largely indulged himself, respecting such forms of expression as '*the* king and queen,' '*the* husband and wife,' &c. &c. and the perfect self-complacency with which he took upon himself to prove, that, according to Mr. Sharp's principles, these would be so many examples of his rule, and therefore male and female, husband and wife, father and son, &c. &c. must be one person, if they provoked at all a smile or a frown, it must have been against himself. And why? Because they all proceeded upon the grossly unphilosophical principle, that the *science* of grammar is an *art* independent of sense and reason; that it does not *presuppose* those qualities in men who make use of it; that it is not itself deduced solely from reason and language, and is in subjection and subordination to the essences and characters of things, but has some mystical and artificial power to make sense and language, and to domineer over them and nature. Perhaps, if Mr. W. had condescended to peruse Mr. Blunt's performance, (which it would seem he has not done) he might have profited by the perusal, have been startled with its absurdities, and been induced to reconsider his ground, before he ventured to approach so nearly to the imitation of such an example.

The following extract will present to the reader Mr. Sharp's

rule, along with a considerable portion of the first division of Mr. Winstanley's exceptions to it.

'RULE I. When two personal nouns of the same case are connected by the copulative και, if the former has the definitive article, and the latter has not, they both relate to the same person, as ὁ θεος και πατηρ——ὁ κυριος και σωτηρ.

'This rule is generally true; but it is defective, inasmuch as is liable to exceptions, which, if taken together, and fairly considered, must be fatal to the inference you would deduce from it. Nouns not personal are excluded by the terms of the rule: and your acknowledged exceptions are of plurals, and of proper names. I add, first, that national appellations must be excepted, as

'ὁ Μωαβιτης και Αμμανιτης—*Origen de Orat.* 229.

'Second, If one of the nouns be a plural.

'περι τω Ιησε και χριστιανων.—*Origen.*

'εις τας Αθηνας εξεπεμψε συν τη μητρι κ᾽ θυλοις.—*Clementina* 718.

'Third, If one of the nouns be impersonal.

'μετα τε αξιοπρεπεσατε επισκοπε ὑμων, κ᾽ αξιοπλοκε πνευματικε χαριτος συ πρεσβυτεριε ὑμων.—*Ignat. epist.* 21.

'Ασπαζομαι τον αξιοθεον επισκοπον, και θεοπρεπεσατον πρεσβυτεριον.

'Fourth, If one of them be a proper name.

'ὁ πιστος εικων εχων τε αρχοντος θεε πατρος, κ᾽ Ιησε Χριστε.—*Ignat ad Magn.*

'——θηματι τε πατρος, και Ιησε Χριστε τε θεε ἡμων.—*Ignat. ad Ephes.*

'Fifth, When the signification of the nouns renders any farther mark of personal distinction unnecessary.

'περι ας (απολαυσεις) λεγομεν τον σωφρονα κ᾽ ακολαστον.—*Arist. Ethic.*

'τα γαρ εγκρατες κ᾽ ακρατας τον λογον επαινεμεν.—*Id.*

'ποτερον ὁ εγκρατης κ᾽ ακρατης εισι τω περι ἁ, ἡ τω πως, εχοντες την διαφοραν.—*Id.*

'ὁ δ᾽ αγαθος κ᾽ κακος ηκιστα διαφηλει καθ᾽ ὑπνον.—*Id.*

'ἡ τε ελευθερε παιδια διαφερει της τε ανδραποδωδες, κ᾽ ου τα πεπαιδευμενα κ᾽ απαιδευτα.—*Id.*

'εν τω γαρ εχειν μεν, μη χρησθαι δε, διαφερουσαν ὁρωμεν την εξιν· ὡς τε κ᾽ εχειν πως και μη εχειν· οιον τον καθευδοντα, κ᾽ μαινομενον. κ᾽ οινωμενον.—*Id.*

'κ᾽ δια τετ᾽ εις αυτο τον ακρατη κ᾽ ακολαστον τιθεμεν, κ᾽ εγκρατη κ᾽ σωφρονα.

'In all the above-cited passages from Aristotle, the nouns, though personal, are used in a general or universal sense. In this respect, it must be confessed, they differ materially from those of which you would correct the common version; and so far may be thought inapplicable to our present purpose. But they are not totally inapplicable; as they prove, that when the signification of the nouns renders any farther precaution unnecessary, the second arti-

cle may be omitted, without confounding the distinction of persons. They prove also that the article may be understood after the copulative; for the same author as frequently repeats it with similar nouns, as

'κατα περι ποια τον ακρατη κ᾽ τον εγκρατη θετεον.

And sometimes he omits it altogether, and in the same sense, as

' ὁ αυλος λογος κ᾽ περι οινωμενε κ᾽ χαθευδοντος.

' ὁ μεν εν Περσαι η Ρωμαιων βασιλεως σαξαπης κ᾽ ὑπεροχος, η τρεληγος. κ. τ. λ.—*Cels. apud Orig.*'

If, in addition to the above, we subjoin the following, which are gathered from several different parts of Mr. Winstanley's pamphlet, we shall have before us, unless any one may have escaped our observation, the entire collection of the alledged exceptions against Mr. Sharp's principle of construction. We give them exactly as they stand in Mr. Winstanley's pages.

'1. τῳ δε θεῳ παρι, και υἱῳ τῳ κυριῳ ἡμων Ιησυ Χριςῳ συν τῳ αγιῳ πνευματι δεξα.—*See note in Burgh's Enquiry*, 359.*

'2. γινεσκει δη αν τα παντα τε ανθρωπε, ὁτι τα παντα τε θεῳ· και κοινα αμφοιν τοιν φιλοιν τα παντα, τε θεε και ανθρωπε.—*Clem. Alexand.* 76.†

'3. μεθ᾽ ε δοξα τῳ θεῳ και πατρι και αγιῳ πνευματι.—*Epist. Eccles. Smyrn. de Martyr Polycarp.*‡

'4. φοβε τον θεον, υἱε, και βασιλεα, και μηδετερῳ αυτων απειθησης.—*Parœm. cap.* 24, *v.* 21.—which is thus quoted, in the interpolated epistle of Ignatius to the Smyrneans:

' τιμα, φησιν, υἱε, τον θεον και βασιλεα.§

'5. εν οις γαρ μηδεν κοινον εςι τῳ ἐρχομαι και αρχομενῳ, ουδε φιλια.—*Arist.*¶

'6. ἡ πολις ἡ μεταπεμψαμενη διδοῖ τῳ μεν ὁπλιτῃ και ἱππῳ και τοξοτῃ τρεις οβολες, τῳ δε ἱππει, κ. τ. λ.—*Thucyd. lib.* 5.**

'7. αινεντας ευχαριςειν, τῳ μονῳ πατρι και υἱῳ, υἱῳ και πατρι, παιδαγωγῳ και διδασκαλῳ ὑμι, συν και τῳ αγιῳ πνευματι—*Clem. Alexand.* 266.'††

Now, to form an accurate estimate of the value of all these exceptions, we must request our readers to bear in mind that the question is by no means any such trivial matter, as whether Mr. Sharp has or has not always expressed himself with a true logical precision, and drawn up his rules with that skill and caution which might have been desirable. Were this the sole object of concern, we should have no hesitation in expressing our judgment that he has not been very successful in any part of his work, except in the felicity of having revived the general principle, and in the firm tone with which he speaks concerning its importance and its certainty. Indeed Mr. Sharp is himself probably aware of

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* P. 20. † P. 20 and p. 36. ‡ P. 61. § P. 21. ¶ P. 26. ** P. 28. †† P. 42.

some deficiencies, and pleads in his behalf that he is a self-taught scholar, and has not enjoyed the manifold advantages of a regular, scholastic education. But the question plainly is much more important. Is Mr. Sharp right or nearly right in his main principle? Is there, or is there not, any such idiom in the Greek language, as that which he claims for it? And will it, or will it not, fairly tend to the important deductions which he derives from it? If the rule be allowed by Mr. Winstanley himself, (p. 16.) 'to be generally true,' is it not an interesting and useful undertaking, in which every scholar studious of truth, and not abhorrent from it through any paltry considerations of fancied self-interest, or indisposed to entertain it from deeply rooted prejudice, would gladly lend his aid, to collect and accumulate the exceptions to which it is subject? and to endeavour further to determine whether those exceptions themselves may not follow some ascertainable law, and be regulated by a common principle which may have a *fatal* influence or no influence at all in impugning the important theological conclusions, which give so much interest to the investigations both of Mr. Sharp, and of his former correspondents?

We might observe then, that 'proper names' and 'plural numbers' are exceptions stipulated for by Mr. Sharp, and not objected to by Mr. Winstanley. On which account, we might fairly enough be permitted to ask, whether it does not look a little like parade or ostentation, whether it has not something of the appearance of a superficial and captious spirit, by no means characteristic of that which is chiefly wanted in the present and similar inquiries, an eye and mind which can penetrate into the heart of things, and which disdaining to stoop to verbal cavils, or to the detection of inaccuracies that have no pertinent relation to the *principle* in dispute, delights in the manly exercise of discovering and displaying a common connecting band of union, or of detecting a fundamental and fatal ground of irreconcileable inconsistency—to entertain us with the intelligence (as in the beginning of the above extract) that *national* appellations (which probably Mr. Sharp, in his simplicity, would call *proper names*) are to be further excepted: secondly, that it is enough if *one* of the names be *plural*, or if *one* of them be a *proper name*: and thirdly, (which surely was travelling further than was necessary, since Mr. Sharp speaks only of *personal* nouns) or, if *one* of them be *impersonal*. We might, we say, detract from the importance of Mr. Winstanley's labours by pursuing such observations as these. But the matter before us is much more important; and we should ourselves be thus in danger of falling into the very

fault which we are imputing to him, a neglect of theory and principle from a spirit of minute and verbal hypercriticism. He must permit us then to ask, is there no principle pervading the acknowledged exceptions of proper names and plural numbers, as well as the first four additional collections of exceptions which he has pointed out at the beginning of the above extract? a principle which at once explains to us satisfactorily, why Mr. Sharp's rule does not obtain in all those instances. The *object* of Mr. Sharp's rule, is to ascertain identity or individuality of person; but in the case of more proper names than one, each of which by the hypothesis, denotes a different individual; and in that of plural nouns, (denoting by the very name more persons than one) how is it *possible* that the *object* in question can be obtained? And is it not further plain, that yet, from the very nature of the case, no difficulty or ambiguity can arise?

We may be permitted, we believe, securely to affirm, that a like principle pervades *all* the exceptions which we have yet extracted from Mr. Winstanley; that it is equally easy in them all, as in those which are *proper names* and *plural numbers*, to see and to state *why* they are exceptions—viz. that they *could* not be otherwise, and therefore, that they do not at all impeach the truth of Mr. Sharp's general principle of construction, or tend to diminish the probability of *one* person only being intended in those important texts of the sacred writers from which the present question derives so much of its importance. If Mr. Winstanley would permit us to state the question according to our own notions, we would ask him, can you shew that Mr. Sharp's rule fails in any other instance but those in which, from the nature of things, it is impossible that it should not fail? If you do this, your labours are worth attending to: otherwise, we think they are not. For surely it is sufficient for any man's ambition that he has detected a principle of construction which obtains in all cases, where from the nature of things it possibly can obtain. What critical canon does or can rest upon a broader, more sure, and more firm foundation? How can any rule be more useful, or more easy in the application? Again: the case may be stated a little otherwise, in this manner. The rule confessedly does not obtain, where it cannot and therefore where it is not wanted. So far then we are agreed, and these cases need give us no further trouble. As confessedly ("The rule is generally true." Winstanley, p. 16) it does not prevail in many thousands of instances, in which (as in ὁ θεος και σωτηρ) there is *à priori* no

necessity why the nouns should denote one person, no reason in the nature of the thing, why they might not originally have referred either to one or two persons. Bring us therefore a sufficient number of such instances, to set in array against our myriads: bring us, if you can, one instance for every hundred or every five hundred of such forms as the above, the nouns being of like nature, equally free from the inevitable shackles of nature and necessity, and similarly constituted, and yet denoting clearly not *one*, but *two* persons. We shall then feel the weight of the impression, and shall readily allow that we are carried a great way towards the confession that the alledged idiom does not obtain, and the rule prescribed must be given up.

On the fifth subdivision of the exceptions, Mr. W. himself does not seem disposed to insist as of any very material importance. In all the above cited passages from Aristotle, the nouns, though personal, are used in a general or universal sense. They are *collective* nouns, indicative of a whole class or species of individuals: and therefore, by the supposition, are removed out of the reach of Mr. Sharp's rule, and from their own nature could not possibly be affected by it. Indeed, by the words with which he introduces this subdivision, and by others which afterwards fall from him, it should seem that Mr. W. himself admits the application of those very considerations for which we are all along contending, and which establish a fundamental and essential distinction between Mr. W.'s exceptions and all those examples for which Mr. Sharp and his friends are concerned to contend. Thus in the words referred to in the beginning of the subdivision, it is said that there are exceptions 'when the signification of the nouns renders any farther mark of personal distinction unnecessary;' and afterwards, 'but they are not totally inapplicable; as they prove, that when the signification of the nouns renders any further precaution unnecessary, the second article may be omitted, without confounding the distinction of persons.'

Hitherto therefore we have made hardly any progress at all. Let us see whether we shall have better success among the select exceptions which we have gathered together from several different parts of Mr. W.'s pamphlet.

The passage for which Mr. Winstanley refers us to Burgh's Enquiry, in so slovenly a manner as not to take the trouble of informing us in what ancient writer it occurs, is from Dionysius, bishop of Alexandria, as cited by St. Basil in his tract de Spiritu Sancto, cap. 29. § 72. tom. 3. p. 60. edit. Benedictin. We will take the liberty of considering it briefly

in connection with the third exception, (from the letter on the martyrdom of Polycarp) to which it will easily be seen to bear a close affinity, and of which Mr. Winstanley speaks with great confidence that 'no objection can be imagined' against it.

The first letter-writer* referred us to a passage not very dissimilar to the above in the first Apology of Justin Martyr, (p. 131. § 79. Ashton's edition,) which was probably thrown out by him as a bait to insnare unwary and precipitate adversaries. If such were his design, the scheme undoubtedly did not fail of success. For it was greedily swallowed by Mr. Blunt. It is to be regretted that the prize escaped the vigilance of Mr. Winstanley; since it is just as free from any imputation of 'objection' as the fortunate and impregnable citation from the Smyrnæan Epistle on the martyrdom of Polycarp.

Again: if Mr. Winstanley had called to his aid the further addition of a little more industry, or had been more successful in his researches, he might have enlarged and strengthened this single battery to a much greater degree, and, if he do not overrate the power of his ordnance, he might, even by this one avenue, have made a very practicable breach, and have reduced Mr. Sharp's rule to surrender at discretion. In plain English, we can ourselves easily help Mr. W. to a considerable accession of exceptions, just of the very same kind, and of precisely as much value as the *one* above, which he prizes so highly. For instance, and that we may be as concise as possible:

φιλανθρωπια του κυριου ἡμων Ιησου Κριστου, μεθ' οὐ τῳ πατρι και ἁγιῳ πνευματι. κ. τ. λ.—*Basil. Magn. tom. I. p. 357.*

Again:

χαριτι του μεγαλου θεου και πατρος, και του μονογενους αυτου υἱου και σωτηρος ἡμων Ιησου Χριστου, και προσκυνητου αυτου πνευματος, της ακτιστου και αχωριστου Τριαδος.—*Theophanes Ceramens, p. 296.*

Again:

Ημεις μεν τοι γε τρεις ὑποστασεις πειθομενοι τυγχανειν, τον πατερα, και υἱον, και ἁγιον πνευμα.—*Origen in Joann. tom. II. p. 56, edit. Huet.*

'twould not be difficult to increase these citations. But we must spare our reader's patience, and our own.

* Six Letters to Granville Sharp, Esq. p. 122.

What then is our design by supplying Mr. W. with additional materials? To strengthen his argument by our numbers? No, in truth, but to shew that it is just good for nothing. By seeing these examples or exceptions multiplied, even if we wanted such aid before, we come easily to understand that they all take a discriminating character; that one principle runs through them all; that they are, shall we say *proper names*, or like to *proper names*? or rather, shall we refer to our grand general principle of exception, that they are already sufficiently discriminated and distinguished by their reference to the relations in the divinity of Father, Son, and Holy Spirit, and that no other mark of distinction is necessary, inasmuch as no possibility of mistake or ambiguity could in any way arise?

This we think is enough to state in reference to the 1st and 3d of Mr. Winstanley's exceptions. The same reasoning nearly, is applicable also to that which we have placed as the seventh exception. (Clemens Alexander. p. 115. Sylburg. edit.) But indeed very little reasoning would have been necessary had not Mr. W. broken off his quotation at πνευμαλι, and if he had given us only the three next succeeding words, which are, παντα ΤΩΙ ΕΝΙ, or had referred us to any such passages as the following in the same author, ἱλαθι τοις σοις, παιδαγωγε, παιδιοις, πατερ, ἠνιοχε Ισραηλ, υἱε και πατερ, ἐν αμφω, Κυριε, which stand only a few lines above the alleged exception which is quoted by Mr. Winstanley.

On the 2d, 4th, 5th, and 6th exceptions, we should have been glad to make two or three remarks: but we must content ourselves with the single observation that they may all, without much difficulty, be reduced to the grand and general principle that it is not *possible* that they should relate to one person, and that Mr. Sharp's rule was never pretended by any but its adversaries to assume the power of atchieving impossibilities.

One word more, however, we cannot refrain from subjoining, because it will convey what is to us a strong presumptive argument in favour of Mr. Sharp's theory. Of the text in the book of Proverbs, which is in truth one of the most weighty exceptions adduced by Mr. Winstanley, in our judgment the most deserving of that name of all which he has yet supplied us with, he expresses much surprize that it should have been overlooked by Mr. Sharp. We have ourselves also been collectors of specimens of this kind: and have requested contributions of them for a long time from all our friends whom we judged likely to make any accession to our cabinet. Sometimes we have offered a price

for them, just as the patriot prince of old did for a wolf's head, or as the hospitals now do for a case of small pox succeeding after the genuine vaccination. This very text in the Proverbs was one day brought to us in great triumph, by a friend who is one of the first Greek scholars in this kingdom. After suggesting a few remarks such as would obviously enough occur to most readers, to shew that allowing to it all possible efficacy and importance, it is far from a decisive case against the principle of Mr. Sharp's rule, we referred to our own collections, and there also we found the same text, standing nearly in single and unsupported majesty. Since then this one text has presented itself separately and independently to the search of Mr. W., our friend, and ourselves, and since we do not see that any thing more solid has yet been produced, we cannot allow that much has yet been done to shew that the principle of Mr. Sharp's rule must be evacuated as untenable.

'I shall now subjoin,' says Mr. W. to Mr. S. 'several quotations which come within all the limitations of your first rule, and are direct exceptions to it.' P. 18.

These are principally the quotations to which we assigned the *second* place in our above general division, and which, according to our assumption, it is our duty to shew are misunderstood and misinterpreted by the vindicator, and are not only not exceptions against Mr. Sharp's rule, but are even strict and proper examples of it.

First, then, let us hear the letter-writer.

Clemens Alexandrinus has this quotation from Plato:

'τον παντων θεον αιτιον και του ἡγεμονος και αιτιου πατερα κυριον επομνυντας.'

Here τον ἡγεμονος και αιτιου is an agreement with your rule, but τον παντων θεον—και πατερα κυριον is in direct opposition to it. Origen has the same quotation with some difference, but still without the repetition of the article before πατερα, thus,

'και τον των παντων θεον, ἡγεμονα τῶν τε ὀντων καὶ των μελλοντων, τυτε ἡγεμονος καὶ αἰτιε πατερα καὶ κυριον επομνυντας.

'Clemens observes that Plato appears to be describing the Father and the Son; φαινεται πατερα και υἱον εμφαινων; and Origen makes a similar observation: so that neither of these Greek fathers thought the repetition of the article so necessary to distinguish two persons.' P. 18, 19.

To make a little amends for the very culpable deficiencies

of Mr. Winstanley, we shall first mention that the passages referred to are contained severally in the sixth epistle of Plato, p. 91—2, vol. ii. Bipont edit.; Clemens Alexandrinus, p. 598, edit. Sylburg.; and Origen contra Cels. p. 280, edit. Spencer, or Opera, tom. i. p. 636, edit. Delmue; and that if Mr. W. had been desirous to give us all the instances in which the same passage is extant, he might have further referred us to Eusebii Præparat. Evangelic. lib. 13, cap. 13, p. 675, edit. 1628. The original passage in Plato shall next be produced:

Ταυτην την επιστολην παντας ὑμας τρεις οντας αναγνωναι χρη· μαλιστα μεν αθρους, ει δε μη, κατα δυναμιν ὡς οἱονθ' εστι πλειστακις, κσαι χρησθαι συνθηκη και νομῳ κυριῳ, ὁ εστι δικαιον· επομνυντας σπουδη τε ἁμα μη αμουσῳ και τη της σπευδης αδελφη παιδεια, και τον των παντων θεον ἡγεμονα των τε οντων και των μελλοντων, του τε ἡγεμονος και αιτιου πατερα κυριον επομνυντας· ὁν, αν οντως φιλοσοφωμεν, εισομεθα παντες σαφως, εις δυναμιν ανθρωπων ευδαιμονων. The other passages we must dispense with the trouble of transcribing, (they will easily be found by the aid of our references) and this alone must serve as a specimen. But he who will take upon himself to make the search, will find that there is just as much pretence for a violation against Mr. Sharp's rule, in Clemens, or Origen, or Eusebius, as there is in the above extract from Plato, which in fact is just nothing at all. The observation of Origen, φαινεται πατερα και υἱον εμφαινων, and that of Clemens to the same purport remain just as true as before; the τον παντων θεον αιτιον και πατερα κυριον in Clemens, and the τον των παντων θεον, ηγεμονα των τε οντων και των μελλοντων, τον τε——πατερα και κυριον plainly describes the Father, just as του τε ἡγεμονος και αιτιου in the mind of both evidently signifies the Son.

The extract from Origen in page 11, we own has something more of difficulty in it. But after a careful inspection of the original (for nothing can possibly be made out from Mr. Winstanley's shreds and patches) we are by no means convinced that πατερα and κυριον were designed to denote *two* persons.

Lastly, with regard to the passage in p. 19, from the same writer, it is to us, and will we suppose to most readers, be sufficiently plain that the και does not *connect* (which is a requisite *condition* expressed in the very terms of Mr. Sharp's rule) θεῳ and διδασκαλῳ, but θεῳ and Ιησου.

We have now gone through with some care the whole of that which we consider as the most important part of Mr. Winstanley's performance. We have endeavoured to shew that the exceptions which he has produced, are of very little

efficacy towards the overturning the principle of criticism, for which the writers on the other side of the question have contended with so much force of evidence; and that therefore upon his own principles, since the rule is generally true, the important texts in the New Testament are not rightly translated in the common version: there does indeed exist a necessity for correcting that version, and it does conceal from the English reader something of no trivial moment, which is discoverable in the original. We think, however, that the literary world is in some degree debtor to Mr. Winstanley for his opposition, and shall be glad to hear that he is not discouraged from the prosecution of his undertaking, but that resuming the task with renewed spirit and zeal, and more in the way and with the industry of a tried and expert scholar, he is determined to persevere, either till he shall himself yield up his dissent and become a convert to the principle contended for, or till he shall fairly overwhelm it with the weight of opposite argument and testimony, and prove that it can no longer be maintained without a violation of truth, decency, and integrity. Should such be the issue of his labours, we shall be among the first and readiest to hail him as a public benefactor to the cause of our religion, being fully persuaded that 'he does the best service to truth, who hinders it from being supported by falsehood.'*

We have already intimated our belief that Mr. Winstanley has not condescended to peruse the Six more Letters of Mr. Gregory Blunt, which we regard as indicating a degree of confidence in his own unaided powers, that the event and success of his labours does by no means justify; and as a token of so much indolence, or want of respect towards the public and for his own character, as deserves the severest reprehension. Avowedly he has not read Mr. Wordsworth's Six Letters. 'Your third edition' (he writes to Mr. Sharp) 'contains all that I know of the laborious work of your diligent correspondent.' p. 48. And yet he proceeds to say, 'that the whole weight of that work may be removed without any mighty effort of intellect or of criticism.' Men much more learned than Mr. Winstanley, we have reason to think, entertain a very different judgment on this subject. But as our readers may already in some degree, form an estimate of the force and value of Mr. Winstanley's judgment and

* Porson ap. Travis, p. 25, Pref.

and censures in cases where he has declaredly used the eyes both of his body and mind, and where he tells us he has had all the advantage of 'time enough to revolve and review his observations,' there is the less necessity for following him in his wanderings without chart or compass, and where he enables us to judge for ourselves that the guide very probably knows very little what he is about, or whither he is going.

The attention of the public, we presume, is likely soon to be called again to this important subject, by a work from Mr. Middleton, which was announced several months ago.

ART. III.—*The Life of Professor Gellert; with a Course of Moral Lessons delivered by him in the University of Leipsick; taken from a French Translation of the Original German. By Mrs. Douglas, of Ednam House. In Three Volumes.* 8vo. Hatchard. 1805.

THE name of Professor Gellert is familiar to those who have turned their attention to the progress of German literature. Though hardly to be ranked among the most distinguished of his order, he acquired and preserved the reputation of *a man of letters*, chiefly by his indefatigable industry in the pursuit of various knowledge, and by his success in the application of that knowledge to the development of the great principles of moral conduct. His 'Lessons' have been read, and will long continue to be read, by those who are desirous of cultivating, or capable of respecting, the nobler faculties of their nature. Practical and effective usefulness was undoubtedly the great object at which the author aimed in these moral discourses, and therefore they who seek in them a system, or theory of ethics, will infallibly be disappointed. The following are the leading particulars of Professor Gellert's life. He was born at Haynichen in Saxony, in the year 1715. His father, a respectable ecclesiastic of the same place, died at the age of 75; after having employed his slender revenue, with a prudent œconomy, in the education of thirteen children. Christian Furchtegott (fear God) received his early education, as is usual, at one of the public schools of the small town where he resided. We are informed, that his poetical talents began to display themselves while he was yet very young; and our readers may perhaps smile at the occasion which is recorded as having first inspired his muse.

His earliest attempt, says the biographer, was a poem on his father's birth-day, written in his thirteenth year. 'The

habitation of this good man,' he proceeds, 'was an old building supported by fourteen or fifteen props, and his children and his grand children amounted to the same number. This coincidence suggested to the young man the idea of considering the children and grand children as so many props of their father's age, and of introducing each of them speaking in his turn.' At the age of nineteen, Gellert commenced his manly studies at the university of Leipsic, where he passed four years. At the termination of this period he was recalled home by his father, whose scanty income could no longer bear the burden of his expence, but compelled the young philosopher to undertake the active duties of the sacred profession. An incident is recorded of his first essay in the pulpit, which is by no means singular in the annals of his *corps*. When he rose to deliver a discourse which he had imperfectly committed to memory, his presence of mind and his recollection at once failed him, and he submitted, as is usual under such circumstances, to the mortifying humiliation of recurring to his manuscript. Such however was the amiable diffidence of the young orator, that he afterwards declared, 'this circumstance has never been banished from my remembrance; it has been present to me every time I mounted the pulpit; and was the origin of that timidity of which I have never been able to divest myself.' It is the opinion, notwithstanding, of his biographer, that had his bodily health been more robust, he might have acquired distinguished reputation in the fields of eloquence.

In the year after his return to his family, young Gellert undertook for a short period the education of two young gentlemen who resided near Dresden; and besides the care which he bestowed upon them, he directed the studies of his brother and nephew. It appears, though for what reasons we are not sufficiently informed, that 'he reckoned this one of the happiest and most tranquil periods of his life.' That ardent and elevated piety which afterwards threw so genuine a lustre over his character, began to display itself about the present time, with all the vigour of fresh and aspiring zeal. His own account of the motives and progress of his conduct, of the views which opened upon his mind, and the objects which he had most sincerely at heart, manifest the singular purity and excellence of his principles. Among the first productions of Gellert's pen which have been given to the public, were his contributions to a periodical work entitled 'Amusements of the Heart and Understanding.' In this performance he became a coadjutor with several others during his residence at Leipsic; and the success of his essay is thus described by the flattering pencil of his biographer

'How imperfect soever his first attempts might be, so many beauties were discovered in them, that scarcely had he shown himself amongst the German poets, when all eyes were turned towards him.

'The moment some new piece of the periodical work he was engaged in, appeared, the reader's first care was to seek out some tale or fable of Gellert's; they were perused with eagerness, they were read over and over, and learned by heart. The easy and natural stile of his narrations, perfectly simple and unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive, that from month to month the public taste for his works became more lively and more general. It is not therefore surprising, that Gellert finding his fables succeeded, conciliated to him the general esteem, and enabled him to be useful to his countrymen, should take delight in cultivating a species of poetry, which from the earliest ages, has been considered as best calculated to convey lessons of wisdom.'

The tales and fables which Gellert contributed to this periodical work were some time afterwards collected and published in a distinct volume. They were again received with the approbation which their intrinsic excellence secured; and it is somewhat amusing to observe the author ingenuously reflecting back commendation upon that party of mankind from whom his own applauses chiefly proceeded.

'My greatest ambition,' said he, in a letter to a friend, 'is to please and make myself useful to reasonable people, rather than to mere scholars.

'I attach more importance to the approbation of a sensible woman, than to the praises of a periodical paper; and in my opinion, one of the populace, if he is endowed with a sound judgment, well deserves that I should seek to fix his attention, to contribute to his amusement, and in narratives easily retained, to set useful truths before him, fitted to excite good emotions in his soul.'

Besides the present volume of fables, Gellert had already composed two comedies, a pastoral poem, and the 'Oracle.' He now made a trial of his skill in romance; a species of composition which, in Germany as elsewhere, must occasionally be rendered the vehicle of injury and corruption to good morals. Gellert, it appears, entertained the delusive hope of establishing a reformation in this attractive department of literature, and accordingly published his 'Swedish Countess;' a performance which his countrymen have esteemed more for the design of the moralist, than the execution of the writer. Notwithstanding the cheerful and diver-

sified nature of his pursuits, the young author seems to have been subject to painful attacks of that mental disorder, which has so often and so fatally humbled the pride of genius.

'Gellert was, even so early as this period of his life, subject to those distressing attacks of melancholy which so much embittered his days. Notwithstanding the strictest regimen, notwithstanding frequent exercise, and his attention to avoid excess of application, he never could attain to procure himself a more confirmed state of health. Already one portion of his days, days so useful to society, were days of suffering. His virtue and his piety furnished him with the necessary courage to support with patience the first attacks of his complaint, and to look forward without terror, to a prospect of long protracted suffering. He sought, in religion, the resources and consolations which might soften a state of painful illness; and his feeling heart, ever alive to the sufferings of his fellow creatures, awakened in his mind the idea of furnishing them with the alleviations he had drawn from that source, by publishing, in 1747, a book, entitled, "Consolations for Valetudinarians," which was as eagerly received as his other works, and translated into many different languages. The character of Mentor, in this book, is a picture, the principal features of which Gellert borrowed from himself, a circumstance which makes it the more affecting, as it exhibits a representation of those sufferings, which almost every day of his life renewed.'

In the year 1754, he published a collection of moral and didactic poems, and made some additions to the volumes of his tales. Among these poems the most conspicuous is the Christian, of which the following passage contains some account, whilst it conveys a lively picture of the author's moral and religious dispositions.

'It is impossible to read his poem entitled the Christian, without forming a wish and a resolution to realize this model. The colouring of this poem might indeed have made more splendour, but the mild mixture of its tints possesses a gentle charm, and a beauty which pleases more and more as we examine it. The sentiments do not arise to enthusiasm and passion; they have rather the warmth of a spring morning, than the glowing heat of a summer's day. Finally, these poems are the touching expression of a true love for virtue, and in Gellert's soul this was a mild and gentle sentiment. He sought, particularly whilst composing the Christian, to impress his mind in the most lively manner with a sense of the inestimable blessing of the redemption. This piece was written in the space of eleven days; that is to say, he devoted to it those moments of leisure which the academical labours allowed him. "May I," said he, after having finished it, "reap the first fruits of it myself! May the ideas it developes serve to reanimate me, when I am depressed by melancholy! O God, make it contribute to the good of my soul!"

In 1751, Gellert began to give public lessons in poetry and eloquence to a very numerous audience. The merits of the teacher were generally acknowledged, and his success in consequence was considerable. Still, however, he was oppressed both in mind and body by the terrible malady which hung over him. A history of the origin and progress of this disorder, by a truly sagacious observer, might have formed an interesting addition to the memorials of mental aberrations which have already been compiled. Under the hands of the present biographer, its circumstances are so loosely and monotonously described, the facts relating to it, buried under such a mass of commentary, and clouded by so thick a veil of Lutheran doctrine, that the philosophical inquirer may in vain seek for any clear or satisfactory account of its phænomena.

One of the numerous expedients which Gellert adopted for the removal of his complaints, was a visit to the waters of Carlsbad. From these, however, he derived no relief, whilst the tedious vacancy of life which was there prescribed, seemed rather to confirm his malady. Amongst the epistolary compositions incorporated with his biography, are several in which he describes the proceedings and the characters of his acquaintances in this resort of strangers. Among the most interesting is the account which he communicates to a friend, of his interviews with the celebrated Laudohn — Vol. i. p. 118.

The peaceful and studious life of Gellert was interrupted by few of those incidents which can excite any considerable degree of interest. Assiduous in the discharge of his professional duties, and diligent in extending the fame of his literary accomplishments, he sought from the public those honours only which were freely accorded, and aspired to those gratifications alone which he had already secured within his reach. Wherever the name of Gellert was pronounced it was accompanied with respect, wherever his writings were perused a still more solid testimony of approbation was afforded. His lectures were not less popular than instructive, and his conversation not less amiable than edifying. His biographer has very imperfectly performed all the more difficult parts which his office required. Through a cloud of moral and religious reflection it is impossible to discern even dimly the features which peculiarly characterized the piety of his subject; or to detect those amiable singularities which he is well known to have possessed. With mistaken zeal, the worthy writer has sought rather to improve the morals and enlighten the faith of his readers, than to

exhibit before their eyes an entire and authentic representation of his hero, An uniform mass of colouring, without shade, and with dubious outline, standing less forward on the canvass than a groupe of ill-chosen and subsidiary forms, can exhibit neither a faithful nor suitable portrait; and if in applying this illustration to the piece before us, we could inspire an abler artist with the desire of executing a more finished work, we should no longer hesitate to pronounce it perfectly correct. Compelled therefore, as we now are, to leave the character of the amiable and learned Professor in that obscurity which his biographer has thrown over it, we have only to notice the lamented termination of his life in the year 1769, after a long scene of sickness and despondency.

Of the three volumes under review, the Life of Gellert occupies the greater part of the first; whilst the two others comprehend 'The Course of Moral Lessons delivered by him in the University of Leipsic.' The general character and merits of these moral lessons are so well known, that we cannot detain our readers by a formal annunciation or them. Purity and even tenderness of sentiment, sobriety of thought, a chaste and elevated piety, are the precious qualifications which adapt them to inform and delight. The wisest of men may be instructed by them in the most essential branch of wisdom, the knowledge of himself; the best of men may be improved by them in the only department of virtue—practical excellence. It may be well, however, to warn those who expect extraordinary vigour of thought, or brilliancy of wit, that they must not look for them in the pages of a correct and sober philosopher. The refined gratifications which literary epicures sometimes exclusively seek, are indeed rarely furnished by such writers, many of whom, along with our author, have boldly declared that they write rather for the *unlearned* than the *learned*.

ART. IV.—Επεα πτεροεντα; *or, the Diversions of Purley.*

(*Concluded from p.* 285.)

IF we had continued our journey through this volume in the manner we began it, we should have inflicted on our readers the weariness which we have often ourselves experienced.

We shall therefore only select such passages as refer to principles of importance, either in grammar or philosophy, and conclude with our general sentiments of the work.

The fifth chapter is thus opened:

'*F.* I STILL wish for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

'You know, when Pilate had asked the same question, he went out and would not stay for the answer.* And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH, without once considering the meaning of the word.

'*H.* In the Gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its full share in the conversion of the world to christianity†) Pilate awaits the answer, and has it.——"Thou sayest that I am a kynge, and to that I was borne, and for to declare to the worlde that who soo be of TROUTH wyll here my worde. Than sayd Pylate, What is TROUTH, By thy worde there is but lytell TROUTH in the worlde. Our lorde sayd to Pylate, Understande TROUTH how that it is judged in erth of them that dwell therein."

Nychodemus Gospell. chap. 2.

'*F.* Well, What say you to it?

'*H.* That the story is better told by John: for the answer was not worth the staying for.'

Then why swell out your book by inserting it? Oh! but there is an indirect blow at the canonical gospels. 'He however recollects himself—'And yet there is something in it, perhaps; for it declares that *Truth* is judged in erth of them that dwell therein.' He then derives *True* from an Anglo-Saxon word, meaning *confidere*, to think, to believe firmly, to be thoroughly persuaded of, *To Trow*. P. 402, &c.

'Marke it, Nuncle.
Haue more then thou showest,
Speake lesse then thou knowest,
Lend lesse then thou owest,
Ride more then thou goest,
Learne more then thou TROWEST.'

Lear. pag. 288.

'This past participle was antiently written TREW; which is the regular past tense of TROW. As the verbs *To Blow*, to *Crow*, to

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* See *John* xviii. 38. 'What is Truth? said jesting Pilate; and would not stay for an answer.' *Bacon's Essays.*

† Nichodemus was the Patron Apostle of our ancestors the Anglosaxons and their immediate descendants: his gospel was their favourite authority; and it was translated for their use, both into Anglosaxon and into old English; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno. 1511.

Grow, to *Know*, to *Throw*, give us in the past tense, *Blew*, *Crew*, *Grew*, *Knew*, *Threw*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that TRU, ratus, was "verbale *anomalum* of I TROU, reor."

'Of this I need not give you any instances; because the word is perpetually written TREW, by all our ancient authors in prose and verse, from the time of Edward the third to Edward the sixth.

'TRUE, as we now write it; or TREW, as it was formerly written, means simply and merely—That which is TROWED.* And, instead of its being a rare commodity upon earth, except only in words, there is nothing but TRUTH in the world.'

In this paragraph, Mr. Tooke decides on his own philosophical pretensions. TRUTH is not what any one may *trowe*, for in that case no man can ever have trowed falsehood—but TRUTH, in the *abstract*; a term which we must endeavour to rescue from the sophistical barbarism of Mr. Tooke's philosophy, is the exact AFFINITY of intellectual and moral, as well as of natural circumstances. Men have *trowed* the grossest errors concerning the phenomena of nature, until experiments have ascertained the TRUTH, i. e. their causes and effects, and the relations of those causes and effects; and the TRUTH has been very different from what has been *trowed*. It is so in the intellectual and moral world. Propositions and maxims have been *trowed*, which are extremely different from the intellectual and moral truth, when ascertained by a just experience. It is this ACCORDANCE of principles and actions with the construction of our natures, and with the constitutions and laws of our countries, to which the general and abstract idea of TRUTH is annexed; and the word is the sign of the general idea, not of the particular persuasion, fancy, or imagination of the individual. Mr. Tooke therefore speaks like a mere grammarian, when giving the definition of truth; as indeed he does on all occasions, even when he assumes the most decisive and dogmatic tone of the profound philosopher.

'That every man, in his communication with others, should speak that which he TROWETH, is of so great importance to mankind; that it ought not to surprize us, if we find the most extravagant and exaggerated praises bestowed upon TRUTH. But TRUTH supposes mankind: *for whom* and *by whom* alone the word is formed and *to whom* only it is applicable. If no man, no TRUTH. There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind, *such as they are at present*, be also eternal, immu-

* Mer. Casaubon derives TRUE from the Greek ατρεκης; and ατρεκης from α τρεπω, impavidus.

table, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue: for there are many occasions where it ought not to be spoken.'

There is something like philosophy in this passage, but it is an imitation of that Scottish scepticism and quibbling which have of late degraded and corrupted all our principles and morals. To affirm that we speak truth when we speak error, because we *trowe* error to be truth, may serve as a witticism in Joe Miller, or it may ornament the ribaldry which is now hailed as oratory in parliaments and senates; but in a philosophical inquiry conducted by a genuine disciple of Locke, it will excite only disgust and contempt. Moral principles and actions are as correctly suited to our nature as food to our stomachs, and pleasures to our senses, and moral truth is but another word for that aptitude; it is as fixed and permanent as that nature, and if that nature be eternal, truth must be eternal. It may be mistaken, perverted, and depraved; and as the human stomach may be brought to substitute brandy for milk, the human mind may be brought to substitute moral evil for moral good, and to *trow* error for TRUTH. Still the general relations of mind, principle, and action, are the same; and though ninety-nine in a hundred may *trowe* error, TRUTH remains unaffected in its just claim to preference, though it be discerned only by one.

This is another instance in which a verbal quibble is unavailing against the feeling, experience, and determination of the human mind.

Our author deigns to bestow on Mr. Locke something like praise in the following note: (P. 406)

'Mr. Locke, in the second book of his Essay, chap. xxxii. treats of *True* and *False* ideas: and is much distressed throughout the whole chapter; because he had not in his mind any determinate meaning of the word TRUE.

'In section 2, he says——"Both ideas and words may be said to be true in a *metaphysical* sense of the word TRUTH; as all other THINGS, that any way EXIST, are said to be true; i. e. REALLY to BE such as they EXIST."

'In section 26, he says——"Upon the whole matter, I think that our ideas, as they are considered by the mind, either in reference to the proper signification of their names, or in reference to the REALITY of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if any one had rather call them TRUE OR FALSE, 'tis fit he use a liberty, which every one has, to call things by those names he thinks best."

'If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, sect. 16. he gave to his disputing friends concerning the word *Liquor*. If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above quoted sentences. which exceedingly distress the reader, who searches for a meaning where there is none to be found.'

This is what may be called *civil impudence*. We will venture to affirm that no sober inquirer, no truly philosophical mind, has ever been distressed by the passages quoted from the Essay of Mr. Locke. They are candid apologies for the imperfection of languages, as containing the signs of our ideas; which ideas he rightly states to be true or false in relation to their objects.

But Mr. Tooke thinks that if Mr. Locke had traced Truth into TROWE, and determined it to be what any man or every man imagined it to be, he would have saved himself and the reader trouble. That WE TROWE: for there would have been no subject of inquiry.

Mr. Tooke sometimes affirms words to be representations of ideas; and yet treats the inquiry into the truth and falsehood of ideas, as frivolous.

This is mere sophistry, and the object is to give importance to the art of etymology.

The convenient Dialogist ventures to object, as we do.

'Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH; and you have attempted to explain the concrete TRUE. Is TRUTH also a participle?

'*H.* No. Like *North* (which I mentioned before) it is the third person singular of the indicative TROW. It was formerly written *Troweth*, *Trowth*, *Troukt*, and *Troth*. And it means (aliquid, any thing, something,) that which one TROWETH. i. e. thinketh, or firmly believeth.'

This is the sort of etymological garbage which the author would substitute for philosophy. And he has the impudence to add in a note, 'If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.'

Mr. Tooke must be extremely ignorant as a philosopher, if he does not know that TRUTH in the abstract, not *the troweth* of an individual, is the basis of all systems, physical, moral, and political, and that the treatise of Wollaston would have had no subject if he had not made the assumption. But he seems disposed to bring us back not only into

the circumlocutions and barbarisms of the language of savages, but into those of their manners, which attempted to possess the qualities of others by murdering their persons or their reputations.

The sixth chapter, OF ADJECTIVES, is a tissue of pertnesses and impertinences on Dr. Lowth, Mr. Harris, &c.

That adjectives, like all other words, are derived from nouns, and that every word must have been the name of a thing, is not a discovery by Mr. Tooke. Indeed he alludes to several indirect authorities, but parades and dictates with the air of a master. Gunter Browne, in a small treatise, published a few years ago, called 'Hermes Unmasked,' has treated this subject fully, but with the flippancy of the Wimbledon school. His principal object seems to be revenge on Dr. Vincent for the flagellations he formerly received from him at Westminster school; and he certainly exposes to just ridicule the Doctor's attempt to trace the origin of articulate language.

But in giving proofs that all words are derived from nouns, he relates the first efforts of his children to describe events by the junction of two or three nouns. Mr. Tooke has taken off the cream of this little book, without referring to it, or mentioning the name of Browne. The book has had but little circulation, and if we had not seen it in Mr. Tooke's possession, we might have imagined, though the sentiments are similar, that he had not perused it.

Browne says, and every old nurse will also say, that children always begin by associating nouns, unadjectived; and instead of saying, 'wood is burning,' or 'milk is warm,' say 'wood fire,' 'milk fire,' &c.

To such facts we can have no objection, as mere facts; but expressions of invective against those who state the changes of nouns in the several parts of speech as improvements, are extremely offensive, as they are extremely illiberal and unjust.

Mr. Harris and Dr. Lowth are not inquiring into the etymology of words, but into the propriety of their places and uses in a sentence; and into the denominations given them from the occupation of those places. It is highly unjust and impertinent to ridicule and degrade them, because they omit what they never had in contemplation, and what they must have deemed matters of mere curiosity.

The reader may judge by the following passages, and they are among the best of the book.

'*H.* Well. I care not whether you call it *Substance* or *Essence* or *Accident*, that is *attributed*. Something must be attributed, and

therefore denoted by every adjective. And *Essence*, *Substance* and *Accident*, are all likewise denoted by substantives—by *grammatical* substantives at least. For, pray, what is Scaliger's own consequence from the words you have quoted? That *Whiteness* is not a *substantive*, but *nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *accidentalia*, or philosophical adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* adjectives become philosophical substantives, as denoting *substances*. For both *Substances* and *Essences* (if you choose to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.'

He proceeds with the same trivial pomposity:

'And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the Encyclopedie—"Cessont des Noms substantifs *par Imitation*." They must equally be obliged to acknowledge that *substantial* adjectives are also des Noms adjectifs *par imitation*. Thus essential terms are *grammatical* substantives only by imitation: and substantial terms are *grammatical* adjectives only by imitation: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is so universally practised, that there is not any *Accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *Substance* whatever which may not have a *grammatical* adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another.—"Ces mots sont pris tantôt *adjectivement*, tantôt *substantivement*. Cela depend de leur service. *Qualifient-ils?* Ils sont adjectifs. Designent-ils des individus? Ils sont donc substantifs."'

The author concludes his truisms and witticisms on this subject, in the following consolatory prophesy to the believers in a millennium on Wimbledon principles.

'If in what I have said of the *adjective*, I have expressed myself clearly and satisfactorily, you will easily observe, that *adjectives*, though convenient abbreviations, are not *necessary* to language; and

are therefore not ranked by me amongst the *parts of speech*. And perhaps you will perceive in this useful and simple contrivance of language,' (a contrivance of *language*, which is no part of *speech !!*) 'one of the foundations of those *heaps* of false philosophy and obscure (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinences about *Qualities*, *Accidents*, *Substantives*, *Substrata*, *Essence*, the *adjunct Natures* of things, &c. &c. And will, I doubt not, chearfully proceed with me, in some future conversation, to "a very different sort of Logic and Critic than what we have hitherto been acquainted with." Of which, a knowledge of the nature of language and of the meaning of words, is a necessary forerunner.' P. 459.

The faithful may therefore live in hope; and such metaphysicians as *Thomas Taylor* must be in apprehension and jeopardy. We are of those *blessed* who have no expectations, and therefore shall not be disappointed.

In the seventh chapter, the philosophical verbotomists consider the PARTICIPLE; and the baronet, borrowing a little wit from his master (which no doubt he pays in some other way) calls the participle a *Mule*, which is the best thing in the chapter.

In the next chapter, he has several just observations on the subject of abbreviations, but they are too numerous and tedious. To relieve the reader's weariness, the bold baronet turns upon his master, and asks (P. 490)

'*F.* Do you then propose to reform these abuses?

'*H.* Reform! God forbid. I tremble at the very name of Reform. The Scotch and the English lawyer in conjunction, and with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us—"Behold the fate of a Reformer!" No—with our eyes open to the condition of them all, you know that your friend Bosville and I' (well paired!) 'have entered into a strict engagement,' (not money-bonds, we trust) 'to belong for ever to the established government, to the established church, and to the established language of our country: because they are established. Establish what you please: do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

'No. I shall venture no farther than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout have not yet passed an act to restrain me individually to the Liturgy (as a sort of *half-sacrament*) and to forbid my meddling with any words out of it.

'*F.* However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple

and incontestable:—One word or one termination should be used with one signification and for one purpose.'

What a lesson this passage holds out to reformers! What an example of latitude and elasticity of conscience in such *eminent sages* as Bosville and Horne Tooke! What encouragement to rich men to bleed freely—to be happily fraternized, and see their names printed in great books. This is laying out money and supplying forage to good account. He proceeds (in page 493):

'Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that those authors must be very hardy indeed who would risque the ridicule of the innovation: and their numbers and merit must be great to succeed in any reformation of the language: or in any other reformation in England, if Reason and Truth are the only bribes they have to offer.'

and the volume terminates thus:

'Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had gained) have been much divided in their opinions: whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the old Anglosaxon language, have by degrees produced the modern English. While some have called this *Enriching*, others have called it *Deforming* the original language of our ancestors: which these latter affirm to have been sufficiently adapted to composition to have expressed with equal advantage, propriety, and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglosaxon:—I mean, better for an Anglosaxon: because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either side) that those who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. *Great* thanks, in that they have introduced into the English some most useful *abbreviations in manner of signification*; which the Anglosaxon, as well as all the other Northern languages wanted: and *some* censure in that they have done this incompleatly, and in an improper manner. The fact certainly is, that our predecessors did not themselves know what they were

doing; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philosophy both of ancients and moderns are a sufficient proof. An oversight much to be deplored: for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin Grammarians known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound, and those living languages of Europe which still want these advantages wholly, would long ere this have entirely supplied their defects.

'*F.* It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

'*H.* Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the 'any-lengthian Lord with his numerous strings, that excellent political swimmer: whose tedious reasons, you have often complained, are as—"two grains of wheat hid in two bushels of chaffe."

'And here, if you please, we will conclude our discussion for the present.

'*F.* No. If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

'You have told me that a *Verb* is (as every word also must be) a *Noun;* but you added, that it is also *something more:* and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *Verb adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *Mood, Tense, Number, Person,* and *Gender*, (which last also some languages add to it) signifies *More* or *Besides* the mere Noun.

'What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a Noun, constitutes the *Verb*?

'Is the Verb, 1. "Dictio variabilis, quæ significat actionem aut passionem."

'Or, 2. "Dictio variabilis per modos."

'Or, 3. "Quod adsignificat tempus sine casu."

'Or, 4. "Quod agere, pati, vel esse, significat."

'Or, 5. "Nota rei sub tempore."

'Or, 6. "Pars orationis præcipua sine casu."

'Or, 7. "An Assertion."

'Or, 8. "Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret."

'Or, 9. "Un mot declinable indeterminatif."

'Or, 10. "Un mot qui presente à l'esprit un être indeterminé, designé seulement par l'idée generale de l'existence sous une relation à une modification."

'Or, 11. ————.

'*H.* A truce, a truce.—I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's—"Whatever a *thing* may *Be*, it must first of necessity *Be*, before it can possibly *Be* any *thing* ELSE." With which precious jargon he commences his account of the *Verb*. No, No. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a farther conversation on this subject: And finally (if the times will bear it) to apply this system of language to all the different systems of Metaphysical (i. e. verbal) Imposture.'

We have inserted this large extract, as it is a complete and favourable summary of the professed views of Mr. Tooke. That these views may be attended with utility, we are ready to acknowledge; but that they will be promoted by satirical personalities, or by bitter allusions to the struggles of political parties, we need not be at the trouble of denying.

That Mr. Tooke may have been harshly treated as a political partizan, by men who had opposite interests as political partizans, is very probable; and it is very probable that, though Mr. Tooke may not have deserved, he may have provoked that usage. We believe it to be a general opinion, that by exciting false alarms in an administration that was easily alarmed, he was the indirect occasion of many of those laws which dishonoured our public code, without being of any utility to the administration which introduced them.

The peculiar faculties of Mr. Horne Tooke as a politician seem to be to excite alarms, and to keep up a perpetual irritation, where the evil has either been imaginary, or it has spent itself, or it has been remedied. His political creed, we believe, nobody ever understood. He talked loudly of an English constitution while he abetted Thomas Paine, who affirmed that the English had no constitution. Lord Shelburne

has been the object of his flattery, and of his bitterest abuse. Mr. Pitt was his idol, and, we believe, received from him the title of heaven-born minister. We shall not repeat the epithets of a contrary nature, which Mr. Tooke has since annexed to his name. Mr. Fox has been at different times, an angel of light, and a fiend of darkness. All these variations have followed those of the author's views. Mr. Tooke has talents for the highest situations of public business, if he be compared with those who usually possess them. He has considerable stores of knowledge, and the art of appearing to have much more than he really possesses. He has a familiar, pointed, and sarcastic eloquence, and no scruples of any kind in the use of it. But though he will bear the buffetings of adversity, and the oppressor's wrong, he has not that species of patience which would enable him to toil up the hill of preferment, with the motley fraternity of claimants and intriguers: and when, at the termination of every struggle, he has found himself at the foot of the hill, he has clamoured in the bitterest language, against all those who have been more artful and more successful.

The reader will say, all this is personal. But the book we review is personal. It perpetually alludes to the politics of Mr. Tooke, and to the consequences of those politics to himself.

As an auxiliary to English grammar, and to the future compilers of English dictionaries, the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ will afford valuable materials.

As to the philosophy of the work, we do not hold it in much esteem—for these reasons:

1. Words are not *representations*, but the arbitrary, or perhaps conventional *signs* of ideas.

2. The meaning of a word is not always, perhaps not generally, explained by etymology. We will take a few instances (among the thousands that may be elsewhere collected) from a periodical publication now accidentally lying before us.

Episcopus, among the Romans was a military commission, similar to that of a commissary of provisions.—Can it be applied to our present prelates, as commissaries of spiritual provisions?

Arms—The artificial arms—were originally offensive instruments; now shields, helmets, &c. are so denominated.

Weapon—from *Wepa*, a coat—is applied to sword, firelock, &c.

Tongue—from *Tong*, the organ of language—and language (Lingua), are applied to that vehicle of our thoughts which may be either written, printed, read, or spoken.

Glorious uncertainty of etymology! It would be a profitable speculation, for moderate fees, to decide controversies by etymology, as they are commonly decided by the quibbles of the law.

3. The effort to resolve the English language into its elementary words in Anglo-Saxon, is a retrograde effort towards barbarism.

We are much indebted to Middleton, Lowth, and even to Dr. Johnson (with all his rumbling pomposity) for approximations in our language to those of Greece and Rome, which men of taste will never abandon for the bald and circumlocutory phraseology of barbarous ages.

But the great defect of the work, is the rejection of general or abstract terms, and the reference of them for explanation to periods, which scarcely admitted of general and abstract ideas.

At this awful period, when France is laying every thing prostrate at its feet, the cabinets of Europe are calling to their aid PUBLIC UNION, and PUBLIC SPIRIT, as the most powerful MORAL CAUSES. No—says Mr. Horne Tooke—there are no moral causes! What! when Robespierre, by the operation of FEAR, disposed of the lives and fortunes of 30,000 of people, is not FEAR a MORAL CAUSE? and when Bonaparte, by a FEAR of another kind, shakes the thrones of kings, and occupies even the dreams of their subjects—is not that FEAR also a MORAL CAUSE? and where is the dictionary or treatise of etymology, to give the meaning, or the ingredients of this cause? What would his *present* friend Mr. Fox say, if Mr. Tooke were to refer him for the ingredients of that PUBLIC SPIRIT which he now courts, to the meaning of the words in Anglo-Saxon?

England wants only PUBLIC SPIRIT to be SECURE. She has ministers and friends of ministers, sufficient etymologists, to trace the words to all their possible elements. But will they produce that public spirit? God grant they may!! But certainly not by etymology; certainly not by the common arts of partizans they can produce it only by the (too-much neglected) SCIENCE OF MORAL CAUSES, to which the school at Wimbledon seems to be a stranger.

ART. V. *Poems; and Runnamede, a Tragedy. By the Rev. John Logan, F.R.S. Edinburgh, one of the Ministers of Leith. A new Edition, with a Life of the Author. small 8vo. 4s. 6d.* Vernor *and* Hood. 1805.

AS the poems of Logan are not entirely new to the public

eye, our first attentions are due to the editor, who has prefixed a short life of the author, an account of the pieces published, and a few well written observations upon them. The life of a retired votary of the Muses is usually rather meagre of incident: yet this nothing is what the world would be sorry not to know, and are therefore obliged to those who will tell them. It too often happens that in indulging this natural propensity of the public, the biographer and editor, either from his own partial attachment to the author, or from a more interested motive, first wearies us with his circumstantialities, and then compromises the fame of his departed friend by printing any thing and every thing which he ever wrote, or is supposed to have written. We owe therefore a yet farther obligation to the biographer who tells us all that is desirable to be known in few words, and have no less reason than the author himself to thank the editor who selects with judgment and delicacy. So far as these merits extend, they belong to the publisher of the present volume. It is now time to speak of the poet.

> 'From dazzling deluges of snow,
> From summer noon's meridian glow
> We turn our aking eye,
> To Nature's robe of vernal green,
> To the blue curtain all serene
> Of an autumnal sky.'

So says Logan (p. 12.); and so turn we our aking eyes from the false refinement, the affected languor, the namby-pamby vapidness, which singly or jointly characterize so many of our modern fashionable verse-makers, to the pages of a poet, who, if not worthy of a place in the highest ranks of genius, discovers at least incontrovertible marks of a pure and chastised taste, keeping the Augustan models in sight, and accompanied with sufficient good-sense not to despise what is good, merely because it is not also new. Our approbation, indeed, is not wholly without drawbacks, as will appear when we descend to particulars: but we will not dissemble that wherever we have the gratification to meet with a style and manner of writing, exempt from *epidemic* faults, we feel an irresistible partiality and tendency to be pleased, not perhaps altogether defensible in a strict and rigid judge, nor yet wholly inexcusable in an 'arbiter elegantiarum,' anxious to see the overthrow of false taste and the establishment of the true.

It is easy to feel, but difficult to express definitely, the nice shades and almost evanescent differences of style. If any one doubts this, let him endeavour to annex determi-

nate and distinct ideas to the various qualities of style mentioned by Cicero and Quintilian, and to render in appropriate English the phrases, 'tenue,' 'argutum,' 'subtile,' &c. 'genus dicendi.' Perhaps no attribute of style has been more misapplied and misunderstood than that of simplicity. Had a critic in the time of Pope professed himself an admirer of simple verses, he would (ten to one) have been supposed to mean such poetry as Phillips's Pastorals—'O silly, more silly than my sheep! &c.' And the critic who should in these days declare the same sentiment without adding limitations and exceptions, would run a great risk of being enlisted in that fantastic school, lately sprung up and supported, it must be owned, by considerable talents, which refuses to poetry her old prescriptive right to an appropriate elevation of language, and deems no metrical compositions possessed of the merit of simplicity, but such as are founded on the models of 'Hush a bye, baby!' or 'Goosy, goosy, gander.' It becomes necessary, therefore, when we avow our love of simplicity in poetry, to state that we do not mean by that term any thing incompatible with manly strength of thought, or with nervous and even occasionally figurative diction. It is no less possible in poetry than in common life to be at once, 'in wit a man, simplicity a child.' There are two rocks upon which the pretenders to this virtue have principally stuck. Affectation is one; poverty of thought and want of animation the other. From the first of these charges the poetry of Logan is perfectly exempt. From the second not always so. Like many other writers, in avoiding extravagance and wildness he is occasionally somewhat weak and tame. We every where discern in his compositions marks of a feeling heart, a cultivated taste, and a power of expressing himself with peculiar terseness and ease. But the 'os magna sonaturum,' that grandeur of conception and expression which bears the impress of very exalted genius, the 'thoughts that breathe and words that burn'—the reader of Logan must rarely expect.

'The Braes of Yarrow' is a composition upon which the fame of Logan as a poet chiefly rests, and such is its merit that there is no fear of its not supporting the burthen. It certainly is one of the first ballads in the English language. Every line abounds with true strokes of pathos: every thought is such as would naturally arise from a mind melting with tender regret. The circumstantial mention in the second stanza of the promised milk-white steed, the little page, and the wedding-ring, is in a high degree natural and affecting. The introduction of local superstitions

in the third is excellent, not only in itself, but the impression of horror we receive from the shriek of the ghost, and the doleful groan of the water-wraith, comes with increased effect after the pathetic sweetness of the four preceding lines. The fourth and fifth stanzas are in the genuine ballad style. Though known to every one, we must transcribe them. 'Ille amet qui nunquam amavit, quique amavit nunc amet.'

'His mother from the window look'd
With all the longing of a mother;
His little sister weeping walk'd
The greenwood path to meet her brother:
They sought him east, they sought him west,
They sought him all the forest thorough;
They only saw the cloud of night,
They only heard the roar of Yarrow!

'No longer from thy window look;
Thou hast no son, thou tender mother!
No longer walk, thou lovely maid;
Alas, thou hast no more a brother:
No longer seek him east or west,
And search no more the forest thorough;
For wandering in the night so dark,
He fell a lifeless corse in Yarrow.'

Who does not on reading the two first lines of the above, call to mind that animated description in the 5th chapter of the book of Judges? 'The mother of Sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming,' &c. But there is no need to suppose that the coincidence arose from imitation. Nature is ever the same.

The last stanza is not so good as any of the foregoing. *Marrow*, for 'object of affection,'

'No other youth shall be my *marrow*,'

May be a Scottish phrase; but it sounds very barbarous to our *Suthron* ears. The transition to narrative in the four concluding lines is too abrupt for a ballad: and their being a mere repetition of the first half of the stanza, so immediately after a similar repetition in the two foregoing stanzas, somewhat offends the ear. We could have wished that this last stanza had either been left out, or consisted wholly of lamentation in the first person, closing with the resolution to 'sleep in Yarrow.' We are not so nice as Dr. Johnson in his strictures on Gray's bard, with respect to poetical suicide; but we do think with Dr. Wharton, that in these cases suspense has a better effect than certainty.

Next in merit to the above, stands the dialogue between two lovers, descended of houses that had been long at variance, the lady being supposed to have just left her father's house at night to meet her admirer. She thus begins the dialogue:

'Tis midnight dark: 'tis silence deep;
My father's house is hush'd in sleep;
In dreams the lover meets his bride,
She sees her lover at her side;
The mourner's voice is now supprest,
Awhile the weary are at rest:
'Tis midnight dark; 'tis silence deep;
I only wake, and wake to weep.'

The piece is too long to be given entire. We shall select the following speech of Henry:

'My Harriet, dissipate thy fears,
And let a husband wipe thy tears;
For ever join'd our fates combine,
And I am yours, and you are mine.
The fires the firmament that rend,
On this devoted head descend,
If e'er in thought from thee I rove,
Or love thee less than now I love!'

Our classical readers will here recollect Septimius and Acme:

Ni te perdite amo, atque amare porro
Omnes sum assidue paratus annos, &c.

But nature (we repeat) is ever the same. What follows is pretty and new:

'Altho' our fathers have been foes,
From hatred stronger love arose;
From adverse briars that threatening stood,
And threw a horror o'er the wood,
Two lovely roses met on high,
Transplanted to a better sky,
And, grafted on one stock, they grow,
In union spring, in beauty blow.'

Again:

'Awake, arise, my wedded wife,
To higher thoughts and happier life!
For thee the marriage feast is spread,
For thee the virgins deck the bed;
The star of Venus shines above,
And all thy future life is love.

They rise, the dear domestic hours!
The May of Love unfolds her flowers;
Youth, beauty, pleasure spread the feast,
And friendship sits a constant guest;
In cheerful peace the morn ascends,
In wine and love the evening ends;
At distance grandeur sheds a ray,
To gild the evening of our day.
Connubial love has dearer names,
And finer ties, and sweeter claims,
Than e'er unwedded hearts can feel,
Than wedded hearts can e'er reveal;
Pure, as the charities above,
Rise the sweet sympathies of love;
And closer cords than those of life
Unite the husband to the wife.'

The Hymn to the Sun, from Ossian, shews that Logan was not destitute of an ear for the heroic couplet, though he has seldom adopted this metre.

'Looks from the sky, and laughs the storm away,'

is a good line, as are several others. But upon the whole his *forte* did not lie in this species of verse.

The Ode to the Cuckoo is but indifferent; yet the following stanza is pleasing, because in it the author evidently drew from nature, not from reading.

'The school-boy, wandering thro' the wood
To pull the primrose gay,
Starts the new voice of spring to hear,
And *imitates thy lay*.'

This, however, is not always the case; for occasionally we are offended with a mixture of ancient and modern mythology, as in the ode written in spring, where we have Pan tuning his pipe in one stanza, and the fairies dancing with their queen in the next. For the same reason we prefer nightingales to Philomelas or even Philomels. It is in vain that precedent is pleaded in excuse for this introduction of exotic legends; for precedent cannot naturalize that which was not nature before.

The hymns have an easier flow of verse, and are of a more poetical texture than these effusions of devotion usually are, which, we are sorry to add, is not saying much for them. It is strange that writers of devotional poetry are so slovenly in their metre; as if the sanctity of the theme wholly dispensed with the spirit of poetry.

The tragedy of Runnamede, which concludes the volume,

is one of those plays which 'strut and fret their hour upon the stage, and then—*are heard no more*.' The editor thinks its failure entirely owing to its terminating happily. We do not think so. On the contrary we believe that the happy termination of a plot, either in a novel or a tragedy, provided the unravelling of it be consonant to probability, increases the pleasure we receive: and, after all, pleasure is the ultimate object actually pursued by the tragic, as well as comic poet, though by different paths. The grand defect of 'Runnamede' is, that the distress arising from the mistaken suspicions of Elvine, is *too soon* cleared up by his re-appearance upon the stage. It has not time to operate upon the mind. Scarcely have we had leisure to regret his fatal rashness, and to take our handkerchiefs out of our pockets, when—hocus-pocus-like—all is rectified again!—Though this drama has not maintained its place upon the stage, many of its scenes will be read with pleasure in the closet. We occasionally meet with striking passages, as the following, which were it not extravagantly blasphemous, would be admired as highly poetical.

> 'To me! I meant not to disclose my birth
> Till I had proved it. I have ever been
> Discovered by my deeds; like Him in Heaven,
> That in the majesty of darkness dwells,
> But sends the thunder to reveal the God.'

To sum up all (for where real merit occurs, we wish not to be niggard of our praise) we agree with the editor in his preface, that whoever cannot relish the beauties of Logan's poetry, has yet to learn the elements of taste and beauty; and that in the hemisphere of real nature and simplicity, his star shall shine while the 'cloud of night' descends upon 'the Braes of Yarrow.' At the same time we would add that this star must by no means be classed among those of the first magnitude, and is rather to be admired for a soft and silvery lustre than for a dazzling brilliancy. The following ode on the death of a young lady will perhaps confirm the justice of our criticism. It contains indeed but little of the fire of poetry; but it is pleasing and natural, and every feeling reader will subscribe to its truth.

> 'The peace of Heaven attend thy shade,
> My early friend, my favourite maid!
> When life was new, companions gay,
> We hail'd the morning of our day.
>
> 'Ah, with what joy did I behold
> The flower of beauty fair unfold!
> And fear'd no storm to blast thy bloom,
> Or bring thee to an early tomb!

'Untimely gone! for ever fled
The roses of the cheek so red;
Th' affection warm, the temper mild,
The sweetness that in sorrow smil'd.

'Alas! the cheek where beauty glow'd
The heart where goodness overflow'd,
A clod amid the valley lies,
And "dust to dust" the mourner cries.

'O from thy kindred early torn,
And to thy grave untimely borne!
Vanish'd for ever from my view,
Thou sister of my soul, adieu!

'Fair, with my first ideas twin'd,
Thine image oft will meet my mind;
And, while remembrance brings thee near,
Affection sad will drop a tear.

'How oft does sorrow bend the head,
Before we dwell among the dead!
Scarce in the years of manly prime,
I've often wept the wrecks of time.

'What tragic tears bedew the eye!
What deaths we suffer ere we die!
Our broken friendships we deplore,
And loves of youth that are no more!

'No after-friendship e'er can raise
Th' endearments of our early days;
And ne'er the heart such fondness prove,
As when it first began to love.

'Affection dies, a vernal flower;
And love, the blossom of an hour;
The spring of Fancy cares controul,
And mar the beauty of the soul.

'Versed in the commerce of deceit,
How soon the heart forgets to beat!
The blood runs cold at Int'rest's call:—
They look with equal eyes on all.

'Then lovely Nature is expell'd,
And friendship is romantic held;
Then prudence comes with hundred eyes:
The veil is rent—the Vision flies.

'The dear illusions will not last;
The æra of enchantment's past;
The wild romance of life is done;
The real history is begun.

'The sallies of the Soul are o'er,
The feast of Fancy is no more;

And ill the banquet is supply'd
By form, by gravity, by pride.

'Ye Gods! whatever ye withhold,
Let my affections ne'er grow old;
Ne'er may the human glow depart,
Nor Nature yield to frigid Art!

'Still may the generous bosom burn,
Tho' doom'd to bleed o'er beauty's urn;
And still the friendly face appear,
Tho' moisten'd with a tender tear!'

ART. VI. *Researches into the Properties of Spring Water.* *(Concluded from p.* 300.)

ART. VII. *Lambe's Treatise on Constitutional Diseases.* *(Concluded from p.* 300.)

THE researches into the properties of spring water, led only the van of Dr. Lambe's opinions on the noxious contents of water. His medical and experimental enquiry, presents an array of much more formidable portent. In this work we are not merely induced to suspect, that certain waters may be impregnated with a given poison, such as lead or copper, which will produce many well known and specifical effects, when taken into the body, in adequate quantity: but here a SEPTIC POISON is supposed to be discovered, which is contained in the generality of waters, and this septic poison is asserted to be the cause, from which that host of constitutional diseases originates, which in the Protean shapes of scrophula, of cancer, of consumption, and of gout, have so long tried the patience of the sick, and baffled the skill of the physician. In an enquiry no less distinguished by its novelty than its importance, it behoves us equally to steer clear of credulity and of scepticism; we shall therefore in the first place give an analysis of the work before us, and then briefly criticise the doctrines.

By the following occurrence the author was first convinced that common water is to be ranked among the substances which have the most direct and powerful influence on the animal economy, and has incited him to attempt a more full and laborious investigation of its properties.

'A lady was occasionally afflicted with very severe pains of the stomach when she lived at a particular house, which had repeatedly left her upon changing her residence. Unable to account for this circumstance, she requested me to examine the water used by the family. It was well tasted, but it had been observed to make the teeth dark.

I used the methods I have described in another place for the detection of metallic matter, but to no purpose. Not being able to divest myself of the suspicion, that some noxious substance must be contained in this water, I evaporated a small portion of it to dryness, and tasted the residuum. Now I observed that, though it hardly impressed the tongue with any other taste than the bitterness of the deliquescent salts, there was a peculiarly disagreeable sense of constriction excited in the fauces, which remained there fixed for a long time. The impression was clearly metallic. Though my mind revolted at the suspicion, I thought I perceived a strong resemblance between this impression and that excited by arsenical salts. I washed out the deliquescent matter, and put the remainder, mixed with a little charcoal powder, between plates of copper, which I exposed to a red heat. The copper received a white stain by this process. A little arsenic was exposed to the same treatment between similar plates. No difference could be observed between these stains in each experiment, unless that the impression made by the residuum of the water, was the more distinct of the two. Thus was a great degree of probability added to the suspicions I had previously entertained.'

The conclusions, which from the experiments he has instituted, he thinks himself justified in making, are these :

'1st. That common water gives products much resembling those derived from animal matter. It is probable therefore, that it has received a taint from this matter in a state of decomposition, or in other words, from *putrefaction*.

'2d. The metallic basis of the matter which contaminates common water exactly resembles *arsenicated manganese*.'

This compound he has hitherto been unable to resolve into its elementary parts ; though it has been asserted by Scheele that it may be readily done by heating the compound with charcoal.

'3. The same compound may be discovered in the coal, which remains after the distillation of animal substances and the ashes to which this coal is reducible by incineration.

'4. As all animal matter is derived from the vegetable kingdom, the same substance must enter likewise into the composition of vegetable matter. It may be readily detected in the ashes of pit-coal, and, I doubt not, in common vegetable ashes.'

He has therefore been induced to adopt the following hypothesis as giving an adequate explanation of the generation of human diseases, viz. that the arsenical matter which is diffused throughout all nature, *by decomposition*, becomes active ; that this decomposition is that which takes place in the putrefactive process ; in short, that putrid matter of all kinds acts truly as a poison on the system, and a poison whose nature is arsenical.

Water he apprehends to be the great vehicle of this poi-

son, to which, for the sake of brevity, he has given the name of septic poison.

'I have said that water is the principal vehicle in which this septic poison is conveyed into the system. The proofs of this and of the other positions, I think it better to throw together at the end of the Inquiry. Taking it for granted in this place, let us consider, that from the creation of mankind, the earth has been more and more covered with animal exuviæ. Whatever, therefore, is soluble of these exuviæ, must necessarily impregnate that fluid, which percolates the whole surface, and in which the soil is, as it were, infused and macerated. The arts of cultivation, in populous and civilized communities, have increased and diffused the evil, and the seeds of abundance and of destruction are sown by the same hand. This immense mass of animal *exuviæ*, I presume then, to be the grand storehouse of pestilence, which, by the intermedium of water, operates uniformly and incessantly, and undermines indiscriminately, the strength and stability of the whole society. If similar matter be directly applied, it may be expected to be still more deleterious. Thus I suspect that putrid meat, musty bread, and, in short, every article of diet approaching to corruption, is also a true poison to the human body. But as such matters are received only occasionally and reluctantly, from the disgust which they naturally excite, the effects of them are hardly perceptible in the ordinary circumstances of life. On some occasions, however, those effects become sufficiently obvious. Such are seasons of scarcity or dearness, when, probably, far greater numbers perish from the bad qualities of the provisions than from absolute want.'

Hence therefore he has been induced to recommend the use of pure water, and thinks it indispensable in all chronic diseases; and of so much efficacy that by the help of this simple practice, the most obstinate and intractable diseases may be gradually eradicated.

In order to acquire correct notions of the effects of a course of distilled water, and to watch the changes introduced by it into the habit, he caused a large family to abstain entirely from the use of common water, and use only distilled for several months. From the observations made on this family he concluded that this course operates, first by strengthening the digestive organs, and through them the whole habit of body: and secondly, by changing the composition of the blood, and consequently of the secretions. The first conclusion he formed, from observing that all symptoms of dyspepsia were gradually removed, that the appetite increased, the digestion improved, and that the bowels acted with regularity, instead of requiring the perpetual recurrence to medicine, which is so common an evil. That the composition of the blood is really changed, he concludes, from the change which takes

place in the secretions; the fæces, which had been dark and fetid, assuming a healthy colour and consistence, and (which is very striking) all the foulness disappearing from the teeth, the dark matter which soils and incrusts them, wearing away spontaneously, and the complexion becoming clear and fresh. This regimen therefore forms a course which is completely alterant, and which is perhaps the only one in nature which truly merits this denomination.

The theory he has given, extends to the cure of all chronic diseases, and to the formation of the pre-disposition on which the generation of acute or inflammatory diseases depends. But he has confined himself to the consideration of four of the principal symptoms of which he has taken a cursory view. These are scrophula, consumption, cancer, and gout.

Scrophula, by occasionally affecting every part of the human body, he considers as a disease not of the lymphatics only, but of the whole system; and that the lymphatics are affected secondarily, in consequence of the liquid which passes through them being tainted; a taint which he thinks, from many signs, evidently to proceed from what authors have denominated an acrimony of the mass. In addition to his own ideas of the noxious properties of common water, he cites the authority of Heberden, who entertained the same idea but not to an equal extent, and an example of great diminution of scrophula which was observed in the city of Rheims, by the waters of the Vesle being distributed over the place from an hydraulic machine, and the consequent discontinuance of the hard and impure waters which had been previously in use. After adding some other arguments in favour of his doctrine, he concludes:

'But let us carry this reasoning one step farther. It is not unusual, that out of large families, the greater number perish before puberty; and that some bear deep marks of a scrophulous taint, from which the others are exempt. But can it be believed, that the poison, which is powerful enough to excite scrophula, is absolutely inert upon those who bear no external marks of its action? Is a matter, which in some inflames the emunctories, through which it is secreted, and irritates the lymphatic glands, through which it passes in the course of absorption, is it probable, I say, that this matter is absolutely innoxious upon those, whose fibres are more firm, whose systems are more torpid, or whose glands are less irritable? Surely, such an assumption is repugnant to every law of sound reasoning. On the contrary, if the *data* be granted, we can hardly avoid suspecting, that a substance so active will betray its energy in a variety of forms, and that tribes of diseases, the most dissimilar in

their obvious external characters, may be traced to a common source, and be subdued by a common regimen.

'In addition to the proofs already adduced of the connexion of scrophula with water, we may add, that domesticated animals are subject to it. It affects swine and cats. The farcy of horses is a scrophulous disorder.* I think Mr. Hunter used to observe, in his lectures, that tame monkeys are very subject to it. Sheep have it in all its forms.

'I have not had an opportunity of treating any subject, labouring under pure scrophula, according to the method proposed in this Inquiry. I entertain no doubt, from the changes I have related, which took place in the habit of the little boy, who has undergone this course (see p. 61), that it would yield to this treatment, but there is no reason for supposing that this would happen speedily. On the contrary, cases that are deeply rooted would, probably, demand much patience and perseverance. Medicines, likewise, of which experience has shown the utility, may very properly be combined with the dietetic course. The utility of taking a large proportion of milk (where it could be procured good,) has been often experienced, which is the regimen approaching the nearest to that which I would adopt.

'It must be allowed, that, notwithstanding the singular utility which has been derived, in many scrophulous cases, from the use of the pure natural springs, as the Malvern water, many cases have resisted their power. On this subject it may be observed, first, it has not been understood how slow is the constitutional change introduced by the change of water. Eight or ten months may have great effect in stopping the progress of disease, but it cannot have much in producing a radical change in the animal mass. But, secondly, it is to be suspected, that no natural spring whatever at all approaches the purity of distilled water. They are none of them wholly free from fixed ingredients. But septic poison, or animal and vegetable matter in a state of putrefactive decomposition, exists, probably, in an infinite variety of forms, and, doubtless, in great abundance in the form of gases, or united to aëriform fluids. These may be dissolved, and will escape the action of the chemical tests hitherto employed. The following consideration proves, that this is not a mere gratuitous supposition. None of the natural springs have ever been found to produce those extraordinary, and (for a time) those disagreeable changes, which are sometimes the first consequences of the use of perfectly pure water. It must, therefore, follow, that their medicinal power cannot be, by any means, so great.'

On Consumption, he declares in favour of the old doctrine of Boerhaave; viz. that its predisposition 'consistit in teneritudine vasorum arteriosorum, et in impetu acrioris utcunque sanguinis.'

* Sauvage's Nosologia, vol. ii. p. 543 et 544.

The author has applied his principles in several instances, and as he believes, with all the success that he expected. But he confesses that he had not at the period of his publication had the opportunity of using this method in any confirmed and strongly marked case with proper regularity, and for a due length of time.

On the subject of Cancer the author expresses his belief that it arises from the same source as other constitutional diseases; and seems firmly convinced that it is in our power to eradicate this most deplorable of all maladies; and he observes with great justice, that such subjects are of all others, from the hopelessness of their situation, the most proper of all to try the full effects of the method he has proposed. The foundation of cancer, in common with all chronic diseases, seems to be laid in a derangement of the digestive organs; hence the symptoms which have been called bilious, harass them often for years before the appearance of cancer, continue after it is formed, and increase towards the termination to a degree that is often very distressing. This condition of the stomach and bowels, he feels confident is excited by matter that is received with the *ingesta*.

The method which is proposed has been tried in four cases. In the case of Mrs. J. certainly with some shew of success. If this success be attributed to the abstinence from all water containing *the septic poison*, there can be no hesitation about the course to be pursued. But of these cases we must observe as of all the others contained in the work, that they prove nothing decisive in favour of the point at issue. They prove that certain persons suspected to be affected with cancer, amended, after continuing to drink distilled water for a long time. They do not prove that such persons amended, because a septic poison was prevented from attacking the constitution.

The article Gout is rendered valuable by the history of a case, in which this disease was of long standing, and complicated besides with some other affections, particularly a diseased condition of the tongue, an affection of the head, and a total loss of appetite. The history is given in the words of the patient himself; from which it appears, that all these diseases have slowly and gradually yielded to the method adopted. The course had been pursued for a year and a half, and the success which has attended it, the author thinks, fully confirms the doctrine he has laid down, and justifies him in the confidence he has expressed of the great advantage that will be received from it in all chronic diseases. That Mr. Goring has been relieved exceedingly, cannot be de-

nied. His letter, which we recommend to the perusal of our readers, is satisfactory on this head. But we must again repeat, was this relief obtained by a less quantity of septic poison being taken into the constitution, or by a less quantity of wine, and a larger quantity of pure water being taken into the stomach?

We have been thus copious in our analysis, in order that we might not be supposed to discourage this enquiry, and indeed, that we might display it fairly before our readers. But another and no less essential part of our duty must not be omitted.

On a subject so novel, on which so much is asserted, that admits of no easy or immediate proof, as critics we are bound to step forward with caution, and neither to depress the ardour of the author by churlish discouragement, nor to flatter the hopes of the public by unqualified approbation. The question is of infinite magnitude, not because the reputation of one man is concerned in establishing the merit of a discovery; but because this discovery professes to ascertain the source of some of the most serious evils that befall the individuals of our imperfect race, and promises to relieve them. In the first place, let us look at the fact of discovery: Do the generality of waters contain a septic poison according to the position of Dr. Lambe, or do they not? The next question is, if they do, does this septic poison produce scrophula, &c.? We shall not examine the source from which this septic poison springs, according to the theory, otherwise we should stick fast *in limine*, and abandon the enquiry; for if animal and vegetable matters by decomposition all afford this septic poison, how is it possible that men and animals should escape constitutional diseases? Nor shall we bring against this hypothesis the constant experience of all mankind, that animals drinking the most impure water are little affected by them, having no diseases resembling gout, so far as our knowledge extends. But Dr. Lambe says that he has discovered this septic poison in water, and that he has traced its destructive agency. That the waters examined by Dr. Lambe contained something, which had perhaps not been examined or discerned by former chemists, and that this something, in some of its properties, resembled arsenic, may be allowed. But the enquiry has not gone to a sufficient extent, and the proof wants support and confirmation. That this something is arsenicated manganese, is only *suspected* from the resemblance of blueness on the glass, and the white spots on the copper, signs which chemically indicate the presence of arsenic in an experiment. But surely from such signs, unsustained by other experiments, it would

be esteemed rash to make any unqualified deductions, even in an ordinary case, much less to build up a system which contradicts the opinion, and tends to alter the habits of the bulk of mankind. Of waters, there is store enough for experiment, and we ought to be cautious and jealous of resemblances and analogies, till they are confirmed by broad and unequivocal facts. Let Dr. Lambe produce a ponderable and active, as well as a visible quantity of his septic poison, and we will be satisfied.

Whether, supposing this septic poison to exist, it be the cause of constitutional diseases, is the next question. That constitutional disorders arise from unwholesome aliment, and from impure water, whether the impurity be a septic poison or not, must be granted. Those unhappy beings, the Goitres and Cretins, perhaps, would have furnished Dr. Lambe with stronger examples than any contained in his book. But that all animated nature should be pervaded by a destructive agent sometimes appearing in one shape, sometimes in another, and in whatsoever shape it appears, corrupting the springs of life—that a dæmon of poison should arise out of the decay of all living things, and, insinuating itself into the means of man's subsistence, should slowly and silently sap the foundations of his health, is a doctrine so alarming that at least he ought to receive some precise instruction how to detect, and how to counteract the mischief. Of most other poisons we know the symptoms; we can discriminate arsenic, mercury, copper, and lead, from opium, laurel water, aconite, and tobacco. The poisons producing ulcerations, have also their decisive marks, which leave no doubt as to their dijudication, in the minds of intelligent and scientific observers. In *the septic poison* there is no regular chain of notices, no individual marks, no separate character. According to the predisposition to constitutional disease, it produces either scrophula, consumption, cancer, or gout;

Omnia transformat sese in miracula rerum.

Of such a poison, the existence is not supported by any one analogy; we must therefore suspend our acquiescence in the doctrine of the learned author, until we have more regular and undeniable notices of its solidity and truth. To Dr. Lambe's theory of the production of diseases, independently of the septic poison, there is also great objection. He introduces the humoral pathology of Boerhaave, and the atrabiliary system of the ancients, nearly without any modification. Surely this doctrine cannot pass at the present day, without some discussion: on account of room we must content ourselves

with barely alluding to its admission. Here then we rest. We are indebted to Dr. Lambe for a book ably composed, for an enquiry in the highest degree curious and interesting. But he has not fully made out his case. His experiments and his examples furnish only probabilities; there are no facts which undeniably substantiate his doctrine. A septic poison *may* be contained in the generality of waters; this septic poison may be *one* agent in the production of constitutional diseases. Under no circumstances can we concede that it is the *only* agent. Even granting Dr. L. all that he claims, his method of cure is too much narrowed by his hypothesis. We do not mean to dispute, that distilled water may be useful in diseases, as recommended by Dr. L. To its use there can never be any objection; nay more, from its use there is an obvious benefit. The action of *impure* water, whatsoever it be, is precluded from taking effect. The salutary habit of drinking water, and consequently of drinking a smaller quantity of fermented liquor, is established: and to many individuals such a plan will be completely alterative, and supersede all other application. It cannot however in the cure of diseases exclude all other agency, temperature, diet, &c. &c. We grant that it is a simple and a sovereign remedy, but it not only admits, it requires auxiliaries. In regard to the whole question, we hope that further researches will be made, and in the mean time that the subject will be discussed with temper and moderation. Candour must admit that whatsoever be the grounds of his hypothesis, Dr. Lambe's method of cure can do no harm. And in this and all other discussions, let it be remembered, that violence and revilings only tend to increase the fever and irritation of error; whereas moderation, gentleness, and time, will destroy every thing but the truth.

ART. VIII.—*Philosophical Transactions of the Royal Society of London, for the Year* 1805. *Part II.* 4to. 10s. 6d. Nicol. 1805.

ART. 9. Abstract of Observations on a Diurnal Variation of the Barometer between the Tropics. By J. Horsburgh, Esq. in a letter to Henry Cavendish, Esq. F. R. S.—Mr. Horsburgh has been a very assiduous observer of the phenomena of the barometer, and has with some success pointed out a peculiarity respecting the motion of the mercury in it, when placed on any part of the surface of the ocean within certain latitudes, which has not before this time attracted the attention

of philosophers. It appears that from 26° on the north side, to about 27° on the south side of the equator, the mercury in settled weather regularly fell from noon till four P. M. from that hour till nine or ten P. M. and rose again and remained stationary till midnight, at which time it again began to fall, and continued so to do till four A. M. when it was as low as at four P. M.; it then rose till seven or eight o'clock, and afterwards remained stationary till noon. Out of the latitudes stated, these regular variations could not be observed, and what is much more surprising, it is only at sea that they happen, and that in the strictest sense. For at Bombay not more than a tendency to these motions could be remarked; whereas, on quitting the harbour of that island they took place with the wonted regularity. The same is true of all other *land*, and, what is more, of all other water, excepting only the ocean. For Mr. Horsburgh has observed that in the river at Canton similar phenomena appeared as on shore. These motions are distinguished by this gentleman, by the term equatropical, for brevity's sake as he informs us, though he may be said, at least, to have chosen a very long way of being short. Two points are chiefly remarkable in this paper, the appearance of the equatropical motions only near the equator, and the restriction of the phenomena in question, at least to the same extent, to the surface of the ocean. And from these circumstances there appears reason to suppose, that the tides act a part in producing the effect on the mercury, though it may be difficult to account for so considerable a motion as actually occurs. That the barometer should be more influenced in the equatorial regions, does not appear a considerable difficulty, since we know the tides to be highest there. The mercury rose and fell from five to nine hundred parts of an inch, indicating thereby a remarkable change in the pressure of the atmosphere; but it may be inferred, that these motions do not originate solely from aërial tides, for in that case these ought to occur on shore as well as at sea; on the other hand, it seems difficult to understand how the influence of the tides of the ocean should be confined solely to the regions of the tropics. Mr. Horsburgh's Observations, however, are likely to prove of much importance to the improvement of meteorological science.

Art. 11. The Physiology of the Stapes, one of the Bones of the Organ of Hearing; deduced from a comparative View of its Structure and Uses in different Animals. By Anthony Carlisle, Esq. F. R. S.—The laborious and indefatigable exertions of Mr. Carlisle deserve the utmost commendation,

and his papers form a most useful and creditable part of the Transactions of our Royal Society. It is justly remarked, that the science of optics has been greatly advanced by the anatomical investigation of the structure of the eye, and it can hardly admit of doubt, that the doctrine of acoustics may receive similar, or at least considerable, improvements from a more accurate knowledge of the structure of the organs of the ear. At all events it is positively certain, that the surgical and medical treatment of the diseases which affect the sense of hearing, now so defective, cannot in any other way be so effectually improved, as by a patient and diligent attention to the most minute particulars of the anatomy of that part of the body. It is, however, by a reference to the figure of the bone which affords the subject of the paper, in the cases of various animals, and by a comparison of the discordant and agreeing circumstances, that Mr. Carlisle has hoped to arrive at some more accurate conclusions regarding the physiology of the stapes, than it has been the lot of previous enquirers to attain. From all his observations this gentleman is led to conclude, that

'In man and the most numerous orders of mammalia, the figure of the stapes is an accommodation to that degree of lightness, which throughout the series of ossicles seems a requisite condition. It is also a conductor of vibration in common with the other ossicles; but most especially it is designed to press upon the fluid contained in the labyrinth by that action which it receives from the stapedeus muscle, and the hinge-like connection of the straight side of its basis with the fenestra vestibuli; the ultimate effect of which is an increase of the tension of the membranes closing the fenestra cochleæ.'

This membrane Mr. C. supposes to receive those vibrations of the air which pass the membrana tympani, without producing consonant motions in the series of ossicula auditus; and in proof of this point, his friend Mr. W. Nicholson was employed to haul Mr. Carlisle's ear to one side, and pour warm water into it by drops, till the external cavity was full. These drops as they fell produced loud sounds, though it is imagined that the water must have greatly impaired, or wholly destroyed the vibrations of the tympanum, which, however, does not appear very obvious. We are happy to observe that a longer work on this subject may be expected from Mr. Carlisle.

Art. 12. On an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq. F. R. S.—In this paper, which is composed

with the usual accuracy and ingenuity of Mr. Hatchett, a number of experiments is detailed, from which it clearly appears that the action of the nitric acid is able to convert in a great measure into a substance analogous to tannin, all carbonaceous bodies whether of a vegetable, animal, or mineral kind, provided only that they are near enough to the coaly state. For it seems that vegetable and animal productions must be carbonised before they will afford any tannin by the treatment with the nitric acid, and in this manner one piece of skin may be employed to convert another into leather. It is not improbable that advantages of an economical nature may in time be derived from this discovery of Mr. Hatchett.

Art. 13. The Case of a full-grown Woman, in whom the Ovaria were deficient. By Mr. Charles Pears, F. L. S. Communicated by the Right Hon. Sir Joseph Banks, K. B. P. R. S. In this case where the ovaria were deficient, as appeared by dissection, the usual symptoms of puberty had never occurred, and the growth of the uterus itself was so entirely checked, that it did not at the age of twenty-nine exceed the size usual in the infant state. The little Welch woman from whom it was taken was altogether a remarkable personage; she was only four feet six inches in stature, slept well, worked hard, was of a mild but malicious temper, eat little animal food, no vegetables, and only a penny loaf in the week, and to complete all, had a violent aversion to young men.

Art. 15. Description of Malformation in the Heart of an Infant. By Mr. Hugh Chudleigh Standert. Communicated by Anthony Carlisle, Esq. F. R. S.—This is another instance of the non-arterialization of the blood, from a deficiency of the ordinary means for accomplishing that necessary end. There appeared on dissection to be one auricle only, into which the pulmonary veins and venæ cavæ entered, and but one ventricle from which an aorta, but no pulmonary artery could be observed to issue. A peculiar artery arising nearly in the situation of the ductus arteriosus, supplied the lungs with a quantity of blood of not above half the usual quantity. There is nothing very extraordinary in this, at least nothing unprecedented, and surely no ground for wonder, that the respiration, temperature, or muscular action were not materially affected. The purpurescence of the skin, however, so characteristic of the faulty conformation of these organs, was observed; and on the whole we cannot agree with the author, that he has been able to point out any new fact of physiological importance.

Art. 15. On a Method of analyzing Stones containing fixed Alkali, by means of the Boracic Acid. By Humphrey Davy, Esq. F. R. S. Professor of Chemistry in the Royal Institution.—This paper consists of few words, and may be discussed in few. Boracic acid is ignited with the stone to be examined, reduced to powder; nitric acid is boiled on the product, which is then dissolved in water; the earths and metals are precipitated by carbonate of ammonia, and the boracic acid by nitric acid; the fluid is evaporated, and the nitrate of ammonia decomposed by heat, when the nitrate of soda or pot-ash remains. Such is the process proposed, which may probably answer very well, though we would suggest to Mr. Davy from our own observations, that boracic acid is not so easily precipitated as he perhaps imagines. We have found that in boiling water it is easily soluble in great quantity, nearly in an equal part, and even in cold water to a much greater degree than is generally stated.

Art. 17. On the Re-production of Buds. By Thomas Andrew Knight, Esq. F. R. S. In a Letter to the Right Hon. Sir Joseph Banks, &c. &c.—Mr. Knight, whose enquiries are indefatigably directed to develope the mysteries of vegetation, is here employed in discovering from what part of the plant buds are re-produced, as it is notorious that they are from some part, when by design or accident the whole set has been destroyed. Naturalists, it appears, have been at great pains to find out from what source these new buds arise, whether from pre-organized germs, from the bark, or from the medulla. We should suppose that any vascular and active part of a plant might perform this office, and that there is no occasion to restrict the energies of nature to any particular or special mode of procedure. Mr. Knight, however, goes upon the idea, that one part only can be concerned in this process, and he gives experiments to demonstrate that buds may be produced where they cannot have arisen from the bark, and others to prove that the medulla does not always afford their origin. The conclusion from all this is, that buds are generated by central vessels which spring from the lateral orifices of the alburnous tribes. But of these inferences the proof rests entirely on the assumed axiom, that one part only of vegetable bodies can be concerned in this re-production of the buds. These experiments certainly tend to prove nothing more than the possibility of buds arising from more parts than one.

Art. 18. Some Account of two Mummies of the Egyptian Ibis, one of which was in a remarkably perfect State.

By John Pearson, Esq. F. R. S.—Mr. Pearson had an opportunity of examining two mummies, which had been sent to England by the late Major Hayes. It appears that they had been immersed, probably by the original embalmer, in some liquid bituminous substance, which penetrated to every part of their bodies, and appeared to be the chief means of their preservation for so long a period as three thousand years. There is here little discussion which will prove interesting to the naturalist: the subject is rather examined with the eye of the antiquarian. The plumage of one of these birds was white tipped with brown, that of the other brown tipped with white. Mr. Pearson, from these circumstances, conjectures that these two birds may possibly have been the white and black ibis mentioned by antient writers.

Art. 20. On the Magnetic Attraction of Oxydes of Iron. By Timothy Lane, Esq. F. R. S.—Our readers will recollect a paper upon magnetical pyrites by the ingenious Mr. Hatchett, which passed under our inspection in the course of last summer, to the conclusions in which, though we gave our assent in general, we excepted one part where it was endeavoured to be shown that iron was not itself magnetic, unless with the addition of some inflammable body. We then stated our conviction that no proof of any other operation of these inflammable substances had been brought forward, than what arose, or at least might have arisen, from the deoxygenation of the metals. Iron, we all know, is capable of combining with oxygen or with its own oxyde, and operating nevertheless its metallic appearance. Oxygen also is certainly known to prevent the operation of the magnet upon iron. And therefore the addition of an inflammable body may restore or increase the magnetism of iron, by other means than by combining with the iron, to wit, by combining with the oxygen. Had we not happily observed the prior date of this paper, we should have been deeply grieved to observe, that Mr. Timothy Lane had not favoured these our lucubrations with a perusal, the object of his experiments being to confirm and illustrate Mr. Hatchett's, without reference to any objectionable parts of them. Dr. Hatchett prescribes ℞ Ferri, ʒi. Inflammabilis cujuslibet, q. s. tr. S. A. fiat magnes. Mr. Lane forthwith set to, with mortar and matrass, and after much dust and trouble, produced from an oxyde of iron plus an inflammable plus caloric, a substance attractable by the magnet, which he calls a combination of iron with the inflammable, but which we would denominate either pure iron, or at least, that metal so far de-oxydated as to obey the influence of the loadstone.

All that we are disposed to infer from the fact, if it be one, that oxyde of iron exposed to a clear red heat does not become magnetic, is either that mere caloric will not dissolve the union of iron with oxygen, or at least, that at a red heat that effect cannot be produced. This opinion of Mr. Lane's cannot therefore be admitted without further proof, not of its possibility but of its necessity.

Art. 21. Additional Experiments and Remarks on an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq. F. R. S.—This is an highly ingenious and valuable paper, and the lovers of chemical science are indebted in no small degree to the able, diligent, and successful exertions of Mr. Hatchett, which must tend with a powerful effect to disengage the chemistry of vegetables from the obscurity with which it has been hitherto surrounded. Mr. H. now observes that his artificial tannin differs from the natural in some respects, especially in its indestructibility by the action of nitric acid, though the different varieties found naturally in vegetables are not themselves equally easily affected by this process. If Mr. H. will not call the newly discovered body tannin, it would at least be advantageous to have some appellation to distinguish it, such as tannescin, till one more indicative of its properties or composition be proposed. We cannot enter into a detail even of the leading points of Mr. Hatchett's numerous experiments, which will notwithstanding afford the greatest instruction and amusement to the reader. But we may observe that tannin or rather tannescin, may be formed not only from any carbonaceous substance, but also from resin, indigo, dragon's-blood, &c. by nitric acid, and in like manner its formation is effected by the action of sulphuric acid upon camphor, elemi, resin, and asafœtida. These different methods, however, do not afford exactly the same product, though the variations are not very considerable. Without entering into a minuteness of analysis inconsistent with our plan, it is not easy to give a complete view of the experiments and observations contained in this paper; of which we shall therefore take leave by expressing our approbation of its contents; further we need not go, to *recommend* it might be indecorous and must be unnecessary.

Art. 22. On the Discovery of Palladium, with Observations on other Substances found with Platina. By William Hyde Wollaston, M. D. Sec. R. S.—Few occurrences in the chemical department of science have borne a more curi-

ous aspect, or have excited more speculation, than the announcement of the discovery of the substance denominated palladium. Not long ago it was presented to the public for sale as a new metal, at a most enormous price, and under circumstances of considerable suspicion: the name of the original vender was not then known, but it has since been avowed to be that of the author of the present paper, who having discovered this new metal, and prepared a large quantity of it, offered it in this manner to the investigation of the chemists, but by the concealment of its origin reserved to himself the opportunity of examining more at leisure many anomalies which had occurred to him during his researches. The public cannot have forgotten the ingenious attempts of Mr. Chenevix to analyse the palladium, and the conclusion which he formed against its claim to be admitted among the simple metals. That gentleman, in the course of a set of experiments performed with extraordinary diligence, imagined that he had once or twice succeeded in forming palladium by the union of mercury and platina. It is true he could not point out any method for doing this, which could be repeated with certain success. But he asserted with some show of reason, that what had once been effected even by an accident or an unknown process, might again on a more fortunate occasion be performed, and that even an effort of chance demonstrated the possibility of a repetition. It may be recollected that when Mr. Chenevix's paper passed under our inspection, we gave the full value to these considerations, but avowed our opinion that there was more probability of that gentleman having misapprehended the nature of the metallic substance which he produced, than of his having effected the composition of palladium once only in upwards of two hundred experiments, and that also confessedly more by chance than by design.

The present paper of Dr. Wollaston in most respects tends very much to confirm that statement. Like the hungry but playful cat, he has for a moment released his prey from his grasp, prepared to dart upon it again on the first attempt to escape. After sending his palladium abroad into the world to seek its fortune, he has resumed his paternal authority, and reclaimed the object of his care and affection. Under the present circumstances, we are persuaded of his title to distinguish this body by a new name; no sort of proof has been offered of its compound nature, and in all cases of uncertainty it is most philosophical to deny such composition till it is demonstrated. After all we fear that we shall be compelled to admit the existence not only of this palla-

dium, but of all the new metals discovered in the ore of platina; though surely the test of simple bodies cannot proceed thus for ever augmenting, and the art of analysis, we may hope, will yet level with the dust many of the proud pretensions of the present day. How far the decomposition of metals will ever proceed is almost a dangerous speculation; and we feel all the ridicule which overwhelmed the madness of the alchymists, ready to descend upon the head of him who should venture to hint the possibility of a common principle or principles in these bodies, though there are many more improbable suppositions. But that some of them have been unjustly raised to their present rank, we believe to be most certain, though perhaps another century may pass ere our conjectures receive the stamp of truth.

Dr. Wollaston has now greatly facilitated and simplified the method of separating palladium from its native ore. After forming a solution of the crude platina in nitro-muriatic acid, and rendering it neutral either by an alkali, lime or magnesia, mercury, copper, or iron, let prussiate of mercury be added, and prussiate of palladium will in a short time be deposited, of a pale yellowish white colour. This precipitate yields the metal simply by the application of heat, amounting in quantity to about four or five-tenths of the ore dissolved. Though Dr. W. has found the prussiate of mercury peculiarly adapted for the precipitation of palladium, that happens only from the strong affinity of mercury for the prussic acid, thereby preventing the precipitation of all metals but palladium itself; and in proof of this, it is stated that not more than a certain quantity of palladium can be procured by using a larger proportion of the mercurial prussiate. Upon the whole, the proprieties here detected by Dr. W. are amply sufficient to prove the peculiarity of his new metal, and his own very great expertness and ingenuity of analysis. What further investigation of this subject may discover, it would be vain to conjecture. Yet before we conclude we cannot refrain from remarking, that Mr. Chenevix, groping in the dark, hit upon mercury and platina as the elements of palladium, and that Dr. W. has hardly been able to produce any process for the separation of that metal, in which mercury does not meet with platina in some form or other; to say nothing of the original amalgamation, which we know for certain to take place before its removal from the Spanish territories.

Art. 23. Experiments on a Mineral Substance, formerly supposed to be Zeolite, with some Remarks on two Species of Uran-Glimmer. By the Rev. Wm. Gregor. Communicated by

Charles Hatchett, Esq F. R. S.—An analysis of a mineral which is considered to be very nearly, if not entirely the same with the subject of this paper, was published in the first part of the present volume of Transactions, by Mr. Davy. It appears by Mr. Gregor's experiments that that gentleman had arrived nearly at the same conclusions with himself. About 30 per cent. of the whole was found to be of a volatile nature, and to consist of water with some acid dissolved. The solid part was chiefly composed of alumina, with a very little silica and lime. But we cannot receive this as a satisfactory account of this substance, when it is considered that an ingredient so remarkable as a volatile acid, has been left unaccounted for; Mr. Davy has, indeed, given himself no concern about it at all, and Mr. Gregor, who with more care has performed some experiments to determine its nature, has not been successful in referring it to any of the known chemical agents. Under these circumstances we cannot regard the body *as analysed*, though we do not entertain a doubt that a very short period only will elapse, before the nature of this acid will receive a complete investigation. It is surely worthy of the inquiry, and we believe that nothing but the scarcity of the mineral, or an eagerness to appropriate the honours of the prior discovery, could have induced either Mr. Davy or Mr. Gregor, thus to tempt without gratifying the curiosity of chemists.

ART. IX.—*Thoughts on the relative State of Great Britain and France, at the Close of Mr. Pitt's Life and Administration in* 1806. 8vo. 1s. 6d. Hatchard. 1806.

WE have received much pleasure from the perusal of this little pamphlet, which displays so sensible and liberal a spirit, and is in many parts written with so much propriety and animation, that we feel disposed to allot to it a larger portion of our attention and our review than its size would otherwise demand. The importance of the subject, and the high interest which every thinking individual must take in the present state of Europe, will be an additional justification of our extended criticism. For as the writer properly reminds us, if we contemplate the events which have taken place in Europe, domestic as well as foreign, since the commencement of last October, the history of many years appears to be compressed into the limits of a few weeks. 'It may be asserted,' he observes, 'without either metaphor or ex-

aggeration, that the united reigns of George the First and Second, which comprehended a period not far short of half a century, do not present, in their aggregate, matter so interesting to the felicity, or so important to the interests of mankind, as the last few weeks of the reign of George the Third. Whether we attempt to survey these events as they present themselves to us at the present moment, or to follow them in their future probable consequences, the mind is equally appalled at the prospect. The history of past ages presents nothing which can be compared with the scene passing under our eyes; and those to whom the annals of the European commonwealth are most familiar, turn from it with indifference, while their attention is rivetted by the objects immediately around them.'

A considerate person will view the perils that threaten this country neither as an alarmist, nor an enthusiast; with a manly confidence in our resources, if well applied, we agree with our anonymous author, that we may meet without dismay our formidable antagonist, and like our own rocks, uninjured amid the convulsions of nature, smile at the surrounding tempest: but we must not deceive ourselves; let us not, like the thoughtless or ignorant multitude, suffer our resources to be multiplied by the deceitful mirror of ideal patriotism, till we believe that we can surmount, by despising danger.

'The French *empire* (as it is now denominated), from its magnitude, its influence, its energies, its victories, and its pretensions, may well astonish the stoutest political mind. Its ostensible limits, geographically considered, vast as they are, form its least formidable point of view. The principles of its government, the undefined nature of its plans and objects, which always stretch beyond the apparent motive or pretext, ever employed to veil its secret purposes; the mixture of military despotism and monarchical authority with revolutionary arts, by which it subverts, while it conquers:—this combination of powers, not less profound and subtle, than strong and irresistible, seems to bid defiance to all the attempts made to restrain its progress. To endeavour to deceive ourselves, by averting from it our eyes; or to represent it as not replete with the most imminent, as well as overwhelming danger, would be to impose on our understandings. It must be considered: it must be met; or we shall sink under its attack.'

'It is not perhaps in the extension of the French empire, simply considered, so much as in the genius and character of its chief, that we see the magnitude of the present impending calamity. If we revolve in our minds the list of his victories and his achievements within the last ten years;—I had almost said within the last ten

weeks ;—and if we reflect upon what comparatively insignificant or inferior princes, the adulation of their subjects and courtiers has conferred the most flattering epithets ; we shall not, if we are candid, be inclined to dispute his title to that of Great. If his feet, like those of Octavius, and of Constantine, stand in blood ; his head is lost in the clouds. Sprung from a private, though not from an obscure family, seated in an island of the Mediterranean, which was long subjected to the tyranny of the Genoese ; he possesses, in an eminent degree, the characteristic vices of a Corsican. But, even these, under the guidance of a vigorous and intelligent mind, may perhaps have oftener aided, than impeded his ambitious projects. Not less profound and subtle in planning, than rapid in executing his plans, he no sooner meditates, than he inflicts the wound. His march from Boulogne to Austerlitz, under all the circumstances of season, distance, and opposition, may be put in competition with any thing furnished by antiquity. His dexterity in moulding, terrifying, and finally coercing the states and princes, with whom he treats or contends has no parallel, I believe, either in antient or in modern history. The ramifications of his Machiavelian and sagacious policy, extend to the extremities of Europe ; and are perhaps most severely felt, where they are least obvious or perceptible. Even those who most detest his machinations, must admit their depth, and must deprecate their effects.

'Intimately acquainted with the character of the nation which he governs, aware of the levity, the vanity, and the ostentation, which have ever distinguished them ; he has consulted these foibles, in his selection of the *title* that he arrogates. There is in the *imperial* dignity, a recognised superiority to the *regal*, by the universal consent of mankind. Nations, like individuals, are influenced by names, even more than by things. France, once constituted an *Empire*, can never recede from that pretension, nor sink into the rank of *kingdoms*. Perhaps, a deeper blow was never inflicted on the expatriated family of the Capets, than when Bonaparte assumed the title and the insignia of *Emperor of the French*. Those who attribute this denomination only to motives of personal vanity, can have ill appreciated his profound policy.

'In the titles which he *bestows*, no less than in those which he *assumes*, who does not perceive the same systematic intention ? Who does not see the utter impossibility of compelling *kings*, however constituted, to divest themselves of their royalty, to lay aside their crowns, and return into the class of *dukes*, or of *electors* ? Who does not recognise the Roman policy of constituting around him, dependant kings ? Who does not behold in the Kings of Wirtemberg and of Bavaria, the renovated phantoms of Pergamus, and of Bythinia ? Buonaparte does not simply conquer, like Charles the Twelfth. His acquisitions are designed to last for ages. Already, with consummate ability, does he prepare to entwine about his parent stock, the great continental families of the second order ; whom he elevates to the first rank, while he admits them to the distinction

of his alliance. Already the names of Bonaparte, and of Beauharnois, begin to mingle with the most antient houses of the German empire. His roots strike deep in the soil, while sovereign princes repose under his branches, and his summit is invested with all the pomp of majesty.'

We shall lay before the reader a brief abstract of the positions maintained by our author, and the arguments he uses to impress deeply on the minds of his countrymen the importance of the present crisis. He calls to our recollection that Europe has been at various periods threatened with the danger of subjection. Within no long space of time, there have been three several æras when universal monarchy appeared to the terrified imaginations of our ancestors, and even to the sober judgment of the wisest statesmen, to have been not far from its realization. But in all those instances, the danger, compared with that which now menaces the civilized world, was an unreal phantom. It was in the reign of Charles V. that Europe first trembled for her independence. Uniting to the Imperial diadem the vast dominions of the Spanish crown in Europe, and the exhaustless resources derived from her newly discovered possessions in the western world; having reduced the independent princes of Germany to a state of vassalage, and carried his great rival, Francis I. a captive to the castle of Madrid, he seemed to be raised too high for opposition or controul; but as that emperor himself observed, 'Fortune, like other females, forsook him in his old age, and attached herself to younger men,' and disease combined with various political causes to extricate Europe from the danger of universal subjection.

His son, Philip the Second, revived his father's gigantic views of empire and aggrandizement. Adding to his paternal territories the sovereignty of Portugal, then in the zenith of her power, and all the treasures of her eastern possessions; on the point of seeing France added to his dominions by the aid of the revolutionists of that period, he inspired for near twenty years, a terror little short of what the Emperor of the French actually diffuses. But the magnanimity of Elizabeth and the spirit of the English nation, the heroism of Henry IV. and the obstinate resistance of the Dutch under the illustrious princes of the house of Orange, overcame the armadas and the armies of Philip, and Europe again was saved.

Louis XIV. renewed the terror, though he did not resume the projects of Charles and of Philip. During the long period that intervened between the peace of Nimeguen

in 1678, to the memorable victory at Blenheim, almost every surrounding state became either his stipendiary or his vassal. Supported in the cabinet and in the field by ministers and generals of distinguished ability, for a period of almost seven and twenty years, he cherished ideas of universal monarchy. But the pertinacity and courage of William the Third retarded his progress, till the genius and talents of Marlborough, conducting a great coalition of sovereigns, finally arrested his further course, and before he descended to the grave, he had the mortification to see his country severely pay the forfeit of his arrogance and ambition.

But the power, the resources, and the territories, which, under Louis XIV. excited so much alarm, are feeble, compared with those possessed by his successor, Napoleon. Perhaps it might not be too much to assert with the author of this pamphlet, that the population and dominions of the French empire are actually doubled since the death of Louis XIV. That monarch, on whatever side he attempted to pass his own frontiers, found barriers, natural and artificial, to arrest the progress of his ambition. If he would invade Italy, after having overcome the snows and precipices of the Alps, he met with fortresses which, as it were, defied attack; a race of hardy mountaineers, trained to war, and conducted by princes in whose line capacity and courage seemed to be almost hereditary. Did he turn his arms against Flanders? Between the two extremities of Luxembourg and Ostend, not fewer than forty fortresses, on which the genius of the ablest engineers had been exhausted, impeded his advances. Or, if he directed his course towards the German frontier, he could not pass the Rhine without meeting obstacles scarcely less formidable at every step, and was obliged to purchase every inch of ground with blood.

But these barriers are swept away. Piedmont, Savoy, and Flanders, are incorporated with the French territory. The Rhine is a river of France; Italy owns the sceptre of Bonaparte. Holland, which so long braved the power of Philip II. and the tyranny of Alva; Switzerland, which triumphed over the princes of Austria and Burgundy, are become virtually provinces of France. The sovereigns of Baden, of Wirtemberg, and of Bavaria, are the lieutenants of the Emperor of the French. Spain and Portugal contribute, either openly or secretly, to the completion of his most unjust and most destructive schemes of conquest. They retain the external form and the empty insignia of independent states, only so long as it may suit his caprice, or be consistent

with his interest. Austria can present no further impediment to his ambition. Bereft of the Tyrol and of Venice, disarmed, plundered, and vanquished, degraded as a military power, she may be said to be extruded from Europe. And if, as a great English statesman has given it as his opinion, she be still the power to whom this country may at some future day look forward for the most certain and effectual support in resisting our natural enemy, that day must be far, far distant.

Such being the fallen situation of states and kingdoms which, till within a few years, acted so important a part in the vast theatre of politics, 'we cannot altogether' (to proceed in the writer's own words)

'We cannot even altogether consider the island which we inhabit, as completely beyond the power of such a mind, or the grasp of such an arm: and it requires all the confidence which we justly repose in our naval superiority, in our insular position, in our attachment to the sovereign and to the constitution, in our national courage, and our vast resources, to enable us to meet without dismay, the approaching conflict with so fierce and so formidable an antagonist.'

'Never, at any former period of time, did invasion approach under a more formidable shape than in 1805! Never could invasion have so able a conductor, or one animated by so many motives to impel him to the attempt! Ambition, vengeance, glory, spoliation, all combine. In the prime of his age, he unites all the energies of body and of mind. Surrounded, like the Macedonian conqueror, by generals of consummate skill, and followed by an army accustomed to consider nothing insurmountable to his genius, he can have no impediments to combat at home. Accountable to no tribunal, he can hazard the most desperate enterprises, secure of impunity. Superintending every movement in person, he commits little to chance, and less to delegated authority. Restrained by no severe rules of political morality; always recurring to fiction and artifice, where force cannot effect his purpose; employing all the engines of sedition and of convulsion; if he cannot conquer, he may nevertheless subvert.

'Combining the two extremes of despotism and of democracy: an emperor in name, but in act a jacobin; ever affecting to offer peace while he lets loose the ravages of war: courting the people, at the same moment that he insults the sovereign, or outrages the government: brandishing in one hand the sword, but dextrously concealing in the other, the wires of anarchy or revolution: converting the press to every nefarious use, though exclaiming against the abuse of that weapon, when directed to expose his own violations of faith or treaty: greedy of glory, but regardless of reputation; he resembles nothing which Europe has beheld in past times, and can neither be compared to Attila, to Clovis, nor to Charlemagne. We might be

led to fancy that Milton, in describing the King of Terrors, by prophetic anticipation pourtrayed this new monarch; sprung like a phantom, from the ashes of the French Revolution, shadowy, undefinable, and terrific.

——"The other shape,
If shape it might be called, that shape had none,
Distinguishable in member, joint, or limb:
Or substance might be called, that shadow seemed:
For each seemed either: black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart. What seemed his head,
The likeness of a kingly crown had on——."

'Formidable, nevertheless, as he unquestionably is, the machine which he has organized, is infinitely more an object of rational apprehension. Those who fondly suppose that it would not survive his dissolution, either cannot, or will not see the profound ability with which it is constructed and cemented. The death of Bonaparte, which may happen at any moment, in the ordinary course of human events, from the accidents of war, or from domestic treason, might derange, for a short period, the interior wheels; but could not deprive the empire of the *vis insita* by which it is now steadily propelled. As well might the Roman Republic have permanently revived after the assassination of Cæsar, as the house of Bourbon return to France after the death of Bonaparte. The family of Stuart was, it is true, restored in England; but Cromwell had not revolutionized Europe, subverted, and re-created it. Neither his power, his policy, nor his conquests, can enter into any comparison with those of Napoleon. He was only the *Protector* of a single state; and that state an insular one, dissevered from the continent. Bonaparte, however we may denominate him an usurper, or a tyrant, is not less the acknowledged Emperor of France, the King of Italy, and the arbiter of Europe. His political institutions will survive his personal existence; and were he to perish to-morrow, the great dignitaries, military and civil, whom he has raised to the highest rank and offices, would, like the Prætorian guards, infallibly perpetuate their own greatness, by placing on the vacant throne, some member of his family.'

It is truly observed that there remain but five independent monarchies in Europe. Of these, it is manifest that the two Scandinavian powers, Denmark and Sweden, can enter little into any calculations made for repressing the encroachments and the tyranny of France. 'Russia, it is true,' proceeds the author, 'might enter the lists with Bonaparte, and contend *single-handed* against him; but *Muscovy* is too remote to come into contact with the French empire, unless as an *auxiliary*,' (is the author an Irishman?) 'and how little she has atchieved in that character, recent experience too well demonstrates.' But he is of opinion on the whole, that we have more to dread

from the alliance of Russia with France in future wars, than to expect from her support. He then throws out some dark and oracular hints relative to the distance of the frontiers of Russia from Delhi, and says that he does 'not think it proper to press heavier upon this delicate chord.' On this subject we shall offer no speculations. Mankind has, for the last fifteen years, been familiarized to revolutions, and it is no long time since the Empress Catharine ordered her armies to hold themselves in readiness to march for India.

The power and resources of Prussia are highly, and we may add, in some respects justly estimated in this pamphlet. 'A prodigious military force, finances well administered, a treasury overflowing, garrisons and fortifications in the highest order, a sovereign beloved by his people,' (is this certain? or has our author been in Prussia?) "a cabinet cautious, politic, circumspect, and vigilant, all these advantages are indisputably to be conceded to Prussia.' This we allow. But where is the *mind* to direct these resources, or on whom has the mantle of Frederic descended?

At all events it may safely be concluded that reliance on Prussia must be precarious, and that to repose upon it would argue equal credulity and folly. 'It is not from the continent in its present convulsed and tottering state, that we must look for efficient co-operation, or permanent relief. It is only in our own wisdom, courage, and virtue, that safety is to be found.' (P. 25.)

The haughty spirit of Englishmen is ever disposed to over-rate the power and resources of their country. Proud of our naval superiority, of our wealth, and of our characteristic bravery, we can with difficulty be persuaded to feel a dread of that enemy whom we have so often conquered, and whom every British infant is early taught to despise. Far be it from us to check the ardour, or damp the spirit of the country at so important a crisis, when we stand in need of all its energies. But this is no season for delusive hopes or ungrounded confidence. 'We may triumph on the water, (p. 47.) and other Nelsons may renew other Trafalgars. We may annihilate his (Bonaparte's) navy, and crush his commerce. We may perhaps insult his coasts with impunity, and bombard his towns; but we cannot go farther. Our means are altogether inadequate.' The truth of this position none but women or children, or the most ignorant of the vulgar, will be disposed to question. And what is the value of such annoyance? A single defeat, a single check to the resistless career of Bonaparte in the south of Germany, would have been attended with more fatal consequences to

him, and more advantage to the cause of the allied powers, than the annihilation of the combined navies of our enemies. By a singular fatality, the same day witnessed the defeat of the armies of Austria, and the destruction of the naval forces of France and Spain; but the surrender of Ulm found a feeble compensation in the victory of Trafalgar.

Let us now consider with what justice the Emperor Francis is reprobated for concluding the peace of Presburg. Many, and among the rest our author, are of opinion that even after the memorable day of Austerlitz, he might have found inexhaustible resources, (which are here given us in detail), for continuing the contest, and eventually terminating it with honour. It is allowed that on the 3d of December, 1805, his Imperial Majesty found himself without an army, without provisions, and without money. 'So did William Prince of Orange when Holland was over run in 1672. But while his person was free, if the unconquerable mind had only remained; if, like William, he had been determined to perish in the last dyke; nothing was lost on his side, nor was any thing solid attained on the part of the enemy.'

History will doubtless furnish more than one example, besides that of the Prince of Orange, of princes reduced to far greater extremities than Francis II. who took no heed of calamity, who seemed to derive strength and spirit from reverses, and some of whom eventually rose superior and triumphant over the malice of fortune. Mithridates, vanquished by the Roman arms, deserted by the pusillanimous remains of an Asiatic army, driven from his kingdom, and betrayed by his own children, yet never ceased even in thought to make head against the immense power of Rome, and, destitute as he was of every means and every resource, was engaged at his death in meditating a plan of a stupendous magnitude for carrying the war into the very heart of Italy. Charles XII. without troops, at an immeasurable distance from his country, and a prisoner among barbarians, was as unconquered in spirit, as active, we had almost said as formidable, an enemy as when, at the head of his victorious soldiers, he carried consternation to the walls of Moscow. Europe still remembers the struggles of the great Frederic against one of the most numerous and formidable combinations that was ever formed;—his victories, the distressful crisis to which he was reduced, and the energy and success with which he surmounted difficulties apparently irretrievable, are yet fresh in our memories. The Emperor Francis might in like manner have said with Æneas,

'Una salus victis, nullam sperare salutem'

But who shall blame a feeble-minded monarch for bowing beneath the ascendant of superior genius, a monarch betrayed alike in the cabinet and in the field, possessing no resources within himself, surrounded within by treacherous favourites, and terrified females;* and assailed from without at once by the arts of corruption, and the thunder of victorious arms?

In some other of the positions brought forward in the present pamphlet, we do not agree; nor, in bestowing praise upon this publication, do we mean to assert that it contains aught which may tend to assist the views of the politician, or to instruct those who can divest themselves of prejudice, and suffer their judgments to operate unconstrained by its influence. But the mass of readers—those whose understanding, disposition, or engagements, have not permitted them to bestow accurate attention on the great scenes that are passing around them, will in the space of these few pages find much to inform their understandings, and correct their judgment. In his ideas of an invasion of this country, for instance, and of its probable success, we entirely agree with the writer.

'I do not think proper, for many reasons, to examine into the probability of Bonaparte's success, if ever he shall actually land in this country, at the head of even so small a number as fifty thousand soldiers. That, if such an attempt be practicable, it is more likely to succeed under his direction, than in any other hands, will, I imagine, be admitted by all. Though even a hundred thousand men were to perish in their passage across, yet as many more might be embarked, and might reach the coast, in defiance of all opposition. I know the contempt in which such an invasion is held by many: I am aware that it is desired by no inconsiderable portion of persons very capable of judging on the subject. Doubtless, in an enterprize so complicated, hazardous, and subject to a variety of accidents, chance may decide its issue, more than wisdom or skill. But those who reflect on the events which have happened in past ages, who consider the relative nature of the forces, and the talents of the commanders on the two sides; and who know most accurately the strength, as well as the weakness of this island; will be content with a negative triumph, and will not desire to see the question discussed by the bayonet on Barham Downs, as it was at Austerlitz.'

* We have heard it asserted that the Empress of Germany was on her knees seven hours after the battle of Austerlitz, soliciting the emperor to make peace. This was probably through the influence of another Mrs. Masham. No man ever understood and practised the arts of bribery to a greater extent, and with greater success, than the Emperor of the French; and Europe may perhaps owe the peace of Presburg, and her present perilous situation, to a ruby or an emerald.

Our author does not seem to be a violent advocate either of the late or the present ministry. He points out the most striking and pernicious errors in the administration of Mr. Pitt—errors which are too obvious to call for discussion—but he pays him the tribute eminently due to the memory of departed talents. Whether that statesman was the saviour of his country, or the evil genius who wrought the downfall of Europe, must long be a subject of controversy; and posterity alone when parties and prejudices shall be laid asleep, will be able to decide with impartiality and justice the important question, of the salutary or destructive tendency of his measures: but who shall doubt his transcendant genius, and the powers of his gigantic mind?

We have said that we do not suspect the writer to be a determined partizan of either the late or the present administration; but he appears to entertain a decided conviction that the store-house of his own mind could furnish measures more conducive to the safety of England, either than those devised by Mr. Pitt, the single bulwark of the late, or by the united powers of those enlightened statesmen who constitute the actual ministry of this country. His own Atlantean shoulders seem to him capable of bearing the weight of the British empire. He proposes a few schemes relative to the survey of lands, the formation of a harbour at Dover, the setting bounds to the licentious pencil of the caricaturist, that he may no longer libel the imperial majesty of Napoleon; and then modestly enough remarks, (p. 46.)

'A nation which has sufficient virtue and energy to adopt measures such as I have presumed to suggest, needs not deprecate the wrath, nor tremble at the menaces of Bonaparte. Like the Roman senate, they may send him a javelin and a caduceus, for his choice. Secure from internal convulsion, they may defy foreign attack, &c.'

We shall therefore leave our author in the peaceable enjoyment of that satisfaction which arises from conscious superiority, and the anticipation of the contingent good that may accrue to England, in case his Majesty's ministers can be made so sensible of their own and their country's interests as to adopt his advice, and admit him to their confidence. In the mean time he has our re-assurance that we have derived considerable satisfaction from the perusal of his little work, which, with the exception of a few passages, that a little additional care in composition would have rendered more critically correct, does him credit both as a writer and a man.

ART. X.—*The Works of Edmund Spenser, in eight Volumes, with the principal Illustrations of various Commentators. To which are added, Notes, some Account of the Life of Spenser, a glossarial and other Indexes. By the Rev. Henry John Todd, A. M. F. A. S.* Rivingtons. 1805.

OF all our early English Poets, perhaps not one has more right to charge the *cruel kindness* of his editors and commentators than Spenser. Not one has engaged the attention of a greater number of men of taste and learning, or has proved so lamentable an example of the misapplication of those great qualities. It is perhaps not difficult to discover the reasons of so great a failure; but while we point out the cause, we cannot but lament the effect, nor see without surprise and concern, that while almost every writer of Greece and Rome has been illustrated and explained by the persevering and indefatigable toil of successive commentators, till there is no room left for further illustration or comment, and till the very *absorption* of the subject has precluded the possibility of usefulness from the bulky piles of printed paper 'that hourly issue from the German press,' our own authors should (generally speaking) have been treated merely as convenient receptacles for the overflowings of an antiquarian's common place book.

That Spenser's lot is the hardest of all, is, as we have already observed, a fact easily accounted for. Shakspeare and Milton need no commentary to make them understood, or to point out their excellencies. Even old Chaucer requires little more than a glossary. But Spenser is, as he himself has told us, an allegory, a perpetual enigma, which demands (the aid of an *antiquarian* certainly, but) the aid of an *antiquarian* whose industry and perseverance are at least equal to his knowledge and abilities; not a mere retailer of obsolete customs and phrases, or a dabbler in old romances (though both these are also essential points when connected with more material requisites), but a profound and diligent historian, an acute, but temperate investigator and pursuer of probable theories.

Another necessary quality in an editor of Spenser is that he be untainted by the prejudices of the schools of Boileau and Voltaire, that he have a heart capable of being affected by the simple language of nature, and a fancy not too cold or correct to indulge with delight in the soothing and romantic visions of faëry.

It is to be hoped that the rage for epic unities and dra-

matic probabilities, and all the jargon introduced by the critics of the refined age of Louis XIV. is now extinct, and that we may again enjoy, as did our good ancestors in the golden days of Elizabeth, those delicious gothic fables without being obnoxious to such desperate attacks upon our understanding and genius.

It is curious to mark the progress of poetical taste from the æra of the revival of literature, and the investigation becomes necessary to those who would estimate rightly the merits of Spenser and his commentators. After Dante and Petrarch had wakened a half barbarous world to the sublimity and harmony of their magical numbers, true poetry was sunk again in a temporary but inglorious sleep, a sleep, indeed, broken and irregular, but disturbed only by unnatural conceits, strained metaphors, and an absurd perversion of language. The illustrious age of the Medici was destined to behold the accomplishment of those hopes and expectations which had so long languished. The genius of romance, who had before dwelt in comparative obscurity among the Jongleurs and Troubadours of Provence and Languedoc, and the old minstrels of England, France, and Brittany, then for the first time visited Italy, and received a new dress and polish from the harmony of language and numbers. Pulci was the first who entered upon this untried field of poetry, and would, as the inventor of Italian romance, deserve more notice than has usually been allotted to him, even though the fertility of his imagination, the purity of his language, and the pathetic narration which distinguishes, at least the conclusion of his story, had not demanded it. He was unable, indeed, to break through the fetters of conceit and extravagance of diction which the bad taste of his age and country had imposed on him. His followers Boyardo and Berni had proceeded gradually to the emancipation of their native language, when a new species of poetry was introduced, the precise date or inventor of which it is in vain to look for, but which soon obtained such universal credit that even Ariosto was obliged to submit to the imperious voice of fashion, and mould, by subsequent explanation, the extravagant and unrestrained sallies of his wild imagination into the unnatural and ill-adapted form of an *allegory*.

Such was the state of Italian poetry when it was embraced and followed by the wits of Elizabeth's court. A law was laid down which few writers of that age dared to dispute, and while Sir Philip Sidney and other accomplished courtiers endeavoured to frame their language after the model of Petrarch and his followers, Spenser caught the genuine fire and

fancy of Ariosto; which, engrafted on his soft and feeling heart, and tempered by his chaste and moral judgment, produced the Faerie Queene. Hence that delightful poem is full of those inconsistencies and faults which, from the causes we have attempted to illustrate, still blemished the productions of Italy, while, at the same time, its sweet and natural descriptions, its moral and instructive fables, have elevated it to a rank far above its originals, and most honourable and gratifying to British taste and vanity.

The most remarkable circumstance attending this first and principal work of our poet's, is the *double allegory*, which, as he himself informs us, it contains, and it is this circumstance that should principally attract the attention and direct the labours of a commentator. The *moral* allegory indeed seldom requires illustration, and we are at no loss to discover the *leading* features of that which may be called the secondary, or *political*. But it cannot be doubted that a great deal lies concealed from common observation, which would amply reward a patient investigation.

The taste which had adorned our golden age of poetry had long given way to the cold correctness of the French school, when Mr. Hughes undertook the task of editing our poet. With his head full of *unity* and *probability*, he 'weighs him in that false balance,' and, of course, 'finds him wanting.' It is no wonder that such a critic preferred the two Cantos of Mutability, to all the rest of the Faerie Queene. Still more wedded to the incompatible laws of classical propriety, Spence, in his Polymetis, has resumed the examination of that poem; and the application of similar principles produces the same conclusion. The learning and judgment of Jortin has added nothing to our knowledge of Spenser, though he occasionally gives us pleasure by unfolding the Greek and Roman origins of some of his sweetest passages. Warton, the Poet-Laureate, found it a subject so happily adapted to his own taste and pursuits, that he entered with enthusiasm on the task, and has certainly succeeded more than any other of Spenser's commentators in discovering the sources of his poetry, in estimating the merits and defects of his versification and language, and in displaying the history and effect of the allegorical character which he has adopted. But nothing can more exemplify the imperious dominion which French literature and criticism had obtained in our country than the fact that one, himself a poet, and with a mind peculiarly turned for the enjoyment of works of real taste and fancy, should have so accommodated himself to the prevailing system as to wish that Spenser had reduced his

delightful poem to the rules of Bossu, that Tasso had lopped off the enchanted wood, and destroyed the gardens of Armida, and that Ariosto had cut down his Orlando to *a geometrical* figure.* Next came Upton, with less learning than some, but as much bigotry as any of the former commentators. He undertakes, indeed, the defence of the poet, but in a manner in which Spenser never *meant* to be defended;

Non tali auxilio, nec defensoribus istis—

Instead of asserting that the rules of his poem are the rules of romance, not those of Aristotle and Bossu, instead of pleading the non-jurisdiction of the court, he actually proceeds to justify him on the very principles by which he had before been tried, condemned, and executed; and a very poor piece of work he makes of it. But notwithstanding this want of judgment, notwithstanding his pert coxcombical manner, Upton has, perhaps, more worthily supplied the place of an editor than any other, in one most essential point; for it is to his ingenuity that we are indebted for most of the little insight we have into the *political* allegory of the poem.

From this general censure on Spenser's commentators, we must except one, who, though not professedly a commentator, has done more towards asserting the excellencies, and vindicating the plan and fable of the poet, than any of those who have undertaken regularly to criticise his works. We mean Bishop Hurd in his Letters on Chivalry and Romance, which are admirably calculated to set the world right as to the principles upon which we ought to judge of many of our earliest writers, and to persuade those whose minds have been confined by the trammels of scholastic pedantry, that the Gothic structures of our ancestors have in them a beauty and even symmetry peculiar to themselves, though not reducible to any of the rules which they have been accustomed to regard with exclusive veneration.

Mr. Todd appears to us to have entered on the task which so many former adventurers had failed of rendering unnecessary, with a mind very capable of relishing and displaying the beauties of his author, and well stored with that species of information which was best calculated for rendering his labours effectual. If he has not succeeded in giving us

* The ingenious Abbé du Bos observes, *happily enough*, that 'Homer is a *Geometrician*, in comparison of Ariosto.'

Warton's Remarks.

that satisfaction which we expected from a gentleman of his abilities and acquirements, we shall probably discover the real cause of our disappointment in that unhappy spirit of *commentating* which has so long prevailed, to the utter exclusion of sound investigation and useful enquiry, till almost all our ancient poets are involved in one common cloud of undistinguishable black-letter controversy, by piercing through which we in vain endeavour to find any new light, or to be regaled by the discovery of any fresh beauty. Nay, we must hardly venture to enjoy any of the passages which used to afford us delight, for fear of being damped by the unpleasant and mortifying information that our admiration is founded on wrong principles, or bestowed on a false object. The latter part of this observation is general, and we with pleasure except Mr. Todd from the severest part of the censure. We do not criticise his taste, which, we are sure, merits our commendation; but we condemn his judgment. Deeply read in romances, he has, by their help, furnished many good illustrations, and pleasing parallels; and with regard to his own labours, he deserves more strongly to be reprehended for sins of omission, than of commission. But he has swelled out his book most unnecessarily with the comments and annotations of others; and if, instead of republishing the whole heap of rubbish piled up by Hughes, Church, Upton, Jortin, and Warton, and instead of treading in their footsteps so much himself, or entering the lists with them so often on the most trifling occasions, he had made a judicious selection from the labours of others, and had applied his own mind to those historical researches by which alone Spenser can be fairly and perfectly illustrated, he would have accomplished a work much more highly creditable to his own talents, and more useful to the public.

We shall not enter more minutely into the examination of the work before us. The title-page informs the reader that it is a new edition of an English poet, in which the illustrations of former commentators are preserved, and some new ones are added; and, unhappily, the 'Ex uno disce omnes' applies with more force to this species of compilation than to any other that we are acquainted with. The account of our poet's life, which is prefixed, deserves some notice. On the early part of this history, Mr. Todd has been enabled, by his commendable diligence and the kind assistance of his friends, to bestow a good deal of additional and agreeable information; and we have derived great pleasure from the perusal of so much of the correspondence of Spenser and his friend Gabriel Harvey, as Mr. T. has thought

worth transmitting to us. The strange and sophisticated taste of an age which invented English hexameters and trimeter iambics, becomes a highly entertaining subject of reflection, and increases our admiration of the poet, who after imbibing so largely of University pedantry, was able to shake off the trammels of education and habit, and leaving his 'peaceful province in Acrostic Land,' fly on the wings of genuine poetry and fancy to the delightful coast of Faerie. A good deal of information is also to be collected from various other parts of these loose memoirs, towards the conclusion of which Mr. T. corrects with great truth and accuracy a gross and almost wilful error of the Laureate commentator, and exposes the absurd and idle fables which have so long been handed down with improvements and exaggerations, from father to son, of Spenser's extreme poverty, and of his absolutely dying of want and hunger. His life, or the greater part of it, was certainly a scene of unmerited disappointment; and a little before his leaving Ireland for the last time, he experienced a calamity which was more than sufficient to discompose the philosophy of a poetical mind, and which appears to have hastened his death. The traditional story of his servant losing the last six books of his poem, is also investigated, and controverted with great judgment; and it is, in our opinion, very satisfactorily proved that the poem was never carried much beyond the state in which we now have it, and that any little fragments or hints for succeeding books, if there were any, perished in the conflagration of his house at Kilcolman.

As this is by far the longest specimen of original composition with which Mr. T. has favoured us, it may be expected of us to pronounce a general opinion on the merits of the performance, and we will therefore, before we conclude this article, observe that his style is easy, and that of a gentleman of taste and learning; but it is too diffuse, too unconnected, too common-place, and by scattering his facts and his remarks in a desultory and negligent manner, he has made a languid compilation of what, with a very little labour and attention, might have been a highly interesting and elegant piece of critical biography.

We have not particularly noticed any of the works of our poet but his Faerie Queene; but our observations on his commentators, and on Mr. Todd in particular, will apply in a sufficient degree to all. It is much to be regretted that the excellent and profound observations of Spenser in his account of the state of Ireland, should hitherto have met with no further attention than what Sir James Ware bestowed upon them so long ago. We find hardly a single observation, except as to points of mere verbal criticism, throughout that very useful and interesting work.

Art. XI.—*Good's Translation of Lucretius,*

(Continued from p. 183.)

THE second book of Lucretius, in proportion as it approaches nearer the more cramped doctrines of Epicurus, would naturally induce a belief that it recedes in the same proportion from poetical merit. This, however, is not the case; for there are passages of interest and spirit not unfrequently interspersed with the more unpromising mass of absurdities. In the examination of Mr. Good's translation, we shall turn the reader's attention towards them; and afford the English author the fairest opportunity of displaying his abilities on beautiful subjects.

The opening of this book immediately presents us with an illustration: and we are fully inclined to allow that Mr. Good has done justice to his original:

> 'Suave, mari magno, turbantibus æquora ventis,
> E terrâ magnum alterius spectare laborem:
> Non quia vexari quemquam est jucunda voluptas
> Sed, quibus ipse malis careas, quia cernere suave est.
> Per campos instructa, tuâ sine parte pericli,
> Suave etiam belli certamina magna tueri, &c.

> 'How sweet to stand, when tempests tear the main,
> On the firm cliff! and mark the seaman's toil!
> Not that another's danger soothes the soul,
> But from such toil how sweet to feel secure!
> How sweet, at distance from the strife, to view
> Contending hosts! and hear the clash of war.'

The above translation is sufficiently faithful, and we are happy in being able to produce so favourable a specimen. In the note we felt our usual disappointment, wherein three passages are quoted as parallel, from Akenside, Beattie, and B. Jonson, which have no resemblance whatever to the supposed prototype of Lucretius. Mr. G. appears to be sensible of the difficulty attending the comparison, as he has kindly condescended to print in italics what he presumes enforces it. For instance; in Akenside, '*To climb the neighbouring cliffs*,' is considered a resemblance. In Beattie, it is true, a person is figured looking at the sea, but no such conclusions are formed, as in Lucretius: and the sen-

timent of Jonson implies ridicule, which was wholly foreign from the breast of the Roman poet,

> 'I wander not to seek for more
> In greatest storm I sit on shore,
> And laugh at those that toil in vain
> To get what must be lost again.'

In the 28th line of the first note in p. 188, after quoting from Mr. Good's remark, we shall be pleased to have it in our power to add a little to his stock of multifarious information :

'Statius has, therefore, compared to the sage himself this secure and elevated cliff, on which, Lucretius and Cowper represent him as seated :

> 'Stat sublimis apex, ventosque imbresque serenus
> Despicit. *Theb.* ii. 35.

> 'Firm stands its brow sublime, and winds and showers
> Despises, fearless.

'It is highly probable that from this passage of Statius, Goldsmith derived his beautiful and parallel simile ; which, in reality, is little more than a free translation :

> 'As some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm,
> Though round its head the rolling clouds are spread,
> Eternal sun-shine settles on its head.'
>
> *Deserted Village.*

Goldsmith undoubtedly borrowed the simile in question from a passage in Claudian : let the reader compare the Latin and English. We present it to him without the aid of italics :

> '——— ut altus Olympi
> Vertex, qui spatio ventos hiemesque relinquit,
> Perpetuum nullâ temeratus nube serenum,
> Celsior exsurgit pluviis, auditque ruentes
> Sub pedibus nimbos, et rauca tonitrua calcat.'
>
> *De Cons. Mall. Theod. Cons.* 206.

To Mr. Good's substantive '*Unsuccess*,' we must unite an adjective of equal beauty, l. 19,

> '——— *unanxious*' quiet for the mind.'

We are aware that we are liable to the retort, 'and why should not Mr. Good coin words if he pleases?' Forsooth, we cannot answer it. We have not room to quote many of

Mr. Good's notes, which obviously put us in mind of Bish's Lucky Lottery Office, or Packwood's Razor Strops, i. e. they begin with something out of the way which excites our curiosity, and when we have followed the track through some lines we discover the evident puff with indignant vexation. We have an example at hand. Upon two verses in p. 185, there are five quarto columns of notes; the five columns, we allow, staggered us: but a reviewers' duty is superior to his disgust. We began then with Young—but alas! we ended with Roscoe! yes, with Roscoe! 'Oh what a falling off was there!' The quotations are as follows:

'Young's Night-thoughts.
Goldsmith.
Athenæus in D. Laërtius.
Lucretius himself.
Horace.
The Proverbs—in Hebrew.
Horace.
Homer.
Exodus.
Sadi—in Persic.
Homer.
Virgil.
Thomson.
Lorenzo de' Medici.
Roscoe—pessimus omnium poëta.'

To save the reader further trouble on this head, we inform him once for all, that the general character of the notes partakes of a similar intermixture of chaotic learning. Even the Swedish dog Latin of Linnæus is introduced as an imitation of the picture of a country life by Lucretius. The *imitation* begins thus prettily, 'O Lappo, qui in ultimo angulo mundi sic bene lates contentus et innocens.' Linnæus speaks of Lapland, and Lapland gives the opportunity of mentioning those who have written on it in English and French.

A principal fault which we find with Mr. Good, is the affected closeness of his translation, which occasionally, under the false idea of terse compression, leads him into arrant nonsense. We defy Œdipus to have made out the following enigma, or the baffled writer of this article must exclaim, 'Davus sum, non Œdipus.' P. 227.

'———— for far beyond the ken
Lies the prime base impalpable of things,
As this elŭdes all vision, so alike
Its motion too elude. E'en oft the sight
No motion marks where still the moving scene
Springs obvious, by the distance sole concealed.'

However nonsensical the passage is as it stands, yet the illustration is certainly done in the spirit of the original:

'Præterea, magnæ legiones quom loca cursu
Camporum conplent, belli simulacra cientes;

Fulgur ubi ad cœlum se tollit, totaque circum
Ære renidescit tellus ; subterque, virûm vi,
Excitur pedibus sonitus, clamoreque montes
Ictei rejectant voces ad sidera mundi ;
Et circum volitant equites, mediosque repente
Transmittunt, valido quatientes impete, campos :
Et tamen est quidam locus altis montibus, unde
Stare videntur, et in campis consistere fulgur.'

'Thus, too, when warlike squadrons crowd the field,
Horrent in arms, with horses scarce restrain'd,
Shaking the solid glebe, while the bright pomp
Flames through the skies, and gilds the glowing earth,
While groans the ground beneath their mighty tread,
And hills, and heavens re-echo to their shouts—
View'd from afar, the splendid scene that spreads
Seems void of motion, to the fields affixt.'

As Lucretius has loosely copied his thought from Homer, so has Virgil very closely followed Lucretius. Among the moderns, Camoens has not been an unsuccessful imitator.

Mas ja cos escadrões da gente armada,
Os Eborenses campos vão qualhodos
Lustra co sol arnez, a lança, a espada
Vam onchando os cavallos jaezados :
A canora trombeta embandeirada
Os corações â paz acostumados ;
Vay as fulgentes armos incitando
Pellas concavidades retumbando.'

Between the 350th and 370th lines we meet the well-known verses of Lucretius on the cow bereft of her calf. The sweet simplicity, the unaffected beauty of them drew tears into our eyes when we were children ; and in a passage of such difficulty, we congratulate Mr. Good on his execution, although we by no means approve

' ——— si queat usquam
Conspicere amissum fetum.

' ———If, perchance, she still
May trace her lost.'

And still less can we suffer our fair countrywomen to be imposed upon by the following translation.

' Neu simili penetrare putes primordia formâ
In nareis hominum, quom tetra cadavera torrent,
Et quom scena croco Cilici perfusa recens est,
Araque Panchæos exhalat propter odores.' V. 414.

'Nor deem those atoms like, from *putrid scenes*
That spring malignant, and *th' essential sweets*
Breath'd from Cilician saffron, or the blaze
Of fragrant altars *fed from orient groves.*'

The learned reader will immediately see the absurdity of the translation; and ladies in the mean time, as not understanding those 'atoms which spring malignant from *putrid scenes,*' or 'blazes fed from orient groves,' will take our word for it.

The note is still farther from the purpose. We are told that it was the custom 'to strew Cilician saffron, in conjunction with several other odoriferous flowers, over the stages of their public theatres.' The passage alludes to the sprinkling saffron and rose water through tubes secretly conveyed through the theatre, which added to the delight and freshness of an Italian audience. But we find Mr. G. frequently erroneous in the customs and history of the ancients; we might add, the metre; where quoting from Avitus, 'whose description,' sayeth Mr. Good, 'is possessed of equal beauty' with that of Virgil, he prints

'Præterit terribilis metuendum *formæ* decorem.'

We now proceed to quote from v. 624 of the original, with Mr. Good's translation, which is tolerably faithful; although the 'largificâ stipe ditantes,' is flatly rendered 'loading the path with presents.'

'Ergo, quom primum, magnas invecta per urbeis,
Munificat tacitâ mortaleis muta salute:
Ære atque argento sternunt iter omne viarum,
Largificâ stipe ditantes; ninguuntque rosarum
Floribus, umbrantes Matrem, comitumque catervam.
Heic armata manus, Curetas nomine Græcei
Quos memorant Phrygios, inter se sorte catervis
Ludunt, in numerumque exsultant, sanguine fletei:
Terrificas capitum quatientes numine cristas,
Dictæos referunt Curetas, quei Jovis illum.
Vagitum in Cretâ quondam obcultasse feruntur;
Quom puerei circum puerum pernice choreâ,
Armatei, in numerum pulsarent æribus æra,
Ne Saturnus eum malis mandaret adeptus,
Æternumque daret matri sub pectore volnus.
Propterea, magnam armatei Matrem comitantur:
Aut, quia significant divam prædicere, ut armis,
Ac virtute, velint patriam defendere terram;
Præsidioque parent, decorique, parentibus esse.'

'Thus moves the pompous idol through the streets,
Scattering mute blessings, while the throngs devout
Strew in return their silver and their brass,
Loading the paths with presents, and o'ershade
The heavenly form, and all th' attendant train
With dulcet sprays of roses, pluckt profuse.
A band select before them, by the Greeks
Curetes call'd, from Phrygian parents sprung,
Sport with fantastic chains, the measur'd dance
Weaving enfuriate, charm'd with human blood
And madly shaking their tremendous crests.
These picture, haply, the Dictæan train,
Alike Curetes term'd, as fame reports,
Who drown'd the infant cries of Jove in Crete,
When round the boy divine, in arms they danc'd,
Boys still themselves, and beat to measur'd sounds
Their clashing shields, lest Saturn the shrill shriek
Should trace, and Rhæa shed eternal tears.
Thus these the matron-goddess now precede:
Or else, perchance, they paint how every breast
Should burn with patriot fire, and every arm
Prove the firm guardian of a parent's years.'

The following three lines would have been improved by the very flatness of which we lately complained:

'Thus into life th' insensate dunghill rears
The race of worms, when once the mingling show'r
Wakes the warm ferment through the putrid mass.'

There is no such bombast in Lucretius's description of a dunghill.

'Quippe videre licet, vivos existere vermeis
Stercore de tetro, putorem quom sibi nacta est,
Intempestivis ex imbribus humida, tellus.'

Upon the subject of this dunghill there are eleven quarto pages of notes: and a moderately quick reader would dabble in the muck at least half an hour. After we have sufficiently dirtied ourselves and endeavoured to pluck a mushroom or two for our pains, we are dismissed with the following sceptical notions on dung:

'This theory of spontaneous vitality has been, however, expressly controverted by Redi, the father of experimental entomology, as well as by Trembley and Bonnet. But the general force of the argumen advanced by the Roman bard does not depend upon its truth or falsehood. The fact remains the same, though the mode of accounting for it be different. It is equally true that

'——into life th' insensate dung-hill rears
The race of worms:

Whether we believe they spring equivocally from organic molecules swarming throughout the putrid and fermenting substance of the dung-hill; or that this latter affords nothing more than a proper nidus for the deposition of the fecundated eggs of flies and worms, which, in process of time, are hereby thrown into action, generate a new organization, and produce the new power of sensation. For no one, I apprehend, will contend that the eggs of the fly or worm, when first deposited, are possest of more sensation than the substance of the dung-hill itself; and thus, which theory soever we imbibe, the position of Lucretius follows equally as a truth,

'That sentient things, things void of sense create.'

We now bid farewell to the second book, and direct the attention of the reader to the third, wherein Lucretius advances to a more detailed account of the result of atoms, under different states of combination and modification. We shall not follow Mr. Good through the philosophical theories of himself or his original; but refer to those passages which are more generally known, and more generally admired. To any future translator of Lucretius, we would recommend a selection of such passages, which would please the most listless, and a publication of them separately from the mass of the works in *rhyme*.

This book opens with the well-known address to Epicurus:

'O Tenebris tantis,' &c.

which is well rendered by the translator: but having no room at present for the quotation, we refer the reader to the work itself.

It would be difficult to devise that the following two lines,

'And with mistrust, through every nerve alarm'd,
Joining the feast some jovial kinsman forms,'

were a translation of the bold verse,

'Et consanguineûm mensas odere, timentque.'
L. iii. 73.

The following lines are worked up with much more spirit, if we exclude perhaps the last distich:

'For as the boy, when midnight veils the skies,
Trembles and starts at all things—so full oft,
E'en in the noon, men start at forms as void
Of real danger as the phantoms false
By darkness conjur'd, and the school-boy's dread.

A terror this the radiant darts of day
Can ne'er disperse. To truth's pure light alone,
And wisdom yielding, intellectual suns.'

'Nam, velutei-puerei trepidant, atque omnia cæcis
In tenebris metuunt; sic nos in luce timemus
Interdum, nihilo quæ sunt metuenda magis, quam
Quæ puerei in tenebris pavitant, finguntque futura.
Hunc igitur terrorem animi tenebrasque, necesse est,
Non radiei solis, neque lucida tela diei,
Discutiant; sed Naturæ species, ratioque.

In the very marrow of a long quarto note upon oxygen, so '*re-denominated*,' Mr. Good pretends not to affirm what was the immediate *aura* understood by Lucretius as the fourth and most important substance in the composition of the animal spirit. To the oxygenous and the galvanic gas it has an equal and an astonishingly striking resemblance.' Then follows 'a table of the Epicurean and Lavoisierian analysis of respirable air.' Although we trespass on the limits we have prescribe to ourselves, yet we think it fair to apothecaries and druggists, to let them also know where they may find information, for fear they should take the book altogether to be really a book of poetry.

276. B. iii.—'Atque anima est animæ proporro totius ipsa,'

rendered by Mr. Good:

'And lives as soul of e'en the soul itself;'

but much more poetically by Marchetti

———Sta nel corpo ascosa
Alma di tutta l'alma, e *signioreggia*
In tutto il corpo.

It has also been imitated, but very weakly, by Polignac, in his Anti-Lucretius.

Mr. G. may call the following passage 'Inversion;' we confess we can neither elicit sense nor grammar from it:

'Thus varie) man: though education trim
Add its bland polish, frequent still we trace
The first deep print of nature on the soul,
Nor aught can all—erase it: ever, whence,
This yields to sudden rage, to terror that,
While oft a third beyond all right betrays
A heart of mercy. Thus, in various modes,
The moral temper, and symphonious life

Must differ; thus from many a cause occult
The sage can ne'er resolve, nor human speech
Find phrase t' explain; so boundless, so complex,
The primal sources whence the variance flows!'

Our translator, apparently without any reason, thinks that Pope, in his Essay on Man, borrowed the four following lines,

'The young disease, which must subdue at length,
Grows with his growth, and strengthens with his strength,
So cast, so mingled with his very frame
The mind's disease, its ruling passion came;'

from

'——— utei cum corpore, et unâ
Cum membris, videatur in ipso sanguine crêsse.'

Nothing could have been farther from Pope's mind than such prosaic stuff, which Mr. Good calls 'highly forcible and expressive.'

724. 'Fly too, at death, the soul's pure seeds entire,
Or with the body are there still that rest?'

Wretched!

798. 'Trees not in ether, nor in ocean clouds,
Nor in the fields can fishes e'er exist.'

Wretched!

We are inclined to pass a far different judgment on the following passage. The reader would certainly have been more soothed with rhyme; but the blank verse, although occasionally cramped, is by no means deficient in merit:

'"Nam jam non domus accipiet te læta, neque uxor
"Optuma, nec dulces obcarrent oscula natei
"Præripere, et tacitâ pectus dulcedine tangent.
"Non poteris factis florentibus esse, tuisque
"Præsidium: misero misere," aiunt, "omnia ademit
"Una dies infesta tibi tot præmia vitæ."
Illud in his rebus non addunt: "Nec tibi earum
"Jam desiderium rerum insidet insuper unâ."
Quod bene si videant animo, dictisque sequantur,
Dissolvant animi magno se angore, metuque.
Tu quidem, ut es, lecto sopitus, sic eris, ævi
Quod super est, cunctis privatus doloribus ægris;
At nos horrifico cinefactum de prope busto
Insatiabiliter deflebimus; æternumque

Nulla dies nobis mœrorem e pectore demet.
Illud ab hoc igitur quærundum est, quid sit amari
Tanto opere, ad somnum si res redit, atque quietem,
Quur quisquam æterno possit tabescere luctu?'

'"But thy dear home shall never greet thee more!
" No more the best of wives!—thy babes beloved
" Whose haste half-met thee, emulous to snatch
" The dulcet kiss that rous'd thy secret soul,
" Again shall never hasten!—nor thine arm,
" With deed heroic, guard thy country's weal!—
" O mournful, mournful fate!" thy friends exclaim,
" One envious hour of these invalued joys
" Robs thee for ever!"—But they add not here,
" It robs thee, too, of all desire of joy:"
A truth, once utter'd, that the mind would free
From every dread and trouble. "Thou art safe!
" The sleep of death protects thee! and secures
" From all th' unnumber'd woes of mortal life!
" While we, alas! the sacred urn around
" That holds thine ashes, shall insatiate weep,
" Nor time destroy th' eternal grief we feel!"
What then has death, if death be mere repose,
And quiet only in a peaceful grave,
What has it thus to mar this life of man?'

The notes on this passage are, as usual, ponderous; but by no means inelegant or uninstructive. However scrupulous we may be in allowing Mr. Good's attainments in the general knowledge he displays of various languages, ancient and modern, (and we are compelled to this state of scepticism by the plain circumstance of his not understanding his own,) yet we cannot deny that he has benefited by every good index to every good book; and produced sundry beautiful passages, as parallel, the reading of which amply compensates for the labour of plodding through the text. However, in the passage above, we are open to the conviction that he can occasionally soar above mediocrity: and we were presently, in the notes, agreeably surprised by an old favourite passage from Beattie:

'Tis night, and the landscape is lovely no more;
I mourn—but, ye woodlands! I mourn not for you;
For morn is approaching your charms to restore,
Perfum'd with fresh fragrance, and glitt'ring with dew.
Nor yet for the ravage of winter I mourn,—
Kind Nature the embryo blossom will save:—
But when shall spring visit the mouldering urn!
O when shall it dawn on the *night of the grave*!"

This certainly is preferable to the verses of Lucretus:

> 'Nec minus ille diu jam non erit, ex hodierno
> Lumine vitai qui finem fecit, et ille,
> Mensibus atque annis qui multis obcidit ante'

and still more certainly to Mr. Good's translation;

> '——— nor of shorter date
> To him who yesterday the light forsook,
> Than him who died full many a year before.'

We have now conducted our readers to the conclusion of the first volume: we have generally stated the principles on which we reviewed this work: we have impartially examined the beauties and defects, not merely of Mr. Good's translation, but of his theories, his taste, and his acquisitions. In the remaining three books we purpose to be very concise; since from the production of a thousand passages, we do not think we can rest on a firmer foundation, the telegraph which we have established to convey to any distance, opinions maturely formed by an unprejudiced pen; opinions corroborated by re-tracing each line, and weighing every sentiment. A few more words on the fourth, fifth, and sixth books will close our critique.

The second volume opens with a most naughty engraving of young ladies half naked, of sundry leering satyrs, a great goat in the foreground, and a most umbrageous recess in the perspective. We humbly suppose that the picture alludes to the end of the fourth book, wherein Mr. Good has nearly rivalled Dryden and Creech in obscenity. We will quote only a short passage from an immense note, which contains Mr. G's apology for defiling his page with impurities, at which Tate would have blushed. After professing that we dare not insert any quotation from this most laboured ribaldry, we leave to those who understand Lucretius, the pretext of the translator: nor do we doubt whether the judgment will finally condemn or acquit him.

'Our poet is now proceeding to a task which requires no small degree of delicacy and dexterity in the management of it. He is about to develope, with all the ornaments of verse, the mischievous effects of illicit love, and the entire doctrine of animal generation. It is difficult to enter upon these subjects with so much medical and anatomical science as he has exhibited, without rendering the description of either, and particularly of the latter, improper for general perusal. In plain and cautious prose, they are topics which ought not to be indiscriminately submitted to the eye of every one; but when delivered with the necessary decorations, and in the glow-

ing language of poetry, a still greater circumspection should be adopted, even admitting that the utmost degree of address is evinced in the choice of verbiage. Yet why then, it may be inquired, did not the poet abstain from such topics altogether? and why, more particularly, are they not omitted in the present version? For the very reason that Lucretius thought proper to introduce them, I have not thought myself at liberty to suppress them. They are subjects that ought to be treated of, and that must be treated of in some way or other: they naturally fall within the scope of a poem, written expressly upon The Nature of Things: there is a moral in the former, so just, and so pointed, that every libertine ought seriously to peruse, and minutely to ponder upon the whole picture delineated; and amidst the dullness and obscurity generally attendant upon the latter, our poet is entitled to the conjoined thanks of naturalists and anatomical philosophers for irradiating their dark and thorny paths with the light and fire of the muses. While exquisitely elegant and inviting, our poetic lecturer is at the same time uniformly delicate and grave; nor do I know any description of persons, to whom subjects of this kind ought to be communicated in any shape, but might be prudently entrusted with the conclusion of the book before us.'

The following mummery is disgusting; for shame! for shame!

'On the doctrine of animal generation, Lucretius is a lecturer upon natural philosophy: he admits us to his theatre, and gravely and scientifically developes the principles of this important subject: he unlocks the causes of barrenness and fertility: he traces the nascent embryon from the first moment of copulation; and unfolds the principles which were supposed to determine its sex. A serious and attentive reader of this truly learned, as well as poetical discourse, whether male or female, cannot possibly, I think, peruse it without the acquisition of some degree of useful knowledge; and even the medical professor himself cannot but be astonished at the copiousness of its research, and the accuracy that accompanies much of its reasoning.'

We forbear from fatiguing our readers with any further extracts from this discussion. Suffice it to say, that the arguments Mr. G. deduces in favour of his attempt, smell much of the shop of Martial and Ausonius.

The fifth book of Lucretius, in a high strain of poetry, denies the possibility of composing and expressing an encomium worthy the merits of Epicurus. The general subject of the book, is Cosmogony: and however harsh the matter and the verse occasionally becomes, yet the sentiments and figures contained in this portion of the poem are generally more easy and comprehensible than the bewildered and

cloudy reveries of the four first books. The rise of the vegetable and animal world; the description of primæval life and manners, and their gradual advance towards civilization and a social compact; the origin of superstition and mythology; mineralogy, the art of war; the origin of the useful and polite arts, and their progress and tendency towards perfection, admit at the same time of varied numbers, and elegant disquisition; and we find the utmost harmony of Lucretius summoned, perhaps, in some degree to aid the first species of that kind of poetry which has since become trite and popular.

L. V. v. 53. We will put Mr. Good out of the question for a moment, and examine a conjectural emendation of Wakefield's in the original editions; in all with which we are acquainted, two lines are thus read:

> 'Cum bene præsertim multa, ac divinitus ipsis
> Immortalibu' de divis, dare dicta süerit.'

Now Mr. Wakefield reads, with all his parades of obsolete orthography:

> 'Quom bene præsertim multa, ac divinitus, ipsis
> *Jam mortalibus, e divis*, dare dicta süerit.'

We are not surprised at this petulant alteration from Mr. W.; although we are convinced that, if he were alive and thought him worth laughing at (as an author), he would laugh at his follower for retailing his frolicksome absurdity. Are we not told that Epicurus wrote a treatise περι Ὁσιοτητος? It is to this, as Le Fevre justly remarks, that Lucretius alludes. And as for Mr. Good's assertion that 'of Marchetti there can be no doubt that the copy he consulted retained "jam mortalibus:"'

> 'Massime avendo *de' medesmi Dei*
> Scritto divinamente, e delle cose
> Tutta svelata *a noi* l'occulta essenza.'

Either pen never wrote a word of Italian; or Marchetti translated *Immortalibu' de Divis*, 'de' *medesmi Dei*.'

We will close this book with an extract of no common merit—we mean in the original:

> 'Et genus humanum multo fuit illud in arvis
> Durius, ut decuit, tellus quod dura creasset;
> Et majoribus, et solidis magis ossibus intus
> Fundatum; validis aptum per viscera nervis:
> Nec facile ex æstu, nec frigore, quod caperetur;
> Nec novitate cibi, neque labi corporis ullâ.

'Multaque per cœlum solis volventia lustra
Volgivago vitam tractabant more ferarum.
Nec robustus erat curvi moderator aratri;
Quisquam nec scibat ferro molirier arva,
Nec nova defodere in terram virgulta, neque altis
Arboribus veteres decidere falcibus ramos.
Quod sol atque imbres dederant, quod terra crearat
Sponte suâ, satis id placabat pectora donum.
Glandiferas inter curabant corpora quercus
Plerumque; et, quæ nunc hyberno tempore cernis,
Arbuta puniceo fieri matura colore,
Plurima tum tellus, etiam majora, ferebat:
Multaque præterea novitas tum florida mundi
Pabula dira tulit, miseris mortalibus ampla.'

'Yet man's first sons, as o'er the fields they trod,
Rear'd from the hardy earth, were hardier far;
Strong built with ampler bones, with muscles nerv'd
Broad and substantial; to the power of heat,
Of cold, of varying viands, and disease,
Each hour superior: the wild lives of beasts
Leading, while many a lustre o'er them roll'd.
Nor crooked plough-share knew they, nor to drive,
Deep through the soil, the rich returning spade;
Nor how the tender seedling to replant,
Nor from the fruit-tree prune the wither'd branch.
What showers bestow'd, what earth spontaneous bore,
And suns matur'd, their craving breasts appeas'd.
But acorn-meals chief cull'd they from the shade
Of forest oaks; and, in their wintry months,
The wild wood-chortle with its purple fruit
Fed them, then larger and more amply pour'd.
And many a boon besides, now long extinct,
The fresh-form'd earth her hapless offspring dealt.'

The sixth book partakes with the rest a of mixture of error and comprehension; and although we have probably tired the public with our conscientious discharge of our task, we should not have hesitated to quote a few passages from the description of the plague at Athens, had we not resolved to hurt the feelings and the interest of our author as little as possible, which we were convinced must be compromised by any selection from that unfortunate passage. We wish him to depart from the stage, with his hat cocked aside, and his arms a-kimbo: and in the full confidence that he will gratefully thank us for the critical advice we have given him, and the lenient mode with which we have handled the τα σαθ ρα of his composition, we take our leave of him, hoping him a far more prosperous end than that which befel Lucretius or his former translator.

MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*Lectures on some Passages of the Acts of the Apostles, by John Dick, A.M. one of the Ministers of the Associated Congregation, Shuttle street, Glasgow.* 8vo. *pp.* 391. 7*s.* Ogle. 1805.

THESE Lectures, as we learn from the preface, are published in compliance with the solicitations of many of Mr. Dick's hearers. Being drawn up originally without any view to a more extensive application than the uses of his own flock, he merely intended to illustrate for their benefit, those events in the history of the primitive church, which appeared to him to be the most remarkable; and the sole province of the reader, he tells us, is to examine whether he has placed them in a clear and interesting light.

We shall not stop to dispute with Mr. Dick, whether he would not permit to us at least, who are critics by profession, to give an opinion not merely upon the execution of his work, but on the choice also and selection of his materials. As our temper, however, is not naturally very captious or quarrelsome, we will submit ourselves for once to the rule which he has been pleased to prescribe to us; and to deliver our judgment in strict compliance with his directions, we are willing to say, that he has succeeded in that to which he has aspired, and has placed the events which are the subjects of his discourses 'in a clear and interesting light.'

The general merits of them may be correctly enough appreciated in a very few words. The design is good. His subjects, without any exception, are sufficiently important. The learning with which they are treated is suitable to the nature of popular instruction. The sentiments, generally speaking, are moral and unexceptionable. The author's mind is not deficient in vigour. His stile is copious and flowing: but not indeed very pure, refined, or classical; and is occasionally deformed with Scotticisms.

The work indeed, though upon the whole favourable to Mr. Dick's credit as an author, is by no means free from considerable blemishes. Great taste and skill is necessary in transfusing and paraphrasing the dignified simplicity and brevity of the scripture stories into an elaborate, diffuse, and detailed modern narrative. To make up for a deficiency of materials, the preacher is often too apt to invent new situations, additional particulars, and to give passions of his own to the personages of the scene, for the sake of increasing its activity, and rendering it more shewy and impressive. Mean-

while these rhetorical insertions often harmonize very meanly with the native graces of the original. Of this nature we might adduce several instances of faults into which Mr. Dick has fallen, both with regard to the action and the sentiments pourtrayed in his discourses.

For example: Why travel out of the record for the purpose of suffering his own, and of leading the imaginations of his hearers, to insult, triumph over, and libel the 'rich man' and the 'mitred priest,' as in the following loose and puerile reflexions?

'The lame man (Acts iii.) begged alms from all the passengers, from the poor as well as from the rich; and perhaps he often found, that the former were more ready to give their mite than the latter to bestow their larger sums. The mitred priest might have passed him without notice, while the humble mechanic stopped to share with him the scanty earnings of his industry.' (p. 77.)

Let us turn also to p. 202, where he is speaking of the condemnation of St. Stephen, and mark the sage, profound, and salutary meditation with which Mr. D. concludes:

'But the observance of legal forms could not atone for the neglect of material justice in condemning him on false evidence, and interrupting his defence. Alas! this is not the only instance, in which law has been perverted to the destruction of the innocent, and the most nefarious deeds have been coloured with an appearance of respect to order and equity.'

Art. 13.—*Lord Nelson. A Funeral Sermon, chiefly preached on the late Thanksgiving Day at Thursford and Snoring in Norfolk, near the Birth Place of this great Man. With a particular View to his most useful Life and glorious Death. By the Rev. George Cooke, M.A. Fellow of St. John's, Cambridge. The Profits of this Sermon (if any) are intended to be presented towards some Public Memorial of Lord Nelson in Norwich or Norfolk.* 4to. 2s. 6d. Chapple. 1805.

THE parenthesis in the title page of this sermon gives hopes of a greater degree of sapience in the reverend author than the thirty onepagesof rhapsody prove him to possess. It is well known that many a man has passed in the world for a person of some talents, till he has published himself a blockhead: in the number of these unfortunates it would be uncivil to rank Mr. Cook; but after the perusal of this specimen of pulpit eloquence, we could not help exclaiming, like the fox in the fable, when he found the mask, 'O quanta species! cerebrum non habet!' for the type and the paper are of an excellent sort; but the contents are all of the same description as the following: 'As to him whose lot it is to address you in the name of your grateful country, if my abilities are so humble, or your hearts are so hard, that I cannot move you, I should utterly be ashamed not to be moved myself. And I have a thousand

times over thanked the great mixer of the cup of life, that among many other mercies he has not dealt me a heart thick coated with apathy, or beating only to the pulse of lukewarm indifference. And though such a disposition may have its sorrows as well as joys, I would not part with it for the unfeeling sneer of stoical philosophy, or the blest insipidities of grandeur.' Thus much says Mr. C. of himself; but when the village in which Nelson was born, rises to his view, 'its cottages,' he exclaims, 'skirt your coast, and it is embosomed in the ocean. And here let us indulge imagination a little, where for once even superstition is harmless—*The omens at his birth were highly propitious.* He was cradled amid the howlings of the tempest, and the beating of the billows, &c.' P. 19. If poor Nelson's monument be not erected in Norfolk till a sum adequate to the purpose be collected from the sale of this sermon, and of sermons like this, we fear a stone will not be laid before the Greek Kalends.

ART. 14.—*Imperium Pelagi. A Sermon, preached at Cirencester, by the Rev. John Bulman, Chaplain to General Phillipson's late Regiment of 20th Light Dragoons, on Thursday, December 5th, 1805, being the Day appointed for a General Thanksgiving.* 4*to.* Robinson. 1805.

ART. 15.—*A Sermon, preached at the Great Synagogue, Duke's Place, on the 14th Kislav (A.M.) 5566, answering to Thursday, 5th December, 1805, being the Day appointed for a General Thanksgiving for the Success of his Majesty's Fleet under Lord Nelson, off Trafalgar; by the Rev. Solomon Hirschell, Presiding Rubbi (erroneously styled the High-Priest) of the German Jews in London. Arranged and rendered into English by a Friend.* 4*to.* Richardson. 1805.

ART. 16.—*A Tribute to the Memory of Nelson. A Sermon, delivered at West Cowes, November 10th, 1805. By John Styles. Second Edition.* 8*vo.* 1*s.* Williams *and* Smith. 1805.

ART. 17.—*The true Basis of National Confidence in Seasons of Distress. A Sermon, delivered in the Parish Church of St. James', Bristol, on Thursday the 5th Day of December, 1805, being the Day appointed for a General Thanksgiving on Account of the late glorious Victory obtained over the combined Fleets of France and Spain. By the Rev. Thomas Biddulph, A.M. Minister of the said Church, and Chaplain to the Right Honourable the Dowager Lady Bagott.* 8*vo.* 1*s.* Bristol. Landdown. 1805.

ART. 18.—*Victory considered as an Incentive to Piety, Temperance, and Charity. A Sermon, preached in the Parish of Tewkesbury, on Thursday the 5th of December, 1805, being the Day appointed for a National Thanksgiving to Almighty God for our late*

Victories over the combined Fleets of France and Spain. By the Rev. Robert Knight, M.A. Vicar of Tewkesbury. 8vo. 1s. Longman. 1805.

THE three last sermons were solely published for the benefit of the Patriotic Fund, which we are fearful will not be greatly enriched by the sale thereof, That of the Jewish Rabbi and of the Rev. John Bulman are of no better a cast.

ART. 19.—*Christian Sympathy weeping over the Calamities of War. A Sermon, preached at Pell-street Meeting, Ratcliffe Highway, Wednesday, February 26th, 1806, being the Day appointed for a Fast throughout Great Britain. By Thomas Cloutt.* 8vo. Baynes. 1806.

MR. Cloutt's sermon is as good as the above; i. e. good for nothing.

ART. 20.—*A Sermon preached in the Scots' Church, London Wall, on Thursday, December 5th, 1805, being the Day appointed for a General Thanksgiving. By Robert Young, D.D.* 4to. Longman, &c. 1805.

THIS discourse, notwithstanding the diffidence with which the author lays it before the public, is extremely creditable.

ART. 21.—*The true Dependance and Duty of Man. Being a Sermon preached in the Parish Church of Saint Andrew, Norwich, upon the Thanksgiving Day, December 5, 1805, for Lord Nelson's Victory, and published by Request. By the Rev. Lancaster Adkin, M.A. of Bennet College, Cambridge, and Rector of Belaugh in Norfolk.* 8vo. 1s. Ostell. 1806.

WHATEVER impression the delivery of this discourse from the pulpit might make upon the congregation of St. Andrew, we can assure our readers it is but ill calculated for the closet, having neither beginning, nor middle, nor end.

ART. 22.—*Victory and Death. The Substance of a Discourse delivered December 5th, 1805, the Day of General Thanksgiving for the total Defeat of the Combined Fleets by Lord Nelson, in Aid of the Patriotic Fund. By Thomas Wood.* 8vo. Baynes, 1806.

THE *substance* of this discourse is like its author—Wood.

DRAMA.

ART. 23.—*The School for Friends, a Comedy, in five Acts, as performed with distinguished Success by their Majesties' Servants at*

the Theatre Royal, Drury Lane. Written by Miss Chambers. The fourth Edition. 8vo. 2*s.* 6*d.* Barker *and* Son. 1806.

THE distinguished success with which this comedy has been received by the public, is to be attributed more to the morality which pervades the piece, than to the *vis comica*, of which it is entirely destitute. It is however highly creditable to the authoress, whose first attempt it is at dramatic fame, and affords us a pleasing hope that she will one day or other be able to explode the trash of Reynolds and Co. from our theatres, of which they have too long enjoyed the monopoly.

POETRY.

ART. 24.—*All Saints' Church, Derby. A Poem. By John Edwards.* 4to. *pp.* 44. Rivington. 1806.

IF an expression in this poem had not intimated that Mr. Edwards is a young man, or that this is his first poetical effort,

——— 'the conscious Muse forbear
With unfledg'd wing'———

we should have conceived that he was an adept in his high profession, well versed by experience in all the arts of composition, and in the combinations of harmony, without which the utterance of inspiration is wild and incoherent.—If this Poem on All Saints' Church be indeed a juvenile or a first attempt; and if it be allowed to us to judge of the fruits of autumn by the blossom-promises of the spring, we will venture to predict, that Mr. Edwards' poetry will increase the refined enjoyments of taste, and (if he persevere under the guidance of the same spirit) will strengthen the energies of virtue.

The description of the river Derwent, as seen from the 'Glory of the Vale,' the Tower of All Saints, will surely justify our favourable presentiments.

'Lo, here the Derwent leads his train;—not now
With playful step, as when a stripling nurs'd
By Nymphs of Peak in sparry caves, he mock'd
Lisping, the gurgle of the rills; nor clad
As when in vesture green he wildly stroll'd
Waking the echos of the rocky glens
Of Matlock; but in grand procession here,
With pomp of isles, and with the deepen'd sound
As of ten thousand footsteps, lo he bends
Onward his splendid march, bearing at large
His crystal mirror, on whose disk is seen,
(So on their shields the knights of Charlemagne
At tournament, bore each his proud device,)
Nobly display'd—this glory of the vale!
And the blue lustre of circumfluent skies.'

The following is a fair specimen of our Author's powers in the intricacies of description:

'Walls of stone high-rang'd
In massive tier of stories, each inwrought
With labour exquisite of human art;
Lines flowing upward in the form admir'd
E'er since the rainbow shone whose apex* points
To higher arches, spanning apertures,
Where gleams of light through the dark trellis break
In pleasing contrast; buttresses, that front
Each way the quarter'd winds, their capitals
Rising like plumed helms in sloping file,
Their base as ancient Zion's bulwarks firm;
And far aloft, pointing to loftier height,
Turrets and pinnacles.'

We agree with Mr. E. in his opinion of the Gothic arch, and with much pleasure quote his observations, which give proof of his good taste.

The *repose* of the annexed picture is beautiful, and the colouring appropriately chaste:

'Contiguous stands
The steeple; whence the loudly-pealing bells
Sound their sweet sabbath welcome. Thro' the air,
The fresh and open air, it widely floats;
Sweet music of a Christian country. Ye
Who dwell by cultur'd farms retir'd, and ye
Whose lonelier hovels edge the barren tracts
Of moor or mountain; while with ear attent,
Ye listen to its constant sink and swell
So soothing, or, with livelier pleasure thrill'd,
Lift up your children, and to them point out
The object whence it flows, their beautiful eyes
Bright'ning with earnest wonder; ye, untaught
By other than that minstrelsy, discern,
Why thus the steeple's chinky walls ascend
Distinct above the church.'

We envy not the feelings of that reader, who does not thank us for the following extract;

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* Dr Knox has expressed his disapprobation of the pointed gothic arch, asserting that the angle at the vertex hurts the eye, and is awkward and unpleasing. I cannot agree with him on this subject. A large arch is certainly more pleasing to the eye than one of smaller dimension, and, as the gothic arch is formed of the arc of a greater circle than the diameter of a round arch admits, I rather conceive that (where a due proportion is preserved,) imagination supplies the continuation of the greater curve; in which case, the eye will not be displeased with the intersection as the apex.

'How sweet and pleasant is the light of day!
All living nature quaffs, with grateful zest,
Th' immortal essence; of material things
Purest, and only sustenance whereon
In social banquet ev'ry creature joins,
Impassive spirits, and corporeal forms.
Go forth at vernal dawn, thou who would'st feast
On this refreshment, forth among the meads,
The lawns, the woodland skirts, and rural walks
By lucid fountain winding, or clear stream,
Whose bosom-folds of mist the morning breeze
Wreaths gracefully. Already has the lark
Awoke her matin song, upwinging still
The shoreless azure: od'rous sweet ascends
Th' invisible incense of the violet flowers;
And as thy foot surmounts the upland, lo,
The rising sun! glorious in majesty!—
Of light ineffable himself, he pours
O'er heav'n and earth the vivifying flood.
Creation wakes; in the unnumber'd forms
Of beauty rob'd; and beams, and buds, and breathes,
And harps her many-voiced minstrelsy:
Glitters the pearly dew; with glossier green,
All living wave the million million leaves,
Earth's vegetable monads; and one smile,
Of placid gladness and mix'd gratitude,
Is clearly featur'd on all visible things.
Thy heart has caught the impulse, and responds
With lively sympathy; and thy whole soul
With nature's joys and consolations cheer'd,
Gathers new strength. As when with holy faith,
On Bethlem's plain the patriarch rear'd the stone
Whereon, in slumber pillow'd, he had seen
The vision of the heavenly ladder, so,
Thy soul, that in the opening morning reads
The love of God to that diviner love
His word reveals, looks up with strengthen'd faith,
And builds her footstool on his lower works.'

The following thought is exquisitely beautiful, and (to us) original

'Oft the blue-eyed Spring
Had met me with her blossoms, as the dove
Of old return'd with olive-leaf, to cheer
The patriarch mourning o'er a world destroy'd.'

Unmixed praise is of suspicious value: we shall therefore mention some expressions, which appear to us objectionable, and which, if our judgment be right, the author will thank us for pointing out to his future consideration. He has chosen a difficult subject, which

has in itself a great many points that require dexterous management in their introduction; so that his failure in these particulars is rather the fault of his topic, than of his skill.

Thus, such expressions as the following must necessarily be measured prose:

'Why men up-built aloft the belfry-tower.'—

'Not of this stile, All Saints! thy colonnades.'—

'When the churches first
Were used as Cemeteries'—

'Saw the first churches founded'—

Many lines even (as in p. 23.) can scarcely be dignified with the title of measured prose.

We do not admire the epithet 'many languaged,' applied to tempests.

'Ye many-languaged tempests, that delight
Around this tower to revel.—'

A poet is very liable to be deceived by his own ear. Verses which he himself recites, will naturally appear to 'trill harmoniously:' his own feelings give a tone and emphasis to expressions, which, to the unprepared ear of a stranger, would appear unmeaning and insipid. We have no doubt that by a *climax* of tone (if we may so speak) Mr. E. would convey energy into the last line of the following passage, but it is in reality a weak verse, to which the aid of capitals in vain attempt to give consequence and dignity.

——'every eye, beholding Thee,
From the far-travel'd tasteful Amateur's,
That with impassion'd gaze contemplates long
The Gothic grandeur of thy tow'r, to his,
The simple peasant boy's, bright glistening
With nature's fire, instinctively shall own,
THOU ART, INDEED, A NOBLE EDIFICE!'

The Story of DALE-ABBEY is the worst part of the poem. It is altogether an uninteresting Episode. It was introduced, perhaps, as a relief, a kind of *Chapel of Ease* to the mother church, but the mother church can do very well without it.

We will parody a passage in this part of the work by way of advice for the poet's future consideration.

'Here, with purifying wand,
Let the stern spirit of correction stand,
And sweep it to oblivion.'—Vide P. 39.

The Gothic grandeur and religious gloom of a sacred edifice shed their influence on the early dawnings of the mind of Chatterton.

'When the lonely breeze
Sighs as it passes by the mossy tomb,

And the mild evening-planet sheds its beams
With soothing influence, peering o'er the vanes
Of the dark steeple; then "*his*" conscious lyre
Surrender'd to th' impression, and "*evoked.*'
Its softest melodies.'——*Poem on All-Saints.* P. 19.

The starry light of the lamp of genius lighted that unfortunate young man to ruin. May the poet of All-Saints, who follows the light of the same flame, pursue it with undeviating step through those paths which now his 'soul loves,' which are the paths of peace here, and which lead to everlasting happiness!

ART. 25.—*Hymns, Elegies, and Miscellaneous Pieces in Poetic Prose, written originally in French by the Abbe de Reyrac. Translated by F. B. Wright.* 8vo. *pp.* 241. 5*s.* Ostell. 1806.

THOSE who admire Harvey's Meditations, will thank Mr. Wright for translating the Abbè de Reyrac's Hymns into English.

ART. 26.—*Poems by Edward Rushton. Small* 8vo. *pp.* 162. 6*s.* Ostell. 1806.

MR. RUSHTON has the praise of having written the popular and pathetic ballad of the 'Neglected Tar.' His poems of the light kind have considerable merit; where he attempts the ode, he fails, The Ode to the Memory of Chatterton is among the worst; but the Verses to the Memory of Burns are the best in this collection. They are uniformly good, and are worthy of their subject.

To the Memory of Robert Burns.

'Neath the green turf, dear nature's child,
Sublime, pathetic, artless, wild,
Of all thy quips and cranks despoil'd,
Cold dost thou lie,
And many a youth and maiden mild
Shall o'er thee sigh.

'Those powers that eagle-wing'd could soar,
That heart which ne'er was cold before,
That tongue which caused the table's roar,
Are now laid low,
And Scotia's sons shall hear no more
Thy rapturous flow.

'Warm'd with a 'spark of nature's fire,'
From the rough plough thou didst aspire,
To make a sordid world admire,
And few like thee,
Oh Burns! have swept the minstrel's lyre
With ecstacy.

'Ere winter's icy vapours fail,
The violet in th' uncultur'd dale
So sweetly scents the passing gale,
That shepherd boys,
Led by the fragrance they inhale,
Soon find their prize.

'So, when to life's chill glens confin'd,
Thy rich, tho' rough, uncultured mind,
Pour'd on the sense of each rude hind
Such dulcet lays,
That to thy brow was soon assign'd
The wreath of praise.

'Anon, with nobler daring blest,
The wild notes throbbing at thy breast,
Of friends, wealth, fortune, unpossess'd,
Thy fervid mind
Towards fame's proud turrets boldly press'd,
And pleas'd mankind.

'But what avail'd thy powers to please,
When want approach'd, and pale disease;
Could these thy infant brood appease,
That wail'd for bread,
Or could they for a moment ease
Thy woe-worn head?

'Applause, poor child of minstrelsy,
Was all the world e'er gave to thee;
Unmoved, by pinching penury
They saw thee torn,
And now, (kind souls) with sympathy
Thy loss they mourn.

'Oh how I loath the bloated train,
Who oft had heard thy witching strain,
Yet when thy frame was rack'd with pain,
Could keep aloof,
And eye with opulent disdain,
Thy lowly roof.

'Yes, proud Dumfries, oh! would to heaven
Thou hadst from that cold spot been driven,
Thou might'st have found some sheltering haven
On this side Tweed,
Yet ah! e'en here poor bards have striven,
And died in need.'

'True genius scorns to flatter knaves,
Or crouch amidst a race of slaves,
His soul, while fierce the tempest raves,
No tremor knows,
And with unshaken nerve he braves
Life's pelting woes.

'No wonder then that thou shouldst find
Th' averted glance of half mankind,
Shouldst see the sly, slow, supple mind
To wealth aspire,
While scorn, neglect, and want, combin'd
To quench thy fire.

'While wintry winds pipe loud and strong,
The high perch'd storm cock pours his song,
So thy Eolian lyre was strung,
'Midst chilling times,
Yet cheerly didst thou roll along
Thy 'routh of rhymes.'

'And oh! that routh of rhymes shall raise
For thee a lasting pile of praise,
Haply some wing in these our days,
Has higher soar'd;
But from the heart more melting lays
Were never pour'd.

'Where Ganges rolls his yellow tide,
Where blest Columbia's waters glide,
Old Scotia's sons, spread far and wide,
Shall oft rehearse,
With sorrow some, but all with pride,
Thy witching verse.

'In early spring thy earthy bed,
Shall be with many a wild flower spread,
The violet there its sweets shall shed,
In humble guise,
And there the mountain-daisy's head
Shall duly rise.

'While darkness reigns, should bigotry,
With boiling blood and bended knee,
Scatter the weeds of infamy
O'er thy cold clay,
Those weeds, at light's first blush, shall be
Soon swept away.

'And when thy scorners are no more,
The lonely glens, and sea-beat shore,
Where thou hast croon'd thy fancies o'er,
With soul elate
Oft shall the bard at eve explore,
And mourn thy fate.'

MEDICINE.

ART. 27.—*Critical Reflections on several important Practical Points, relative to the Cataract: comprehending an Account of a New and Successful Method of Couching particular Species of that Disease. By Samuel Cooper, Member of the Royal College of Surgeons.* 8vo. Longman. 1805.

MR. COOPER is a strenuous advocate for the old method of removing the cataract from the axis of vision by couching. His opinion appears to be founded chiefly on the observations of Mr. Hey, and Prof. Scarpa, of Richter, and Pallisen, names of the highest respectability in modern surgery. He affirms that the practice of couching fell into disrepute in consequence of the general ignorance of the correct anatomy of the eye, which then prevailed; and that the recent improvements in this respect, have removed the objections to the operation, which were formerly valid. He takes an ample view of the difficulties and probable ill consequences of the operation of extraction; and dilates, with considerable discrimination, on the circumstances upon which the practitioner may build his prognoses as to the quantity of relief which an operation will probably afford. The 'new method' of couching is one which has been lately recommended by Scarpa, and the 'particular species' to which it relates, is chiefly the membraneous cataract, arising from an opacity of a part of the capsule of the lens, which may have been left in the axis of the eye, after an operation. It has been observed both by Professor Scarpa, and Mr. Hey of Leeds, that if any flakes or small portions of the membranes, or of the lens, happen to fall into the anterior chamber of the aqueous humour, they were more rapidly absorbed than those which remained in the posterior chamber: hence the former was led to perform an operation which the latter also hinted at, namely, by means of a needle slightly curved at its point, to force into the anterior chamber through the pupil, the portions of the secondary membraneous cataract, as well as of the soft or caseous cataract itself, which had been broken down. Mr. Cooper has presented us with a translation of half a dozen cases from Scarpa, in which this operation is stated to have been completely successful.

Mr. C. has given a plate of Professor Scarpa's needle, which, it must be observed, is somewhat similar to one that has been figured by Mr. John Bell. It were foreign to our purpose to discuss the question at issue. The author has retained several able counsel, and his cause is rationally conducted.

ART. 28.—*An Improved Method of treating Strictures of the Urethra. By Thomas Whately, &c.* 8vo. *pp.* 235. Johnson. 1806.

CERTAINLY never did the distresses of mankind receive more effectual relief than they have derived from the invention of the ap-

plication of caustics to strictures of the urethra, first due, we believe, to that ornament of his profession, John Hunter. Mr. Home has, to our personal knowledge, employed the lunar caustic in multitudes of cases with admirable dexterity and advantage. Mr. Whately, we have understood, has also met with great success. Why should he quarrel with Mr. Home, about the kind of caustic and other minute particulars? Both of these gentlemen deserve the thanks of the community, and will have their reward.

MISCELLANEOUS.

ART. 29.—*Retrospect of Philosophical, Mechanical, Chemical and Agricultural Discoveries; being an Abridgment of the Periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy. Accompanied occasionally with Remarks on the Merits or Defects of the respective Papers, and in some Cases showing to what other useful Purposes Inventions may be directed, and Discoveries extended beyond the original View of their Authors.* pp. 404. London. Wyatt.

THIS work is of a periodical description, and three times in the year announces the various occurrences which have taken place in the departments of philosophy and the arts, in the manner stated in its most copious title. Great diligence has been used to collect much information in little room, and not without success. The performance is likely to be useful to many, whose leisure, whose circumstances, or whose inclination, do not permit the perusal of more diffuse or accurate works. This may be considered as a kind of newspaper of science, and we are ready to admit that no single periodical work can supply all the information here contained. At the same time it would be unfair to the public to state that all the analyses, or abridgments which are here found, are entitled to the praise of perspicuity and accuracy. In fact, there are some instances where great carelessness may be observed, and if the editors expect to acquire or to preserve the favour of the public, that will not be done by such specimens of analytical powers, or chemical sagacity, as are displayed at page 218, where a long and very absurd account is given of a patent bleaching liquor, where the writer seems ignorant of the identity of the acetous and pyrolignous acids, and of the ready solubility of acetite of lime, as well as of many other sufficiently obvious particulars, though it must be acknowledged that it is not easy to give a scientific account of the patentee's preparation. In general, however, the articles are not thus objectionable.

ART. 30.—*The Life of the much-lamented Vice-Admiral Lord Viscount Nelson, Knight of the Bath, Duke of Bronte, &c. By the*

Author of the Manchester Guide. 8vo. 1s. Bickerstaffe. 1805.

THE breath had scarcely left the body of the immortal Nelson, when the press teemed with 'lives, and histories, and biographical anecdotes,' of the lamented hero. As the history of his life is, however, about to appear under the auspices of his family, we shall suspend all remarks for the present, observing only that the work before us is, we believe, sufficiently accurate as to dates and facts, which are related with tameness and insipidity.

ART. 31.—*Memoirs of the professional Life of the late most Noble Lord Horatio Nelson, Viscount and Baron Nelson of the Nile, and of Burnham Thorpe in the County of Norfolk, Baron Nelson of the Nile and of Hilborough in the said County, Knight of the most Honourable Order of the Bath, Vice Admiral of the White Squadron of the Fleet, and Commander in Chief of his Majesty's Ships and Vessels in the Mediterranean, also Duke of Bronte in Sicily, Knight Grand Cross of the Sicilian Order of St. Ferdinand and of Merit, Member of the Ottoman Order of the Crescent, and Knight Grand Commander of the Order of St. Joachim; comprehending authentic and circumstantial Details of his glorious Achievements under the British Flag, and a Sketch of his parliamentary Conduct and Private Character, with Biographical Particulars of Contemporary Naval Officers; to which is added by way of Supplement, a correct Narrative of the Ceremonies attending his Funeral. By Joshua White, Esq. Third Edition, considerably enlarged.* 12mo. 8s. Cundee. 1806.

COPIOUS gleanings from newspapers, annual registers, &c. compared, however, with the former article, it will afford much entertainment. In addition to the life of the immortal Nelson, the volume before us contains biographical particulars of coemporary officers, and a correct narrative of the ceremonies attending the late procession to St. Paul's, with other details, of which the title-page is a prolific index.

ART. 23.—*To Your Tents! an Address to the Volunteers of the United Kingdoms of Great Britain and Ireland. By the Rev. Matthew Wilson, A. M. formerly Fellow of Trinity College, Cambridge, and Curate of Crayford, Kent.* 8vo. 6d. *or* 5s. *per Dozen.* Griffiths. 1806.

THIS Address, which is written with a great degree of animation, is rather ill-timed, if the rumour be true that the greater part of the volunteer corps are to be shortly disbanded.

ART. 33.—*The Juvenile Preceptor, or a Course of Moral and Scientific Instructions, &c. Second Edition.* 12mo. 1s. 6d. Harris. 1805.

CHEAP and good.

ART. 31.—*A Letter to a Friend occasioned by the Death of the Right Honourable William Pitt.* 8vo. Hatchard. 1806.

WHILE politicians are speculating on the death of Mr. Pitt, the author of this letter wishes to be 'endured if he contemplates it as a Christian.' For this purpose, he ransacks the scriptures to prove that the 'immortal spirit, when separated from the body, neither sinks into a state of temporary slumber, nor loses the remembrance of the transactions of antecedent life.' He then proceeds to inform his friend, that 'the disembodied spirit is enabled to estimate aright the difference between things temporal and things eternal!' 'That the more highly Mr. P. may have rated temporal things heretofore, the more awfully impressive will have been his sensations, when his removal to another region shall have taught him to feel with an energy which mortals cannot feel, that earth and all things pertaining to earth, are nothing, absolutely nothing, in comparison with eternity.' He then supposes that if the voice of the deceased could now reach the British cabinet, if it could command the attention of a British senate, he would with solicitude inexpressibly greater than he ever felt on any subject of temporary concern, entreat statesmen and politicians habitually to bear in mind, not only that they have a country to protect, and a king to serve, but that they have also *a Master in heaven;* discharge your duty, he would exclaim, *in singleness of heart as unto Christ*, &c. &c. This exclamation is continued through two pages and a half, and the letter is concluded with the pious wish that the 'grace of God may direct and prosper Mr. Pitt's successors!' We are unable to determine whether the author of this curious epistle designed it as a satire on Mr. Pitt, or on those who have succeeded him in office.

ART. 35.—*Typographical Marks used in correcting Proofs, explained and exemplified, for the Use of Authors. By C. Stower, Printer.* 8vo. 1s. Longman. 1805.

AN useful publication for young authors. It frequently happens that much time is lost, and errors frequently committed, in consequence of the printer not clearly understanding the alterations of the author. The common mode therefore with which all printers are well acquainted, should be clearly understood and adopted by every writer; this mode is accurately explained and exemplified in this pamphlet.

ART. 36.—*Essay on the Nature of Laws, both Physical and Moral, by a Layman.* 8vo. Walker. 1806.

THE intention manifested in this short treatise, deserves more praise than its execution. We would recommend the author to revise his logic, to learn the nature of definition, and the necessity of attention to the use of his terms. He would not then say that space and time are laws, or that either of them excludes the idea of infi-

nity and eternity. But he will do well to correct his notions of space, time, infinity, and eternity, by reading over Locke's excellent chapters on these subjects. Morality is strangely defined to be every thing which has relation to infinity and eternity, but though the definition is faulty, and there are some quaint expressions on the rule of the centre over the circumference, yet the author's morals are sound, and he very properly refers them to the holy scriptures. His maxim is just. No better seat can be prepared for the truths of revelation, than a moral heart, nay, there can be no morality but what is derived from those truths. As we have recommended logic to our author, we will farther encourage him to the use of his faculties in study, by making the structure of language and grammar the objects of his meditations.

ART. 34.—*A short Introduction to Swedish Grammar, for the Use of Englishmen, by Gustavus Brunnmark, M. A. Chaplain to the Swedish Legation at the Court of Great Britain, &c.* Richardson. 1805.

THIS work, as the title declares, is only intended as a short introduction to the Swedish grammar, and we are happy in announcing that it will be followed by a larger work, or a more complete grammar, for which, from this specimen, we are inclined to augur the best effects. The Swedish Academy has been laudably employed in improving the language, and from its transactions the author has derived great assistance. The Swedish language is but little studied in this country, yet from its affinity to our own, it merits more attention. Both nations are derived from a common ancestor, and in the wilds of Tartary spoke the same language. The Swedish has departed least from the original, whilst Czars, from our ancestors pursuing their conquests more to the south, and afterwards suffering themselves the effects of the Norman conquest, presents a medley too much resembling the mixtie-maxtie accounts of Lord Melville and Mr. Trotter. On the subject of articles and pronouns, we have a reference to Harris, and of course did not expect any very great accuracy upon this subject. 'Man,' is said to be an impersonal pronoun, commonly translated with (by) one or we, as 'man kan ej', one cannot; 'hvad skall man gora,' what shall we do? and in another place we are told, that when we do not want to determine any certain person or persons of a verb, we use the pronoun 'man,' which on that account (and not that it is used before impersonal verbs, which it never can be) is called impersonal, though, strictly speaking, it comprehends all the persons, as 'man kan lätt se det,' one can or may easily see it: 'man har sagt mig det,' I am told so, &c. Now in these cases 'man' is the same as 'man' in the German, 'man sagt,' or on in the French, 'on dit'; which latter 'on' is an abbreviation for 'homme,' or 'man,' and 'man' is evidently a noun in this, as in every other case in which it is used; and the phrase is, a man has said that, a man can easily see it. The knowledge of

phrase, as well as the word 'they,' which is frequent in our language, may answer some moral purpose, for instead of believing the words uttered, when they are prefaced by the Swedish and German phrases 'man sagt,' the French phrase 'on dit,' and the English phrase 'they say,' we should consider, that the 'man' and 'son' means one person, and 'they,' several persons, who know probably nothing at all of the matter in discussion. We expect to derive much instruction from the larger work which is in contemplation, and cannot lay this down without recommending it to those who wish to obtain an insight into the Swedish language.

ART. 38.—*The Elements of Commerce, or a Treatise on different Calculations, being a complete System of Commercial Calculations. By C. Dubost.* 8vo. 2*l.* 12*s.* 6*d.* Symonds. 1806.

THE first volume of this work only is before us; the second is shortly expected. We here find many different calculations, but most of them relate to operations of exchange. With the first set of calculations, namely on tare, trett, commission, interest, and discount, boys in general are made acquainted before they leave school: the next set, on the operations of exchange, more peculiarly belong to the extensive scale of a foreign merchant. This part occupies upwards of three hundred pages, and yet it is only an amplification of instances, which, when the principle is known, is scarcely necessary, and which a lad well instructed in arithmetic will easily learn in a few hours in the counting-house. The whole depends upon a simple and well known rule in mathematics, which is, that we can add together ratios, by multiplying the antecedents for a new antecedent, and the consequents for a new consequent; and that every proportion may be reduced to an equation. Hence in exchanges, where several places are concerned, a very complicated operation may be reduced into a simple one, by striking out those antecedents and consequents which are the same; or we can reduce them to lower terms, if they have a common divisor. In every counting-house there is a table of the values of denominations of money at the different places to which the merchant trades, and in general this table exhibits the values of money in a better form for practice, than the present volume. Of course to him the greater part of the volume is superfluous, and the principle may be learned by others, as well from the monies of four places as four hundred. The remarks on speculations in exchange and banking operations, and on exchange circulations, are deserving of the perusal of persons entering into an extensive line of trade; but the volume might have been reduced to a quarter of the size, without any disadvantage to the instruction it is intended to communicate, and we may express our surprise that so little use is made of decimal fractions. In the hint suggested of employing logarithms in the long calculations of exchanges, we join entirely with the author, and it has always struck us as extraordinary that logarithms are so little used by the exchange broker, when his operations would be so much shortened by an art so easily acquired.

ART. 39—*Instructions for Mariners, respecting the Management of Ships at Single Anchor, also general Rules for Sailing, to which is annexed an Address to Seamen. By Henry Taylor, of North-Shields. Fourth Edition.* 12mo. Darton *and* Harvey.

THE brethren of the Trinity-house and the ship owners of Shields, have expressed their approbation of this little work, which ought to be put into the hands of every master and mate of a vessel. The instructions on the subject of single anchor are drawn up with great precision, and the address to seamen discovers piety and a sound understanding, combined with zeal for the class of life in which the author has spent the greater part of his days. The advice in keeping to sea as long as possible, will have weight with those who have witnessed the damages sustained lately by vessels in Ramsgate harbour. 'A good roadsted is better and safer than a bad harbour; therefore never leave the former for the latter but in cases of real necessity, and I know but of one case where it can be necessary, and that is, when you can ride no longer, and have no lee-road to fly to for refuge.' The writer thinks that many more ships are lost now than in former times by masters keeping near the land and grappling for harbours instead of standing out to sea, and we agree with him, that if the case is really so, 'it is most astonishing that a master who loses his ship through ignorance or carelessness finds little difficulty in obtaining the command of another without any stigma from the public, or any apparent contrition on his part.'

CORRESPONDENCE.

WE have received a letter from Mr. Kirwan respecting an allusion made to him in our Review for February last. Agreeably to his desire, we subjoin its contents, and need only remark that nobody could certainly suspect that meritorious philosopher of *forgery* in any instance, but at the utmost of inaccuracy.

'Gentlemen, I found in perusing your Review for February last, that you thought my credit for accuracy severely injured by Mr. Dalton's assertion, that not a trace of a table which I had given as Mr. Schmidt's, was to be found in Greu's Journal to which I referred. Mr. Dalton was certainly right; that table is not to be found *totidem verbis* in Greu's Journal, but this table contains several tables which I formed into one, conformable, as I thought, to the results of various of Schmidt's experiments; and hence I did not give it as a *transcript* from Schmidt. I am much obliged to Mr. Dalton for the polite apology he had the goodness to make for me: it is plain I could have no view in forging such a table, as I had no hypothesis to support by it. This account I hope you will have the goodness to publish, and am, Gentlemen, your constant reader, and humble servant,

(Signed) R. KIRWAN.'

Dublin, March 24th, 1806.

Mr. C.'s request relative to the second edition of his work, shall be attended to.

N. B. The Appendix to the VIIth Volume of the CRITICAL REVIEW *will be published on the* 1st *of next Month.*

APPENDIX

TO THE

SEVENTH VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. VII. *No. V.*

ART. I.—*De la Preponderance Maritime et Commerciale de la Grande Bretagne, &c.*

A Treatise on the Maritime and Commercial Preponderance of Great Britain; or, on the Interests of Nations, with Relation to England and France. By M. Monbrion. 8vo. Paris. 1805. Imported by Deconchy.

THIS work, from the beginning to the end, is a notable specimen of the vague and frothy declamation of the French nation. It appears to be written by some hireling of Bonaparte, and to be one of the vehicles of his virulent animosity against the English; of his mean, insidious, and impotent rage against our commercial consequence, and our maritime dominion. Its main object is to prove, though no proof whatever is adduced, except the impudent assertions of the writer, that the commercial prosperity and the maritime ascendant of the English are injurious to the interests of other nations; are the main causes of their poverty and decay; and consequently, that it behoves all nations vigorously to unite with France, in order to crush the power and to reduce the wealth and greatness of Britain. Such is the drift of this author's reasoning; and such are his assertions, which are echoed in almost every page. As his work is evidently designed for circulation in other countries as well as in France, and as the agents, the spies, and emissaries of Bonaparte, who are so widely diffused, will no doubt endeavour to push the sale of it as far as their influence extends, and as it is calculated to excite a sensation of ill-will

against Great Britain wherever it is read, we think that we shall not render an unacceptable service to our patriotic readers, if we bestow a little pains on the refutation of its statements, and the counteraction of its influence.

It is a favourite assumption of the author that the prosperity of Great Britain is founded on the ruin of other states; that it rests on the basis of injustice and oppression; and that other nations can become rich only by making Great Britain poor. Thus it is endeavoured to incite the continental powers, not only by the feeling of jealousy and resentment, but of avarice and even self-preservation, to conspire with France to hurl us from the present towering height of our glory and our opulence, into the deepest abyss of poverty and disgrace. Were indeed our prosperity constructed of such materials as this author represents it, or were it founded on principles directly opposite to those of a sound morality, we, who are seriously impressed with a conviction of the moral government of God, could cherish no favourable hopes of the permanence of any prosperity which rested on such a fragile base and was so ill-deserved. But we hope to shew that the prosperity of Britain, great and unparalleled as it appears, is not inimical to the prosperity of other states, and that it does not repose on the crumbling pillars of injustice and oppression.

The prosperity of Great Britain is so far from being injurious to the prosperity of other nations, that it evidently tends to better their condition, to excite their industry, and to increase the sum of their enjoyments. Its tendency is not to depress, but to exalt, not to impoverish, but to enrich. And this will be clear from the following considerations, which we wish that we had lungs strong enough to make heard in the palace of the Thuilleries; and indeed over the whole of Europe.—Commerce is nothing more than an exchange of commodities; Great Britain does not send her merchant-ships to America, to Germany, or any other part of the world without bringing back something in return; either the fruits of labour or the fruits of the earth, either natural or manufactured produce; or else money, which, being only the representative of value, must be considered as equivalent to so much produce, whether natural or manufactured. Now does it not irrefragably follow that the commerce of Great Britain, viewed in this rational and simple light, must tend to excite the industry, to increase the wealth, and to multiply the enjoyments of every town or province with which she trades? The commerce of one country must act as a spur to the exertions of another.

"If Britain, in exchange for her manufactures, brings from other countries either raw or manufactured produce, either fruit or food, or any thing else, she must ultimately benefit those countries. If a nation have so much more subsistence than is requisite for her population, it cannot be better employed than in exchange for commodities which it wants. A nation must always be regarded as happy and prosperous, when it produces more food than is requisite for the wants of its inhabitants; this is indeed the only solid and permanent criterion of national prosperity and happiness. Now no individual will take pains to grow more of any article than he wants, unless he can dispose of the superfluity; and that country, which takes the superfluous produce of another in exchange for articles of utility or pleasure, encourages the growth; thus the manufactures of one nation may improve the agriculture of another. Would the agriculture of America flourish so much if it were not for the trade with England? We hold it for a truth too clear to be contested, that it would not. England supplies America with articles of necessity and convenience, of use and ornament, and better and cheaper than she could provide for herself, or procure elsewhere. If America were entirely to shut her ports against the introduction of English manufactures, the effect would be almost as pernicious to her as to Great Britain; in order to obtain something like a substitute for the articles of necessity, or convenience and comfort, with which she is supplied by this country, America must transfer a portion of that industry which she now employs in a more productive, into a less productive channel. A part of her population must pass from the toils of agriculture to those of manufactures, from a healthy employment in the fields to the more sickly labours of the loom. The Americans might obtain similar articles to those which they now procure from us, but coarser and dearer from the want of skill, of machinery, and capital. It is the skill, the machinery, and the capital of the English manufacturer and merchant, which would long enable us to supply America with various goods of a superior quality, and at a lower rate than she could supply herself; and surely then the active powers of America are more wisely and more advantageously employed in producing such articles as they may exchange for these goods, than in less profitable exertions to procure the goods themselves. The same kind of reasoning may be applied to the commercial relations which subsist between Great Britain and other states, and from which those states, however what is commonly called the balance of trade may

seem to be against them, must derive a considerable benefit proportioned to the extent of the trade.

We have therefore no hesitation in asserting, and we think that the arguments which we have adduced will justify us in asserting, that the commerce of Great Britain tends to enrich those countries to which it is directed, to vivify their industry, to increase the number and the sum of their enjoyments. Great Britain does not indeed make a gratuitous dispersion of her commodities; she cannot afford to be so liberal; nor is it requisite that she should. She will not send her manufactures where nothing is to be had in return; she demands an equitable equivalent. But what can this equivalent be, whether it consist of raw, of manufactured produce, or the precious metals, but something which previous exertion has procured? what then becomes of the pompous assertion of M. Monbrion, that the commerce of Great Britain relaxes the industrious energies of other nations, that it undermines their prosperity, and accelerates their decay?

By shutting us out from the ports of Europe, France does not benefit but impoverish both herself and her allies; she does not excite but chill the spirit of industrious exertion. The industry which was employed in procuring a quantity either of raw or manufactured produce, which might be exchanged for English commodities, stagnates in action, or is turned into a less fertilizing stream. The mind of Bonaparte, however well it may be versed in the art of war, is totally unacquainted with the principles of trade; he can direct the ravage of armies, better than he can superintend the beneficent operations of commerce; he knows how to impoverish, but he is totally unskilled in the science of enriching nations. His disposition bears more resemblance to the lightning which blasts, than to the dew which refreshes the verdure of the earth. While his present system continues, and the councils of France are influenced by his little, selfish, despotic, and narrow-minded policy, France never can become a great trading nation. Trade is a plant not to be forced; it will strike root only in a genial soil; it will, as history demonstrates, flourish only where civil liberty prevails. It cannot long endure the pestilential atmosphere of arbitrary power; it is only freedom which can supply a suitable nourishment for its roots or moisture for its leaves.

Before trade can be carried on to any great extent, capital must be accumulated. Nothing but a large capital can give long credit, support slow returns, engage in distant enterprizes, endure the reverses and contingencies of promising speculations, purchase expensive machinery, and conduct

diversified and complicated works. The accumulation of capital must usually be the effect of parsimony and frugality, of vigilance and care, continued for a length of years. But this disposition can never be at all general among any people, or receive any thing like an adequate encouragement, except where the genius of liberty presides, shewing its beneficent operations in the institution of equal laws, and in the pure and upright judicial administration of the country. Liberty is the tutelary divinity of commerce. Men will not sow where they never expect to reap; nor labour for that which they are never likely to enjoy. The maxim in despotic states is, let us eat and drink, for to-morrow we may be robbed of what we have by the capricious tyranny of the government. Thus a lavish expenditure or squalid wretchedness are the usual characteristics of despotic nations. Individuals are prodigal because they cannot look forward with any thing like certainty to the chance of enjoying the fruits of a provident accumulation; they are too much absorbed in the present, to make any provision for the future; no one willingly labours for the fruition of his most inveterate enemy. Where liberty flourishes property is secure. Each person is led to contemplate his own interest, not only in relation to the present day, but to years that are yet to come; he calculates not merely the present, but the future gains and pleasures of his exertions; a potent stimulus is applied to every species of industry; vigilance, economy, and a prospective parsimony, are forcibly excited. Thus capital is rapidly accumulated; and wealth is collected into masses by which the most salutary effects are produced; by which the arts are cherished and agriculture improved: by which the comforts and conveniences, the embellishments and refinements of civilized life, are made every where to abound. The commercial spirit is an enterprising spirit; but what so forcibly appals or so thoroughly annihilates the spirit of enterprise, as the ghastly spectre of an overwhelming despotism, menacing every moment the loss of property or life, causing every generous sentiment to vanish, every patriotic feeling to expire? The day which makes man a slave, takes half and more than half his worth away. There is something in tyranny, which makes its victims soon dwindle into all that is dwarfish and contemptible in mind and heart; it withers the nobler energies of the soul, and unfits the frame of man for those exertions which contribute most to the improvement and the happiness of social life. It is the smiling aspect of civil liberty which diffuses life and joy wherever its influence is felt, which animates all the exertions of

man by the feeling of security, and facilitates the acquisition of property and the accumulation of capital by the certainty of enjoyment.

If France wishesfor the aggrandizement of commerce,which humanity would always prefer to that of arms, she must adopt a system of government which shall evince an inviolate respect for the rights of property; which shall inspire confidence in the rich, and encourage exertion in the poor. All forced loans, all violent exactions, all capricious and arbitrary taxes must cease; and every bosom in the state must be made to taste the sweet feeling of security. If Bonaparte be ambitious of commerce, if he desire to have his towns peopled with merchants, and his ports resound with the busy hum of trade, he must be contented to set limits to his own power, and throw away the sceptre of despotic sway. He must institute a house of commons, which if not a perfect, shall at least be a virtual representation of the people, so that not his will but the will of the people, speaking in the voice of their representatives, shall be the basis of the law and the rule of taxation.

Commerce has flourished in Britain more than in any other country, chiefly on account of the greater degree of civil liberty which we have enjoyed; and of which no other nation ever appears to have had, for so long a continuance, so large a share. Civil liberty is the talisman, which makes commerce flourish; and it would be happy for France, and for the world, if Bonaparte would have recourse to this safe and efficacious charm, which would soon fill his towns with manufactures, and his ports with ships. In Britain, heavy as are the taxes, they are not partially distributed. They fall, as far as possible, equally on all in proportion to their means. No individual whatever can have his property wrested from him by the arbitrary will of another. There is no will in the country paramount to the law. However large the proportion of taxes which each person pays out of his property, each is conscious that he shall enjoy the remainder in security. He knows that it cannot be taken from him without his own consent, or, what is the same, that of his representative in parliament. His spirit of enterprise therefore is not damped; nor are the exertions of his frugality repressed. His industry is ardent, and his capital continually increased. Hence public credit, which is itself one of the fair progeny of a well-regulated government, over which the tutelary genius of civil liberty presides, flourishes in Britain with a fullness of expansion and a sublimity of growth unknown in any other age or any other country. Public credit does

not denote only the presence of wealth, it also indicates the prevalence of moral honesty among the people. Moral honesty has for a long course of years eminently distinguished all the commercial transactions of this country; and where the operations of commerce are not sanctified by the presence of moral honesty, they are nothing but complicated fraud. Before France can become a great commercial people, not only her political institutions but her moral habits must undergo a considerable alteration. There must be a change for the better in the genius of her government, and the manners of her people. A greater portion of freedom must be incorporated with the one, and virtue with the other.

Bonaparte is wrong in supposing that he could make France rich by making England poor. By the plunder of Great Britain he might indeed pour a temporary and fugitive stock of wealth into France; but it would, in some measure, be like cutting down the tree to get at the fruit. As far as our manufactures find their way into France, they must tend to excite the industry of France; for as far as they are objects of desire, they must operate as stimuli to exertion. Commerce is an exchange of equivalents, and the equivalent which France gives for English merchandize, in whatever it may consist, must be the product of toil. If all commerce were at this moment to be banished from England, it would not take refuge in France, any more than a dove would seek protection under the wings of a hawk. Commerce will not migrate to a region where all the moral virtues are despised, and where nothing but injustice and oppression are to be found. From every view which we can take of the subject, it appears to us, in opposition to the vapid declamation and impotent invective of M. Monbrion, to be at this moment the interest of all nations, instead of confederating with France against England, to confederate with England against France. For it is England which tends to enrich, and France to impoverish the world. The political propensities of England are naturally pacific, because they are commercial; those of France, which are almost entirely military, are naturally directed to war and ravage, to schemes of conquest and desolation. The prosperity of France is founded on the ruin of nations; it is watered only with tears and blood: while the prosperity of England, the fruit of virtue and of toil, overflows to every country with whom she trades, and her ships excite the salutary activity of every people whose shores they frequent. The prosperity of France generates nothing but evil, the prosperity of England diffuses universal good. England at this moment may be regarded as the great workshop of the world; and it is a

workshop in which articles of pleasure or utility are prepared for every people under heaven. Her produce and her manufactures are not indeed gratuitously bestowed; but they are given in exchange for commodities, of which other nations have a superfluity; and surely every nation is benefited which parts with something which it does not want for something which it does, which multiplies its pleasures by bartering that which, if retained, could make no accession to its own felicity. Nothing tends to improve the disposition and manners of individuals more than a benignant social intercourse with their neighbours; the remark may be applied to nations. Trade, which multiplies the objects of desire, and the means of enjoyment; which allays national antipathies, and generates the mild feeling of philanthropy, tends to refine and civilize, to increase knowledge, and to redouble industry. The Romans are said to have promoted civilization by conquests; but the benefit, allowing it to be real, was purchased by ravage and by blood. But Britain enlarges the boundaries of civilization by means more agreeable to reason and more genial to humanity. She promotes civilization by the works of industry and art, by furnishing numerous excitements to the ingenuity of man; and while she rouses the inquisitive faculties of the mind, she does not fail in exercising the more tender sensibilities of the heart. Every bale of goods or package of manufactures which she sends abroad, is something which tends to wean men more and more from the coarse habits of savage life: and though there may be some austere persons who inveigh against delicacy and refinement; yet it is certain that it is delicacy and refinement which add to the charms, to the interest, and the loveliness of the softer sex; and infuse a greater degree of gentleness, of benignity and sweetness, into the social establishments of men.

We trust that the foregoing observations will be an ample refutation of all the calumnies which it is the object of M. Monbrion's work to propagate among foreign nations to the prejudice of our own. Before we conclude, we will say a few words on the commerce with neutrals, as that is a subject in which the dearest interests of this country are involved; and as M. Monbrion would willingly make his readers believe that the conduct of Great Britain towards neutral powers is nothing but a tissue of the most glaring cruelty and injustice. That particular acts of oppression may have been committed by individuals on the seas, we do not pretend to deny; but oppression is not the characteristic of the English government; and we trust that all particular acts of injustice and oppression towards any neutral power have

been and always will be speedily redressed. The important question is, whether the commerce with neutrals should be subject to any restrictions at all, and if to any, what those restrictions should be. Now if an unrestrained commerce be allowed between neutrals and belligerents, that commerce must necessarily prove most disadvantageous to the party which is most powerful at sea: and can we expect that that belligerent which possesses a superior marine, should quietly suffer that superiority to be rendered useless, or should patiently permit its enemy to derive greater advantages from an inferior force than it does from a superior? For instance, if one of the belligerents which has the smallest naval force should possess some colonial produce, of which it does not choose to risque the transport in its own ships for fear of capture by the superior fleets of its antagonists, ought neutral vessels to be suffered to convey this produce without any molestation, and thus carry on the commerce of the belligerent with little danger of loss? For at this rate France, or the belligerent possessing the smallest naval force, might turn all merchantmen into ships of war to cruize against the commerce of her rival; while England, or the nation possessing the superior marine, not carrying home the produce of her island in neutral vessels but in her own ships, would have that produce continually exposed to be captured by the enemy, at the very time when the trade and property of that enemy were protected by the neutral ships in which they were conveyed. But, as far as war has any thing to do with equity or justice, would this be either equitable or just? Would it not be a concession on the part of a superior naval power, which it could not make without rendering its maritime superiority of no avail? It may be said that England might permit her trade to be carried on by neutrals as well as France; but this again would be for England to abandon the greatness and glory of her marine, only to promote the ambitious views of her most inveterate foe. Conscious of her inferiority at sea, France wishes to make up for the inferiority of her force by the subtlety of her policy. She wishes to secure her own trade from capture, while she commits every possible depredation on that of her antagonist. Thus she clamours for the rights of neutrals and the freedom of the seas. But she has neither reason nor justice to support her claim. There is an old maxim which may be referred to the conduct of nations as well as individuals: 'Do as you would be done by.' Now for a moment let us suppose that the maritime force of France was as superior to that of England as the maritime force of England is at present to that of France. Would France in these circumstances permit neutral pow-

ers to interpose as a shield between her and the property of her enemy? Would she suffer them to protect the trade of England, and to render nugatory her own maritime superiority? Would she consent to let the trade of England be carried on in neutral bottoms, without fear of capture, while the trade of France, notwithstanding her naval superiority, was exposed to innumerable risques? Surely not. France would not be so blind to her own advantage, nor so lenient to her enemies. From the ravage and oppression which France has practised by land, and from the little respect which she has shewn to the rights of independent nations, we may readily conjecture what havoc she would make upon the ocean, what piratical depredations she would perpetrate on the property both of friends and foes, if her superiority were as great and decided by sea as it is by land. The ocean would soon be covered with the wrecks which her squadrons, as ferocious and unprincipled as her armies, had made.

Let nations beware how they are misled by the insidious cant and treacherous sophistry of France to unite in any confederacy for the destruction of England: for England is the only power which can prevent the insatiable ambition of the Emperor of the French from spreading his devastations over the four quarters of the globe.—We hope that these remarks, which humanity as much as policy dictates, will find their way to those whom they most concern; and help to check that mischievous error which is spreading far and wide, that the maritime supremacy of England is adverse to the interests of mankind.

ART. II.—*Voyages de Guibert, &c.*

Guibert's Travels in different Parts of France and Switzerland, in the Years 1775, 1778, 1784, *and* 1785. *Published after his Death by his Widow.* 8vo. Paris. 1806. Imported by Deconchy.

THE father of the author of this work, was governor of the invalids under the old government of France. Great numbers of persons of this description, whom the fortune of war had spared, but who were no longer fit for active service, were distributed over the whole extent of France. Some of them languished in fortresses situated on the Alps or Pyrenees, on the sea coast and other places. Various abuses had crept into these establishments, which the French ministry either did not know, or which they wanted the inclination or the courage to reform.—The inspection of the detached companies of invalids was entrusted to Guibert the son, who seems to have performed the office

with a degree of zeal, of probity, and humanity, which did him great credit; and the present volume is the fruit of the various excursions which his appointment caused him to undertake. The remarks which Guibert made during his several journeys, both on men and things, are often interesting: he seems to have possessed no inconsiderable talent for observation; and he often displays both depth and acuteness in his reflections. His descriptions, unlike those of most modern tourists, are perspicuous and brief; they are not merely a volume of sounds which vibrate only on the ear, without exciting any thing like a clear and well defined image in the mind.—At the time when Guibert made his several journeys of inspection, France was infested with numerous state prisons, which were almost all guarded by the invalids. The remarks of Guibert, therefore, often give us an insight into the abuses of the old government of France. In these prisons he beheld the manifold evils of arbitrary power; he saw the cruelties that were committed in secret, without either a power of complaint or hope of redress. His heart was often touched, and his sympathy excited, by these moving scenes. In the various abodes of terror and despair which he visited, the son was often found imprisoned by the father, the father by the son, the husband by the wife, or the wife by the husband; the weak by the strong, and the simple by the artful;—and all this by *lettres de cachet*, obtained under false pretexts from the ministers of the crown, or which those ministers got issued merely to serve their own sinister, vindictive, or interested ends.

As such a work as the present must necessarily be very desultory, and as the reader could derive neither pleasure nor instruction from a dry analysis of the contents, or a barren recapitulation of the author's motions from one place to another, we shall translate a few extracts which may interest and amuse.

The author gives the following description of the situation of Brest, and of the deplorable state of the marine in that harbour under the old government:

'The road of Brest is not visible till we get close to the town, and then not completely; that of Toulon offers beyond comparison a more beautiful expanse; it has the appearance of a fine lake; and the mountains which surround it, seem to render it more secure. The port of Brest is formed by the Penfel; at first sight it has a majesty which is imposing from the beauty of its quays and the immensity of the establishments of all kinds which surround it; but it appears to have many inconveniences on a closer examination. It is too narrow to contain such a marine as it includes. The ships are laid up in ordinary in three rows which almost touch each

other. Hence there is no circulation of air between the vessels, which causes them to rot in a little time. The middle row is particularly liable to this inconvenience; for some time past they have been at the pains to change the situation of the ships from time, to time in order that they may by turns be more equally exposed to the current of external air. But this operation is not performed with sufficient frequency; nor, if it were, would it completely remedy the evil, either because the water of the port has some qualities not favourable to the preservation of ships, or because it abounds with worms which eat into the wood; or lastly, because the wood which we employ in the construction is not chosen with sufficient care. It is certain that ships do not last at Brest more than eight or nine years at most, an effect ruinous to the marine and to the finances of the king. A number of vessels have accordingly rotted without ever leaving the port. The Britannia has been rebuilt since its first construction. The Citizen is actually on the stocks. The Ville de Paris, which made its first appearance in the last engagement (off Ushant,) is returned to the port and will be entirely rebuilt. All its timbers were rotten; and many cannon-balls had penetrated from one side of the hull to the other. On my asking whether the other ports in the kingdom would be as unfavourable as Brest to the preservation of the ships, I was uniformly told that they decay more rapidly at Brest. At Toulon, a ship commonly lasts fifteen or sixteen years; at Rochfort, ten or twelve. The water of the Charente, which is extremely muddy, is said to be better adapted to the preservation of the wood than that of Brest. I was also told that the tide contributed to the rapid deterioration of the ships, because, as it rose and fell, it exposed them to the alternations of humidity and dryness which accelerate the decay of the wood. The ports in the Mediterranean are not subject to this inconvenience. The extreme compression of the port of Brest occasions all the shops and establishments to be crowded too close together; in the bustle of a great armament the workmen are heaped one upon another. This inconvenience of want of space is still more injurious to the materials, as it necessarily occasions many mistakes, much fruitless search, much loss of labour and of time.—The port of Brest presents four stocks for building, and four forms for covering and refitting. These last are too confined; those which are at the back of the mountain of the Capucins are too much exposed to the sun one way, and are as much in the shade another. Here the ships decay as they are built.—The forms are beautiful: the water is easily introduced to the necessary height by means of sluices; only one is covered in; it would perhaps be better if they all were. There are magazines of all kinds of prodigious extent; that for cordage is particularly remarkable; traces of the magnificence and grandeur of Louis XIV. appear at every step. But is this magnificence necessary? Does not the simplicity of the English establishments deserve the preference? Instead of superb buildings of free stone, with architectural embellishments, and having within fine staircases ornamented with busts of Louis XIV. in stone and in bronze, we see among them only simple edifices without any species of decoration. There every thing

seems made for use only, while among us too much is sacrificed to ostentation.'

'The great defect of the port of Brest is the want of air; every thing is compressed and jumbled together, and presents a picture of confusion and embarrassment.'

'On all sides there are enormous abuses, depredations of materials, and defalcation of labour; the workmen are under no controul; a necessary effect of the new arrangements, which have committed all the labour of superintendance to the officers, without foreseeing that in the greatest exigencies all the officers would be at sea. This is the case at present; they are almost all away. Thus five or six thousand workmen in the shops and yards are subject to the inspection of only five or six officers of the port; who, even when an armament is going on, perform their part without any scrupulosity or vigilance. The French officers are in general but little fitted for the patience which these details exact; and particularly officers of the navy, whose education, habitual service, whose insubordination on land, and whose prejudices against every species of order and of discipline, render them quite unqualified for attending with punctilious exactness to things which they regard as frivolous, which are to them indifferent, and which most disdain. These officers will at best attend only when the particular armament of their own ships is going on; but the yards for preparation and construction will be always abandoned to themselves. They are so at present in a mostdeplorable manner.'

Thus we find that the abuses, the neglect, the pillage, and the fraud, which prevailed in the dock yards of France under the monarchy, appear to have been even greater than those which the patriotic industry of the commissioners of Naval Inquiry have lately discovered in our own.

Great insubordination seems according to this author to have prevailed even on board the old French marine. All the officers appear to have been on a sort of convivial equality. When the chiefs gave any offence they were put under quarantine; or, as we should say, sent to Coventry. The captains were thus treated by the officers of their own ship. This abuse was necessarily produced by the mode in which the officers of each ship were chosen. In time of war the captain of each ship had the choice of his officers; hence he was obliged to treat them with a sort of obsequious complaisance, to study their humour and promote their pleasures. Thus many captains were obliged to go from port to port, to solicit officers to serve on board their ship; when they often experienced humiliations and rebuffs, and were obliged to put up with the refuse of the other captains. Hence the

whole body of the marine was divided into little factions; every captain had his friends, his creatures; hatred, jealousy, and animosity, became general; no subordination could subsist; the captain who was not liked, was deserted by his officers, who passed into the opposite faction.

The following remarks on the Duke d'A—— will be found applicable to many other persons. 'He has read much, knows many things, has some wit, but far below what he pretends to have, and there is nothing worse than a little wit and a great desire of shewing it.' At Pirmsentz, the residence of the Landgrave of Hesse Darmstadt, M. Guibert saw a large building in which there was an immense hall, heated in winter by twenty-five stoves, where the Landgrave exercised his troops. There was space enough for a whole battalion to manœuvre at once; and more than two in detail and by companies. The ground-floor of this building was destined for a riding school; above was an immense granary. Such structures might be advantageously employed in other countries. The ground-floors might serve for the exercise of the cavalry, the hall for the infantry, and the granaries for oats and stores. We have heard of parsimony recommended in cheese-parings and candle-ends; but we never before heard that the Emperor Joseph ordered his soldiers to collect the parings of their old shoes, and send them in hampers to the committee of economy in the province, who were to turn them to account; nor did we recollect that this same emperor ordered the shirts of his troops to be reduced the breadth of two fingers in length, and that he made a calculation how much cloth he should thus save in shirting his whole army. Might not a reduction be thus made not only in our own military but our domestic expences, by cutting off the flaps of our shirts, or, what might be still more economical, wearing no shirt at all?

Guibert, who was well acquainted with the art of war, intersperses his work with some military remarks which are always just. He says, (p. 158) speaking of the conduct of Turenne at the battle of Turckheim, that he set a good example to generals, who often err in not attending and directing in person the movements of the wing with which they make the attack, under the pretext of wishing to superintend the whole. It is incredible how many battles have been lost by this mistake. The general officer to whom we entrust an attack, never conducts it with the same decision. He is often restrained by a wavering timidity; he meets with obstacles, with changes in the disposition of the enemy, which were not foreseen; and while he is sending an account of

this to the commander in chief, and waiting for fresh orders, the opportunity for action is lost. In war, we ought, as much as possible, never to confide our interest to any other person; but play the game ourselves. Great generals have never failed to do this; and we may be sure of the mediocrity of that man who, during a battle, is not personally present where the stress of the action lies. There can be no exception to this rule except where the corps, which is intended to turn the enemy, has to make a movement to too great a distance, which would separate him too much from the mass of the army; or where the movement is designed to make only a diversion or a feint. In these cases, the general is doubtless better placed in the body of his army, where he may observe the movements which his detached corps shall cause the enemy to make, and may accordingly form and execute his plan of attack. But in numerous armies, like those of modern times, where every battle is a complexity of manœuvres, the presence of the general is requisite in every quarter. It is therefore more than ever necessary that a general should be young, active, and vigorous, that he may be able to pass with rapidity from one wing to another. Marshal Broglio after the passage of the Lohne, when Prince Ferdinand was expected to attack his army, said to his general officers, 'Gentlemen, the enemy is marching against us. This is my position. I have relays of horses at the right, at the left, and in the centre. You will always find me in the hottest of the fire. Recollect that battles are won by those who have most audacity.' If, as M. Guibert argues, youth, vigour, and activity, are essential requisites in a modern general, what are we to think of the wisdom, or the honesty, of the Aulic Council, in appointing to the command of an army, on which the fate of the empire, and indeed of Europe seemed to depend, an old emaciated debauchee, a crippled voluptuary, who could never get out of his bed till noon, and when he rose was obliged to be carried about in a litter? What are we to think of their sagacity or their patriotism, who could select such a person as a match for Bonaparte, who is so unremittingly vigilant, so indefatigably active, whose movements resemble the rapidity of lightning, and whose impetuosity nothing but the most heroic daring ever can restrain?

We will now give the reader a specimen of M. Guibert's descriptive powers; for which purpose we will translate his account of Mount Ballon, the highest of the Vosges.

'At a league from Geromaai we begin to ascend Mount Ballon by a magnificent road that conducts to the summit. This road

surpassed all which had been told me respecting it. It is much more curious and beautiful than that of Saverne, from its elevation and the gentleness of the rise, for Mount Ballon is at least 3000 feet high, while the ascent is managed with so much art, that we may ride up or down at a gallop. We know not next which to admire most,—the fine width of the road, its solidity, its consistency, (a garden walk is not more perfect) or its boldness, the enormous labour of the terraces which often suspend it in the air, the multitude of bridges which twenty torrents that cross it rendered necessary, lastly, the richness of the materials of which these bridges and terraces are constructed. They are always of granite or porphyry, of which the mountain is composed. But to all these beauties of art are added the still more ravishing beauties of nature. There are mountains heaped together in enormous masses, and almost all covered with beautiful woods of oak, mixed with pine, with fir, and birch; forming that variety of delicious green, which is so much sought in the English gardens, and of which we obtain only small portions with so much expense and pains. There are rivulets and cascades which descend on all sides from these lofty mountains; and which so enliven the way with the freshness which they breathe, and the continual murmur which they make, that all the senses are charmed at once. Some of the cascades fall with a tremendous crash from more perpendicular heights, and afterwards flow in torrents in the midst of precepices mixed with wood and rocks, when they become more soft and tranquil, expand by degrees, and form a thousand streams, which run in all directions in the meads of the valley, which seen through the masses of shade, and infinitely varied by the turns and involutions of the road, exhibit beautiful sheets of verdure traced with streams of silver and of gold. The weather was extremely fine. A bright sun animated the scene, and produced effects of light and shade impossible to conceive and describe. Sometimes as we ascended, we discovered at a turn of the acclivity, a space opened through the wood; from which the sight plunged into the valley of Geromani, whence, after reposing on a charming mixture of meadows, copses, streams, and houses dispersed on every side, it expatiated in the plain of Alsace, at the end of which the Black Mountains, which seemed to form only a body of clouds, majestically terminated the horizon. It was exactly an optical view, and the valley was the tube through which it was seen. At other times the bends of the road, the thickness of the wood, and masses of the mountains, concealed the valley entirely from our view. These masses of mountain seemed to join as we advanced; and we found ourselves inclosed in a horrible labyrinth without a trace of habitation or of culture. There was nothing but the wild undisciplined savageness of nature; it was like a situation in the most sequestered Alps, or the limits of the world. The magnificence of the road, it is true, suddenly recalled to our minds the ideas of civilization and society: but at the same time the perfection of the way, its perfect solitude (for it is hardly at all frequented)

and the nature of the materials, which do not suffer a vestige of culture to be seen, on which the hoof of the horse leaves not a trace behind, and which is always like a beautiful walk in an English garden—all this had the appearance of fairy land; and I said to myself we are arriving at the palace of Armida, and this is the rout which her magic wand created through the surrounding rocks and the desert wild.'

There are not many descriptive passages in any of our modern tourists, which are superior to this in distinctness and perspicuity, in selection of imagery, and clearness of expression. The great excellence of what we may perhaps not improperly term verbal picture, consists in presenting the object to the eye and making the reader a spectator of the scene. For this purpose all redundancies of diction should be avoided; no more words should be employed than are requisite for a vivid representation. In all subjects perspicuity must be materially injured by a superfluous and cumbrous phraseology; but this is more particularly the case in picturesque description, where a mass of words must operate like a mist which is cast around the object. In drawing, the accuracy of the likeness must depend on the correctness of the outline; the colouring is only a secondary consideration, and no colouring, however soft, harmonious, or bright, can make amends for an inadequate, indistinct, and defective outline. In verbal description, the first endeavour should be to give a clear, exact, and definite representation of the thing, so that a corresponding perception of it may be excited in the mind; and all those decorations of speech are to be condemned, which impede the attainment of this primary object, which diminish rather than increase the resemblance, and confuse rather than adorn.

On entering Switzerland, M. Guibert was forcibly struck with the superior neatness, comfort, and cleanliness of the inns, compared with those in his own country. Of the latter, he says, that they were 'vraies cloaques,' that 'the cookery was most disgusting, that the house, the master, the mistress: and the staircases, the chambers, the furniture, and even the servants were all alike; that the beds were hard, the linen coarse and foul, the walls and chimney pieces almost all covered with the most revolting obscenity, on which no persons of any modesty could cast their eyes without a blush.' When a Frenchman spoke thus of the inns in his own country, they must have been bad indeed; and we should remember that the general state of the inns and places of entertainment of any country will be found no bad criterion of the general habits of the people. The general neatness and cleanliness, and even elegance, that are so prevalent in the

inns in this country are characteristic of the taste, manners, and disposition, of the people. The French were, and we suppose still are, far below the English in their notions and sensations of cleanliness, comfort, and convenience. But does not this prove them far behind us in the scale of civilization? Refinement always keeps pace with civilization; and the more civilized any people is, the more refined, or discriminating and sensitive will they become in their physical and mental taste. Delicacy of sensation and of sentiment may be ridiculed and despised, but it certainly proves that those who possess it are so much farther removed from a state of barbarism than those in whom it is not to be found.

M. Guibert was particularly struck with the various indications of plenty, of independence, and of happiness, which he found in the habitations of the Swiss peasantry, but which we fear have ere this entirely disappeared before the ravage of the French.

'I went,' says the author, 'into some of the houses; all have several stories; all have on the ground floor one or two large rooms embellished with stoves, with painted tiles; all have glass windows and shutters. There are some very large, which proclaim the wealth of the proprietors: these are painted on the outside with different colours, they have gardens inclosed with painted pales; flower pots are seen in the windows and other places; and an area around the house is paved with flints displayed in a variety of forms. The interior of the rooms is always wainscotted even in the most common habitations. The wainscot, the benches, the tables, are all singularly neat. It is very usual to see curtains in the windows. In many public houses I have seen the refinement of cloth blinds on the outside. In the principal rooms of every house we always meet with the almanack and the gazette, and often a list of the magistrates of the republic, and of all the baillies by order of the bailliage. We should compare this with the profound ignorance of our peasantry, who know not in whose name they are governed, nor the date, nor the name of the month in which they live.'

'All the peasants (he is speaking of the vale of Aar) are proprietors; this is the great difference between them and ours, who have often no property but their hands and arms. There are many of them in easy circumstances, hardly any poor, and some very rich. All have good shoes on their feet; they know not what a *sabot* is, at least in this part of Switzerland. Many have watches. On Sundays and holidays, the men and women are all habited in cloth. The women almost all wear a velvet cap ornamented with a broad black lace, their hair flows in long tresses down to their loins, and is fastened above with ribbands of black or coloured silk. Many wear a silver chain upon the breast. No woman is ever seen

at work in the fields without shoes or stockings. All have straw hats with a ribband which they wore on the Sunday; but which proves that it is their habitual ornament. Under these hats we have the pleasure of beholding a countenance where the lily vies with the rose.'

The author seems to have accurately discriminated the different features of the Alps and the Pyrenees, and the different degrees of pleasure and of interest which they inspire.

'The Alps are more high, more majestic, and have a greater grandeur of appearance. There are no parts of the Pyrenees, except among the involutions of the rocks, which are entirely inaccessible to the sun. In the Alps, the snows descend very low down the sides; enormous glaciers, as high as the mountains themselves, repose their bases in the vales, and defy all the fires of the Dog star. It is in the Alps that we must seek the great phenomena of nature; first those prodigious glaciers which are the cradle of the great rivers of Europe, next those fine vicissitudes of shade, of light, and colour, which they produce. It is in the Alps that we must seek for capricious and grotesque configurations, for colossal profiles, for the mighty effects of water, for those extensive lakes which are so varied in their form, and which are often as deep as the mountains are high by which they are enclosed. It is in the Alps that we find a more appropriate singularity in the plants and animals: we find the chamois, the moufurdi, the eagle, and other birds of prey which are not seen among the Pyrenees. The human form is also in general more tall and strong. There is a greater originality of manners and customs more decidedly at variance with those among the inhabitants of the plains. In the Alps you will find more hospitality, more frankness, more energy, more knowledge, a greater union of happiness, of severity, of innocence, and of health. Grander ideas, either introduced by the recollections of history, or generated by the genius of the place, or inspired by the sentiments of liberty which are breathed around, excite a stronger feeling of enthusiasm in the heart, and a more serious cast of reflection on the mind. Cæsar, Hannibal, Rome, all these great names are associated with the Alps. In the Pyrenees you must rarely expect any violent agitations of astonishment, any sublime emotions of the soul. Nature there will do nothing to make your hair stand an end, or your heart vibrate with terror and dismay. It will never raise you above yourself; but you will often experience sensations of pleasure and delight. The valleys are more smiling and more fertile than those in the Alps; the verdure appears more vivid, the waters are more silvery and more clear. They are not produced by the solution of snow as in the Alps; they gush from the rocks, and belong more to the entrails of the earth.'

In the secluded and unwholesome fort of Brescow near the town of Agda, M. Guibert found between forty and fifty

miserable individuals of all conditions, who were imprisoned by *lettres de cachet*, and guarded by a company of invalids. Of these unhappy victims of an arbitrary government, M. Bernard was at once the jailor and the judge, the arbiter of their treatment and their destiny. He could confine them where he pleased, in a room, or a dungeon, he could indulge them with liberty, or keep them in chains; and the portion of light and air which they enjoyed was regulated by his caprice. The keepers of these prisons, of which there were many in France, were subject to no inspection or controul !!!

The following anecdote is no uninteresting specimen of the state of manners in France at the time M. Guibert wrote.

'As I was going to sleep,' says he, 'a gun was discharged just under my window. A great shriek was raised, in which could clearly be distinguished the cry of a person who had been wounded. It was really so, but happily he had received only a few shots in his arm. It was not a lover assassinated by a jealous husband; it was a poor husband whose assassination was attempted by the paramour of his wife. Fifteen days before, he had attempted to poison him without success. On this occasion, there was no proof, nor any evidence. The man in his agony only knew from what quarter the gun was fired. He repeated without ceasing, "*It is that beggarly rascal who lives with my wife. I surprised him with her the other day, and he told me in a rage that I should never surprize him a second time.*"'

In the south of France love often produces such tragedies as these! We shall now take our leave of M. Guibert, whose travels, though they may now appear rather antiquated, are far from being devoid of interest, and may be read both with pleasure and instruction.

ART. III.—*Coup d'Œil rapide sur Vienne, &c.*

A rapid View of Vienna, accompanied by a Letter from an Officer of Rank in the grand Army, containing a Detail of the Military Operations, in consequence of which that Capital fell into the Hands of the French. 8vo. Paris. 1806. Imported by Dulau.

THIS is one of the most recent accounts of Vienna which have been published, and contains in a small compass a sufficiently copious account of the present state of that capital. The late important events which have occurred on the continent, have contributed to render this renowned city an object of

more than ordinary attention; and the present interesting little work will, in some measure, gratify the public curiosity. We shall therefore make no apology for presenting the reader with a larger and more detailed exposition of the contents, than the size of the work would otherwise justify.

'Vienna,' says the author, 'is one of the least beautiful capitals in Europe. There are no exterior embellishments to captivate attention. The streets, which cross each other here and there in the most disorderly manner, are neither even nor parallel; they are dirty, and bordered by footpaths, which, not being raised above the level of the carriage-way, serve only to render it slippery. In many of the streets, the concourse of people is hardly less than in those which are contiguous to the Pont-Neuf at Paris; but the view which they present is much more fantastically varied. We discriminate a motley assemblage of Turks, Russians, Poles, Hungarians, Croats, Cossacks, Kalmucks, with a conflux of natives, who move along with an aspect of phlegmatic tranquillity, which is singularly striking. Not far from the centre, there is a street which is carried like a bridge over another street (called the Deep Diten), so that the carriages, which pass into the first, are sometimes exactly over the head of some other vehicle in the second; a spectacle which always arrests the attention and excites the curiosity of the traveller. There is hardly more than one street in this metropolis which can be reputed very handsome; and that is formed by a regular succession of magnificent palaces, and is accordingly called Noble street.

'The town being fortified, the houses are unusually straitened for room. A whole house is seldom occupied by a single proprietor, for the second story of the greater number belongs to the Emperor. This was occasioned by a concession on the part of the inhabitants, who purchased at this price the favour of having the sovereign reside among them. These second stories are allotted by the court to its agents and domestics. This constitutes a part of their salary, and serves to make a real addition to the revenue of the state.'

The temperature of Vienna is represented not to be so warm as might be expected from the latitude in which it is placed (48th degree 12 min.). Surrounded by mountains or high hills, which are covered with accumulations of snow or ice of a long continuance, it experiences no scorching fervours except during a couple of months, while the winters are piercing cold. The inhabitants endeavour to fortify themselves against the rigours of the climate by the warmth of their clothing; on the first commencement of the cold season, they wrap themselves up in a pelisse, and their rooms are heated by stoves of such a size and such a quality as not to permit the slightest degree of cold to be felt.

The health of the inhabitants is much affected by the impetuosity of the winds, which, besides the catarrhs and rheu-

matisms which they produce, rapidly dry and pulverise the chalky soil, the particles of which insinuating themselves into the chest, are thought to have a deleterious effect upon the lungs, and to deposit the germ of consumption. This inveterate malady, for which no adequate remedy has yet been found, and which prevails so much in all great towns, is supposed to be no where so fatally operative as at Vienna. The number of pulmonary patients who perish annually within its walls, is awfully great.

Yet the pharmaceutical art is said to be better cultivated at Vienna, than in all the other towns in Germany, and the numerous sons of Æsculapius who are found here, are said in many cases to contend most successfully with the great enemy of mankind; and to snatch from an untimely grave multitudes of the devotees to an excessive sensuality with which the town abounds. The syphilitic disease, that terrible chastiser of intemperance and lust, is believed to be more general at Vienna than even at Paris, that degenerate mart of an almost promiscuous prostitution!

The small pox in 1795, carried off 1,098 persons; but vaccination has been since introduced, from which the most signal benefits will no doubt be derived. The whole population of Vienna in 1795 amounted to 231,105 inhabitants, of whom 1031 were ecclesiastics, 3,253 nobles, 4,256 public functionaries, and 7,383 burgesses or chiefs of the corporation.

Vienna is not without several charitable institutions. There are hospitals for the sick, for lying-in women, for insane persons, for the military, and even for the Jews, all of which are distinguished by the propriety of their management. The suburbs are divided into eight districts; and a physician, a surgeon, and a midwife, are allotted to each; who are paid by the government, and whose business it is to attend the poor at their own houses. In 1795, they had 19,820 sick under their care, of whom 464 died, and 623 were sent to the hospital. The city has since been made to participate in the benefits of this salutary institution. The government seems to have paid great attention to the health of the inhabitants; for we are informed that no new house is suffered to be inhabited till the physician of the district has certified that the walls are sufficiently dry.

Provisions are to be had at a moderate price. Abundant supplies of meat, corn, and wine are brought from Hungary. Austria furnishes fuel, which is transported on the Danube; and about 150 gardeners in the suburbs raise immense quan-

tities of vegetables, which are to be had at a very low rate. The government takes every pains to prevent mendicity. The asylum for orphans contained, in 1797, 1479 of these unfortunate persons; and there is an establishment for the relief of old men, and of fathers of families who are past the period of toil.

There is no town where signs of taverns and public houses are more frequently seen; and yet by ten at night a more profound tranquillity and a more sombre silence prevail in the streets than in any other city of the same size. In the Leopolstadt suburbs, there is a coffee-house which is almost entirely frequented by Greeks (who are very numerous at Vienna), and while we hear nothing but their language, and see nothing but their dress, we imagine ourselves transported into the midst of Greece; an illusion very agreeable to those who have early been taught to admire the erudition of that celebrated people.

The inhabitants of Vienna are in no small degree renowned for their hospitality. Besides a variety of open tables, there are many houses where you may freely go at any hour of the day, or even in the middle of the night; and partake of whatever is served up to the company, as well as join in the conversation. In winter, as the stoves diffuse an equable warmth over the whole apartment, the company do not all crowd around the chimney, but are seen dispersed in groups about the room; while huge menials in variegated liveries carry round ices, lemonade, orgeat, and pastry. There are besides stalls kept in the middle of the hall, where those who have nothing to say may amuse themselves, or purchase articles for twice as much as they are worth.

Music is in high request; as is likely to be the case in a country which produced a Gluck and a Mozart; and which still possesses a Haydn and other composers. A taste for this fine art is diffused even among the lower orders; so much attention is paid to it as often to tire the patience of foreigners; and there are some circles where they never meet without a concert. Literature does not flourish much at Vienna; the press is shackled with restrictions; freedom of research or of dispute is dangerous; and there are hardly more books prohibited at Petersburgh or Rome than at Vienna. The English language is a good deal studied; and the imitation of English fashions and the desire for English manufactures are very general. All the English, of whatever rank they may be, enjoy the privilege of being presented at court by their ambassador; and this has given rise to many singular occurrences and ludicrous adventures. But the pre-

dominant passion at Vienna is a taste for good living. They eat largely and they drink in proportion.

The palace of Schoenbrunn, which was lately for a short time the imperial residence of Bonaparte, is embellished with a superb collection of paintings, of which Joseph II. stripped the churches in Brabant. At this palace there are no less than fourteen large green-houses besides smaller ones. The former, which resemble vast galleries, fronting the south, contain a multiplicity of plants the most rare and the most precious which the four quarters of the world can furnish; and which serve at the same time as a receptacle for birds, the most captivating by their plumage or their notes. They roam at liberty in these spacious galleries, and are seen perching on the same trees under which they would have retired for shelter in other climates. Great numbers here breed and perpetuate their kind. The palace of Augarten was thrown open to the people by the Emperor Joseph; at the principal entrance we behold a vast edifice, composed of great galleries, highly decorated, where eating is practised from morning to night. Before this edifice, there is a circular area surrounded by large chesnut trees, under which are tables where you may take tea, coffee, ice, &c. The wild and romantic part of the gardens is formed by the forest of Brigit, of a league in extent; which is traversed by the Danube from one end to the other; and whose banks afford a delicious promenade. At the entrance of the wood, we meet with a number of eating houses; here, particularly on a holiday, multitudes repair, and the pleasures seem to make this spot their favourite abode. Though the grosser indulgences of sense seem to be sought with most avidity, yet musical instruments are played among the trees; sounds of mirth are every where heard, and indications of delight every where seen.

The forest of Prater is also near Vienna; and is one of the most favourite and fashionable resorts of the inhabitants. The way to it is by a beautiful road which runs through the forest. Here are Turkish, Chinese, Italian, English, coffee-houses, ball-rooms, billiard-rooms; and, instead of shepherds and rural swains, we behold retailers of coffee, lemonade, pastry, traiteurs, musicians, jugglers, &c. Here the promenade displays all that is great or little, beautiful or ugly, elegant or slatternly, wanton or demure in the precincts of Vienna. Here princes, burgesses, prostitutes, monks, and soldiers, are mingled in a sort of popular mass. In the evening this is the scene where the fair come to display all their charms, their blandishments, and wiles. But the Viennese seem to have ano-

ther appetite at least as potent as the sexual; for the proverb 'Vive l'amour pourvu que je dine,' is said to be true of them.—We have thus given a pretty circumstantial account of the state of this German capital as it existed immediately previous to the capture of Bonaparte. What alterations that event is likely to produce in the habits, the manners, the sentiments, the virtues, or the civilization, of the inhabitants must be left to futurity to disclose. The letter of the officer of the French army at the end of this 'Coup d'œil' contains little that has not been previously detailed in the newspapers. But every account which we have of the late disastrous campaign in Germany serves only more distinctly to shew and more forcibly to establish the misconduct, the incapacity, or the treachery, of General Mack, or whoever were his advisers and coadjutors. Never was there a promise of success so fair, which was so fatally blasted. If the Austrians, instead of suffering the French to break their line, divide their force, and beat them by detachments, had waited the arrival of the Russians, and attacked the enemy with their united strength, it is highly probable that Austria would never have experienced such an humiliating reverse of fortune; and that Bonaparte would not at this moment, be proudly threatening to destroy every vestige of liberty and independance that is yet remaining in Europe.

ART. IV.—*Les Souvenirs de M. le Comte de Caylus, &c.*

Reminiscences of the Count de Caylus, with a short Account of his Life and Writings. 2 *Vols.* 12*mo.* Paris. 1805.

THESE *Souvenirs*, or (to use a term applied in a similar sense by Lord Orford) Reminiscences of the famous Count de Caylus, might fairly have been entitled the last sweepings of the Count's study. Perhaps it would not have excited much regret in the learned world if some of the articles, such as the tale of Pamphilus and Melazia, with a few others, had fallen a sacrifice to the broom, or (as friend Peter says) had been remembered to be forgotten. Yet there are here and there some very curious and interesting papers preserved, which throw light on the French history and amply redeem the rest.

The Notice Historique, or short account of the life and writings of the Count prefixed, is a meagre sketch consisting of scarcely six pages, and that extracted for the most part from the *eloge* of M. Lebeau. The Count de Caylus was certainly one of the greatest Mæcenases of his own age,

and consequently we may add of any age; for never did the sacred flame of literary ambition burn with a steadier and benigner lustre than during the ministry of Colbert. If he is not to be classed among the first πολυμαθοι, he at least claims a high rank among the φιλομαθοι, or lovers of learning. His house is said to have exhibited a complete museum of antiquities, Egyptian, Tuscan, Greek, and Roman. He kept up a regular correspondence with the principal literary characters of his time upon the continent, particularly with the Abbé Barthelemy during his antiquarian researches in Italy. He is said to have restored the invention of painting in wax in various colours, from the description of the process given in Pliny. Lady M. W. Montagu says of him in one of her letters, that he had less of conceit about him than most of his fellow countrymen, which, if not very high praise, is however something. As an antiquary he was fanciful and fond of conjecture, but ardent, acute, and ingenious: as a connoisseur in the fine arts, elegant and judicious: as a man of learning, perhaps, neither very deep, nor very clear.

The first *Souvenir* that occurs, is a collection of anecdotes, &c. relating to the private conduct of the Count d'Olivarez, prime minister to Philip IV. of Spain, not more notorious for craft than for credulity; an odd union, but in times of bigotry and superstition, not uncommon. Spain seems the country destined by Providence to be the last that should throw off the yoke of mental bondage for that yoke which is *easy and light*. She is emerging, but it has been by very slow degrees, from the pool of religious intolerance and ignorance. Even the Chevalier de Bourgoanne, who has been the most zealous advocate of the country which he describes, is obliged to confess that, so late as the year 1780, torments were inflicted by order of the tribunal of the inquisition in Spain upon a poor woman, who, having been convicted of sorcery and witchcraft, was burned at Seville. Can a people so dark as to be capable of this, be illumined in the course of one quarter of a century? But to return.—These anecdotes were originally collected by M. d'Harcourt during his stay at Madrid, whither he had been sent by the court of France to endeavour to persuade the King of Spain to give his crown to the duke of Anjou, second son of the Dauphin, and grandson of Louis XIV; in which commission, we know, he ultimately succeeded. An historian of France calls d'Olivarez the Richlieu of Spain. He was so, and more, in cunning and cruelty, but surely not in the abilities of a statesman.

The second historical memoir details the secret measures

concerted by Colbert to procure the disgrace and dismissal of Fouquet, superintendant under Louis XIV. and his own appointment to be comptroller general of the finances. This is an interesting period in French history; for, in fact, the ministry of Colbert was the commencement of a new reign under the same prince, just as much as the ministry of the Cardinal de Richlieu had been under the preceding monarch. Colbert, however, like Augustus and many others who have paved their way to power by indefensible means, did much to atone for them by the use he made of it to aggrandize and improve his country.

Passing by some unimportant memoirs, we shall now hasten to that which is preserved in vol. i. p. 97. entitled 'Details hitherto unpublished respecting the Secret and true Causes which banished M^lle^. de la Fayette from the Court of Louis XIII. and the Intrigues of the Cardinal de Richlieu to procure her departure.' It consists merely of a letter found among the papers of the Count, from father Caussin, a Jesuit, confessor to Louis XIII. addressed to M^lle^. de la Fayette, written apparently soon after the admission of that mistress of the king into the monastery of the Visitation near Chaillot. This letter is certainly a curious and valuable relic, and ought not to be overlooked by any future historian of those times. This young woman was an attendant on the queen-mother, and the monarch had for some time indulged an attachment to her, which was, if we may believe the simple but zealous Jesuit, of the purest and most spiritual kind. The Cardinal, whether jealous of a sister near the throne, or apprehensive of increasing the king's intercourse with the queen-mother, who had corresponded with Monsieur, the great fomenter of rebellion among the noblesse, was desirous of expelling her from the court. The cardinal, says the history of those times, had given Louis, father Caussin as a confessor, believing him to be a simple man, incapable of creating any troubles, and who would readily enter into all his views: but it happened that, in a little time, the simplicity of this Jesuit changed the face of government. His prejudices made him look on the alliances with the protestants against the house of Austria as an abominable thing: he dared to attribute it to the ambition of the Cardinal: he accused him to the king of loading the people with taxes, of treating the queen-mother inhumanly, and of rendering the government odious by his injustice. He also encouraged, contrary to the wishes of Richlieu, the king's connexion with M^lle^. de la Fayette. The result was that the lady was soon immured in a nunnery, and the Jesuit disgraced and banished

to his own country. This letter contains what might be expected in such circumstances—condolements on their common sufferings, details of his own conduct in the affair, and of the Cardinal's duplicity, congratulations on the entrance of his correspondent on her sacred profession, with exhortations to continue firm in it, and to take every opportunity (for the king still visited her occasionally) of instilling into the royal ear wholesome advice concerning the administration of his government!

'Adieu, dear Angelica, (he concludes) my joy and my crown, to use for once the expressions of the Apostle, continue firm in the ways of God: and if you should learn that persecution has put a period to my life, recommend to God the rest of my soul; obtain a service for me in your church, and pray all your sisters, namely those who are of my acquaintance, to offer their communions for me. You will find a number of ecclesiastics, and persons devoted to religion, who will say masses for me if you ask them. I have uniformly served the public, and am hated by none except such as are too attentive to their own interests. Whatever may befall me, I pardon them with my whole heart, and pray that they may acquire true charity and eternal salvation. I hope that you will never forget me in your prayers, &c.

NICHOLAS CAUSSIN. 1637.'

In the second volume we are presented with a collection of short memoranda, the scrapings of the Count's common-place-book, very useful no doubt to assist his memory *inter legendum*, but very unworthy of being obtruded on public notice. Here we are told that Claudius (it should have been Clodius) the son of Æsopus the tragedian swallowed a diluted pearl before Cleopatra. And he might have added Caligula did the same afterwards. But what school-boy does not know this from Horace? Here also we have the important piece of information, that Vitellius was he of all the ancients who vomited with most facility to enable him to continue the feast. J. Cæsar paid Cicero the same high compliment at an entertainment of the latter. It has fallen to our own lot to know an epicure who put himself under the same discipline for a college feast. But unfortunately the emetic was mixed rather too strong, and the patient was obliged to stay at home and 'tipple imaginary pots of ale.' Here also we are told that 'Achilles was the first who introduced two authors upon the stage at once,' a remark which made us stare, until by some weeks of hard study we discovered that for Achilles is to be read *Æschylus*, and for authors, *actors*.

The greater part of the rest of this second volume is occupied with details of the intrigues of Mary of Medicis, second

wife of Henry IV. and of the amours of Louis XIV. in neither of which (to confess the truth) could we find much interest. There is one paper containing a few judicious remarks on French literature, the decay of which the Count apprehends will originate from the Anglo-mania, or rage after every thing English, which infected his nation. 'A pretended philosophism is come over to us from London together with the jockeys.' Alas! Count, it is neither our philosophers nor our jockeys that have undone your literature. The evil originates at home. Not but that imitation has always a bad effect on literature, as we ourselves could shew from some examples of Gallomania and Germanomania. By the way, the rage after English fashions and manners in Paris has shewn itself in nothing more than in the introduction of malt liquors. A few years ago the common beverage among the French was an ordinary sort of wine, as it was among the ancient Romans. Of late years nothing has been more common than to see a knot of tradesmen or artisans over their beef-stakes and porter *à l'Anglaise*. Thus it is—petimusque damusque vicissim. We shall sum up our remarks on this specimen of literary scavenging with what we said at first: There is much which had better have been kept back; There are some things which it would have been wrong not to have brought forward.

ART. V.—*Voyage a la Partie Orientale de la Terra Firma, &c. &c.*

Travels in the Eastern Part of the Terra Firma in South America, made during the Years 1801, 1802, 1803, *and* 1804; *containing the Description of the Captainship-General of Caracas, composed of the Provinces of Venezuela, Maracaibo, Varinas, Spanish Guyana, Cumana, and the Island of Margueríta, and comprehending every Thing regarding the Discovery, Conquest, Topography, Legislation, Commerce, Finances, Inhabitants, and Productions of these Provinces, with a View of the Manners and Customs of the Spaniards, and of the Savage and Civilized Indians. By F. Depons, Ex-Agent of the French Government at Caracas. With a Map and Plans of the Metropolis and principal Forts.* 3 *Vols.* 8vo. Buisson. Paris. 1806.

M. DEPONS has presented to the public a work on a subject which has hitherto occupied the pen of few writers. With the whole of Spanish America we are imperfectly

acquainted, and with no part of it more so than with the provinces here described. M. Depons comes forward with fair pretensions: his opportunities have been good, and his work he affirms, with a confidence which we hope has more in it of conscious correctness than of audacious assertion, to have no other foundation than truth, and no other ornament than exactness. And surely these must be regarded as the requisites of the highest importance in a work which describes the appearance of a country, and the manners of its inhabitants, and infinitely surpass in value the decorations of style, or the flourishes of imagination. With the partiality of an author to his subject, M. Depons does not hesitate to assert that no part of America, be it where it may, equals in the variety and richness of its productions, this captainship-general of Caracas, which extends from the 12th degree of north latitude to the line, and from the 62d to the 65th degree of the longitude of Paris. This country is here purposely styled the eastern part of Terra Firma, in order to distinguish it from the western Terra Firma bordering on the cape of Lavela, and the isthmus of Panama.

The work before us is divided into chapters, each of which is frittered down into numerous and nameless divisions corresponding to the table of contents. The first of these commences as far back as can reasonably be wished, and includes a merited panegyric on the genius and boldness of Columbus. From that great man he diverges to extol the intrepidity of the conquerors of America, and observes with truth that the day may yet come when it will be regarded as fabulous that 120 men, embarked in three sloops from Europe bound to America which they knew not, should have landed in St. Domingo peopled by a million and a half of Caribs, should have taken possession of it in the name of the King of Spain, have built forts, and have without any considerable aid, established the Spanish domination, and finally destroyed the original inhabitants. This, it must be allowed, is one of the marvellous and melancholy romances of modern times, when a handful of hardy and half civilized men crushed a nation of harmless but unwarlike savages, and when bigotted Christians forgot the best laws of christianity, and vied with each other who should murder and convert most effectually. Nor was the fate of St. Domingo singular. Cortes with little more than six hundred men subdued six millions of Mexicans, and Pizarro completed the conquest of the vast empire of Peru with the aid of no more than 180 Spaniards.

Cumana was first visited from Europe by commercial speculators, and the first Europeans who settled in it were two Spanish priests who went with the benevolent intention of converting, without oppressing the Indians. This pleasing scheme however was rendered vain by the treachery of the crew of a Spanish vessel, who carried off the prince of the country while he rashly confided in their honour and humanity. The priests fell a sacrifice to the indignation excited by this outrage, and two other ecclesiastics, whose courage emboldened them again to attempt the task of converting the heathens, were massacred during a fickle fit of these savages. The consequence of this violence was an expedition from St. Domingo, which after some reverses effected the conquest of the country. It was at this epoch that Bartholomew de las Casas arrived in America, the apostle of Indian liberty and of negro slavery. M. Depons attributes little merit to the motives of that monk, refuses him altogether the honorable title of philanthropist, but is willing to concede to him the credit that can be derived from an *Indiomania*. His conduct we believe arose from the pure though mistaken dictates of an humane heart.

M. Depons proceeds to investigate the history of the original conquest and settlement of all the provinces of which he treats. Among his observations, we remark the notice of the cession of the province of Venezuela to the mercantile house of Weslers in Germany, by the Emperor Charles V. who loved present money better than distant wildernesses. A singular treaty was concluded between the monarch and the merchants, of which no article was adhered to on the part of the latter, but what suited their own interest. A series of the most horrid cruelties ensued, which the appointment of a bishop to the government of the province, observes M. Depons with becoming indignation, only failed to render more atrocious, because that was impossible. At length the Spanish king annulled the treaty with the Weslers, and restored the province to a comparative state of tranquillity and happiness, though the effects of the previous desolation have never been repaired.

Having in his first chapter concluded his account of the settlement of the provinces which he visited, our author in the second proceeds to describe the country more particularly with respect to its natural appearances. The general temperature he affirms to be wonderfully mild considering the latitude, and the mountains to be of a moderate elevation, generally fertile to the very summit, and chiefly, if not entirely, what naturalists call secondary hills, though Von

Humboldt, it is said, has found granite in one of them, which is certainly a most *unsecondary* mineral. But the great advantage of these districts, says M. Depons, is, that they possess no mines, an assertion which can appear unreasonable to none who have considered the bloodshed, the slavery, the devastation, the deplorable misery which the discovery of the existence of gold and silver mines has entailed on the unhappy inhabitants of those parts of America where they abound, who have been compelled to exchange idleness for labour, competence for starvation, happiness for misery, and liberty for slavery. Nor has the sorry consolation even been left to the philanthropist to believe that the Spaniards have themselves ameliorated their condition. Happier by far had they sought for wealth only on the surface of the earth, and surely richer and more powerful as a nation as well as more independant. The comparative history of the Spanish and English colonies in America has admirably illustrated how little national wealth consists in an abundance of the precious metals.

But though gold and silver have been thus denied to the cupidity of the European adventurer, the loss has been tenfold repaid in the abundant provision which nature has afforded of many less valuable, but infinitely more useful articles of commerce. Pearls which once were found in great plenty, are now, by an imprudent use of the fisheries, become scarce. Salt is or might be produced in immense quantities by the fervent heats of a tropical region, though the King of Spain, by the establishment of a monopoly in favour of the crown, has interrupted the progress of the manufacture and the profit of his subjects, without adding materially to his own revenue. Such are the usual effects of royal interposition in commerce. Many excellent kinds of wood are the growth of these provinces, and medicinal plants, gums, resins, and oils, in extraordinary quantities, are produced to waste their virtues on the desert air. The exportation of all these articles is trifling when compared to the abundance in which they exist. Many valuable discoveries in the vegetable kingdom yet remain, according to our author, to repay the toil of future observers, and men of science paid by government ought, in his opinion, to be dispatched forthwith, 'to investigate nature in these countries where she is so rich and pompous.' In this chapter we have an account of the lake of Maracaïbo, which is no less than an hundred and fifty miles in length and four hundred and fifty in circumference, communicating with the sea by a narrow neck, notwithstanding which, its waters

are fresh and fit for drinking. At the north-east of this lake there exists, according to M. Depons, an inexhaustible store of mineral tar, from which certain vapours exhale which are visible in the night-time, and serve to direct the pilots of the frail barks of the Indians, who know not the use of the compass. They call these lights the lantern of Maracaïbo. The sterility and insalubrity of the borders of the lake have produced a singular custom amongst the natives, who there build their habitations upon the water. Many villages formerly existed in this manner on the surface of the lake, and procured for the town and afterwards for the whole province the name of Venezuel, or Little Venice. Four of these yet remain, a miserable remnant which escaped from the barbarous ravages of the agents of the Weslers. A church built also on the water is attached to the villages, and is served by a curate charged with the spiritual care of the aquatic Indians. The performance of these clerical functions affords a proof the least equivocal in the world of zeal and of courage, for we learn that few of the priests retain their health for more than five days after their arrival, or their life longer than six months. We do not see how this can be reconciled with the opinion asserted to be entertained by the Indians of the salubrity of their watery habitations. We observe also an account of the manner of catching wild ducks in the lake of Maracaïbo, by making calebashes or gourds float amongst the flock of these creatures when swimming, till they become familiarised with the sight: after that is effected, an Indian introduces his head into an empty calebash provided with sight holes for permitting him to observe his prey; he then advances towards them swimming, and all his body being concealed, presents to them no object of alarm. When he arrives near enough, he seizes a duck by the legs, and pulls it down so suddenly, that the creature can make no struggle, and utter no cry to alarm the vigilance of the other birds. In this way, any number of ducks may be procured. Now this very story, almost verbatim, we remember to have read, as far as we recollect, in Barrow's Travels in China. It is there related as the practice of the Chinese. We leave the reader to judge whether this is an extraordinary coincidence or a lying plagiarism.

The lake of Valentia, which exists also in these provinces, is much less considerable than that of Maracaïbo. Its length is rather more than ninety miles, and its breadth twelve. Many rivers empty their streams into this reservoir, from which however no outlet to discharge its waters has yet been discovered, and according to our author, the evapo-

ration, though great, is not enough to account for the lake not increasing. A sort of current having been noticed towards the centre, M. Depons thinks to demonstrate the existence of some subterraneous opening by which the waters make their way. Be this as it may, the lake is daily diminishing in extent, owing most probably to the numerous canals which the inhabitants have cut, to draw from the rivers a supply of water for the purposes of nourishing their plantations. The ground thus abandoned by the lake is of the most luxuriant fertility, and the cultivators, in the language of our author, are eager to lavish on this new soil 'their cares and their sweats.'

The population of the captainship-general of Caracas has not hitherto been well known. M. Depons however has had better opportunities for ascertaining this point by means of the annual census taken by the parish priests. In the Spanish dominions the performance of the duties of religion is not left to the discretion and conscience of the faithful; but he who has confessed, which is strictly required to be done once every year at least, receives a certificate from the confessor containing one word only, *Confeso*, he has confessed, with the signature of the priest. This billet is presented to the curate, who admits the holder to the communion table, and takes his certificate from him, providing him with another equally brief, *Comulgo*, he has communicated. The curate afterwards visits all the families in his parish, and demands a billet from every individual. Thus the priests have the means of determining the number of their parishioners. Certain old women however, induced by various motives, go to confession and the communion tables often in the year, and receive, accordingly, many billets, one of which they are accustomed to keep for themselves, and to sell the rest to all the young reprobates of the parish for a piastre a piece, and for more as the time of collecting them approaches. The collectors also find some difficulties in the execution of their duty. Some of the parishioners go on a journey as the time of his visit approaches, others conceal a part of their family, while a few, more bold or less pious, fairly lock their doors and shut their windows, allowing the priest to exercise himself with knocking for admittance in vain, till he is told by some neighbour in concert, that nobody lives in that house. If, says M. Depons, I wanted to prove the uselessness of these precautions to make good Christians of the Indians, I should not want matter, but I mean only at present to show that the census is too low. According to that enumeration, however, the number of inhabitants amounts to 728,000, of which

the whites form two tenths, the slaves three, the freedmen four, and the Indians the remainder. For the great size of the provinces, this must be regarded as a most scanty sprinkling of inhabitants. The causes of so remarkable a thinness of population are various, but are to be found chiefly in the very bad and oppressive system pursued by the Spaniards in the government of their colonies. Nothing is more difficult than to procure permission to go even for a year or two from Old Spain to the American possessions, and leave is rarely granted for any person to settle there finally. Strangers, heretics, and those accused before the inquisition, even though acquitted, were specially prohibited from entering the Spanish Indies, and till very lately it was not allowed for any person whatever to go from one province to another. The severity of these regulations is of late however considerably relaxed, and a sum of money can procure for aliens the permission of entering and inhabiting the provinces of America.

The system of education has been on a very bad footing in these countries; though of late years a new spirit has arisen, and the study of the languages, of the fine arts, and of the sciences has become universal. The reader will perhaps be surprised to learn that there are few of the Spanish youth who do not, by the aid of dictionaries alone master the difficulties of the English tongue, and even with laudable though feeble efforts, attempt its anomalous and discouraging enunciation. The formality of their grave dress is daily yielding to the frippery of the French costume; the long rapier itself no longer appears, that once dear companion of the Spaniard from the day that he quitted the arms of his nurse till he was extended on the bed of death. A young creole is now to be flattered by being mistaken for a Frenchman, with his remnant of a coat, his pantaloons up to his throat, his black crop, and his round hat. As Shenstone has observed,

> 'Good Lord, to see the various ways
> Of dressing a calf's head.'

The laws of Spain with respect to marriage, formerly permitted minors to enter into the state of matrimony without the consent of their parents; but now, by a very recent royal edict, such concurrence is required till sons are 25 and girls 23 years of age. This change of law M. Depons calls holding up the flambeau of reason to the darkness of prejudice. We have great doubts however of the propriety of using this kind of flambeau in a country so miserably ill-peopled. But if the single young ladies of Caracas suffer a little restraint, marriage communicates to them an unparalleled de-

gree of freedom. A bad wife is a triple curse to a Spaniard: she has only to complain to any magistrate that her husband keeps a mistress, spends his money in naughty ways, starves his family, or beats his better half, and without any proof of these accusations being asked or admitted, the poor man is either severely reprimanded, or sent to prison till his wife demands his enlargement. Upon the whole, really our surprise at the thinness of the population of these countries is very much abated by the knowledge of such circumstances. At this part of the work we have an account of a conspiracy of which the object was the independence of Caracas; but which was frustrated by the vigilance of the government. This happened so lately as in the year 1797. The number of negro slaves is not very considerable compared to their superabundance in the colonies of other nations; and the Spaniards, terrified by the example of St. Domingo, have latterly refused admission to additional numbers. M. Depons here compares the habits of the different European nations in the treatment of their negroes, and with no small exultation gives to his countrymen the honours of humanity. The English, says he, treat their slaves with a haughtiness strangely contrasted with the feelings which they profess, and the Spaniards, prodigal of prayers and catechisms, bestow upon them no other provisions than spiritual ones. An extremely singular privilege, however, is possessed by the Spanish negroes, each of whom may legally, and actually often does force his master to sell him for a very small sum in comparison to his value, by application to a magistrate; and manumission, far from being impeded as in other countries by taxes and legal difficulties, is so unrestrained that the number of free negroes bears a large proportion to the rest. Perhaps it may be said with truth, that in this very circumstance consists much of the safety of the Spanish colonies from those dreadful dangers which have ravaged and overwhelmed some of the French possessions, and which yet hang with an air of portentous threatening over the territories of other powers. Various laws restrain from the holding of public employments the manumitted slaves, and forbid them to indulge in the vain but coveted use of ornaments of gold, of silk, and of pearls. From all these restrictions however, the king is accustomed occasionally, upon payment of a fine, to grant a dispensation. Marriage is rarely contracted between the whites and people of colour, but the white women are frequently known to become pregnant by intercourse with the mulattoes, and to cast a thin and shameless veil over their incontinence by the public exposition of their

infants. It is here asserted that if a white girl is openly declared a mother in the way now stated, she is lost for ever in the general estimation; but the most complete proof of her libertinism short of positive demonstration, is supposed to detract nothing from her delicacy or her merit.

The fourth chapter treats of the Indians, as the aborigines of America have been absurdly styled; and M. Depons labours with no better success than his precursors to discover from what part of the globe these people have originated. The smallness of their numbers at the time that America was discovered, undoubtedly arose from their ignorance of the methods of procuring a plentiful subsistence, and their preference of the pursuits of hunting to those of agriculture. Their cruelties in war and their use of poisoned arrows mark the vices of all rude nations. Their religion was as imperfect as their manners were barbarous, and though they all admitted the immortality of the soul, the Indians of Terra Firma believed in the existence of no other spiritual being than a demon. The soul, according to some of these tribes, after death hovered round its earthly habitation, and in the persuasion of others fled to distant lakes in the bowels of a huge serpent that carried them to a delicious land, where they spent their days in dancing and getting drunk. When a beast is killed at the chace, the Indian of these districts opens its mouth and pours in some intoxicating liquor, in order that the soul of the dying animal may report to the rest of its kind the good treatment it has received, and they be encouraged to come to participate in the same favors; and the huntsmen actually await in confident expectation, the arrival of their dram-loving prey. Such are the superstitious extravagances, and such the unquenchable love of inebriation which govern these barbarous tribes. Upon the whole it may be remarked that few traces of the most moderate degree of civilization can be discerned amongst any of these people. They adhere to their savage customs with infinite obstinacy, and, though for the greater part long-subdued and peaceable subjects of the Spanish crown, yet notwithstanding the great orthodoxy and religious enthusiasm of that government, they have little more of christianity about them than the name.

The fifth chapter, which commences the second volume of this interesting performance, treats of the civil and military organization of these colonies. That nothing may be missed, we are favoured with a long dissertation on the origin of conquests, before we come to the consideration of the settlements of Caracas. M. Depons remarks with justice

the very different systems pursued by France and Spain with respect to their colonies. The French colonists universally regarded their residence in the Indies as temporary only, and looked to Europe for a home, for the acquirement of honours, and for the improvements of education. But it has been the successful policy of Spain to reverse all these circumstances, and to enable every individual to consider his birth-place as his home, the spot where his education might be completed and his rank elevated, and to unite in one great and consistent mass the heterogeneous materials of the Spanish empire. Caracas is governed by a captain-general, whose authority extends for seven years over every branch of public affairs within his provinces. But immediately under the King of Spain, the council of the Indies, composed of men of the highest rank who have served in America, conducts with despotic authority and admirable sagacity the whole fabric of the colonies. In this body all the patronage of the Indies is vested, and, according to our author, their integrity is as incorruptible as their political skill is unbounded. A numerous ecclesiastical body of bishops, monks, and curates, support the interests of the Catholic faith throughout these vast tracts, and unite themselves by strong ties with the priesthood and government of Europe. The administration of justice is committed to the care of various judges, but all persons belonging to the army or militia, or who have ever belonged to either of them, or who have obtained any rank from the king, claim the privilege of having all their causes, civil as well as criminal, conducted before a court martial. The processes before the Spanish courts are tedious and expensive, and our author divides all the people into two classes, one ruined by law chicanery, and the other enriched by it. Unfortunately, many countries may with equal truth make the same assertion respecting themselves. The Spanish laws spare with a morbid humanity the lives of the subjects, but regard with total contempt their personal liberty. On the slightest accusation, or the merest suspicion, a man is committed to prison, and every process is commenced by the confinement of the accused. It naturally arises out of this practice that imprisonment is regarded as no disgrace, and but a moderate inconvenience. 'A Spaniard,' says our author, 'goes to prison unmoved; he writes from it from morning to night to the men in authority, to his protectors, and to his friends. He receives there the visits of all his relations and of all his acquaintances with the same gaiety and confidence as if this place of grief and humiliation were his ordinary abode. He

departs from it with the same serenity; he returns punctually the visits received there, and enters again into society without considering this event in the light of a misfortune.'

The maritime strength of these provinces is altogether trifling, and consists of a few miserable sloops. The military forces are much more numerous and respectable: the troops of the line and militia together, amount to about 13,000 men. But when the vast territory is considered, over which this body of defenders is thinly sown, it will be seen that the regions of Terra Firma owe more of their safety to the neglect of their enemies, than to the prowess of their troops. It can hardly admit of doubt, that a well-directed effort to free these districts from the dominion of Spain would be attended with success, if the offer of independance were held out to the inhabitants.

The sixth chapter of this work is allotted to the exposition of the religious organization of Caracas: the first and most formidable branch of this is the Holy Inquisition, of which though no body is established within the limits of these provinces, yet three tribunals, at Mexico, Lima, and Carthagena, are the inexorable defenders of the faith throughout all the districts of Spanish America. The greatest part of the duty of the inquisitors consists in the exercise of a rigid censorship on all books, new and old. Of many works part is expunged by their orders, and the writings of five thousand four hundred authors are utterly prohibited to the inspection of the faithful. M. Depons has enumerated a few of those, amongst which we observe the Adventures of Robinson Crusoe, probably there placed on account of the piety and frequency with which our supposed countryman has applied himself to the quotation of scripture. Notwithstanding the devotion of the Spanish crown to the papal see, the pope has little authority and no patronage in its American dominions. The whole influence over the numerous and powerful clergy is centered in the person of the monarch, and is probably one of the most effectual engines by which he governs and restrains his distant territories. A long train of archbishops, bishops, canons, and curates, owe their appointments to the royal patronage, which descends even to the offices of sacristans and porters; and the same influence reaches in the same degree to the army, the civil officers, and the law, as well as to every other department: it is a maxim that all favours should come from the king. These very means which have so strengthened and consolidated the royal power in Spanish America, are the same precisely as are at the present time employed in France by Buonaparte, to confirm his usurped autho-

rity, and, it is to be feared, can hardly fail of the same success.

At this part of his work, M. Depons breaks out into the warmest praises of the French curés, who were so good according to him, and did so much good, that they were rather regarded as tutelary angels, than as public functionaries. We believe they were generally virtuous and pious men. But the eulogium seems brought forward at a period peculiarly unlucky for the credit of his countrymen, whose government has been so miserably parsimonious in their allowance of stipend to these angels, that we learn from the pastoral letter of the archbishop of Rouen that priests cannot be found to fill the vacancies occasioned by death.

The chapter on ecclesiastical establishments concludes with some remarks on asylums which are still in existence in the territories of Spain, and afford a proof, in spite of all that our author argues, that civilization has made less progress, and superstition retained a more powerful influence there than in most other European possessions. We could indeed have excused M. Depons for the trouble which he has taken to demonstrate in separate sections truths so extremely evident, as that these places of refuge from the punishment due to crimes are injurious to law, that they counteract its action, that they encourage assassination, and that they ought to be abolished.

In the next chapter, agriculture and the preparations of colonial commodities are the objects of discussion.—Amongst the productions of these countries, the most valuable are the chocolate nut, indigo, cotton, coffee, sugar, and tobacco, of the growth of which, of the best method of cultivation, and of many other interesting particulars, we have here an amusing account, though, from the length and minuteness of the details, we can afford them only a general notice. Agriculture is, according to our author, very ill understood; a small part only of the estates is under cultivation, and there are no proprietors of considerable wealth. The causes of this imperfection are stated with great formality by M. Depons, under five heads, 1. The universality of mortgages on all estates, arising from the pride of Spanish character, which can bear to be poor, but not to appear so. 2. The annuities left as burthens on the landed property by the piety of the dying faithful, of which almost every estate has more or less. 3. The practice of living in towns, and regulating the family expences by the returns of their estates in the best years, a procedure probably congenial to the dis-

position of the inhabitants of warm climates, and certainly at least as common amongst our own countrymen as amongst any people in the world. 4. The contempt in which agriculture is held by the Spaniards of all ranks, who leave the care of the soil to negroes and mulattoes, and conceive themselves dishonoured by any attention to their estates, or superintendance of the management of them. 5. The last cause, is the scarcity of negroes, whom the Spaniards never imported themselves, and scarcely permitted others to import but in a clandestine manner. Yet the agriculture of this country, says our author, must utterly perish unless more blacks be introduced, since the present number of slaves daily diminishes by the surplus of deaths over births, and by the individuals who obtain their freedom through the benevolence or piety of their masters. This conclusion, however, is not unanswerable, and it seems not unlikely, that the efforts of free men may, when they become more numerous, far excel the extorted labours of slaves. If even the advantages were granted to be less, the security would be so infinitely greater as to outbalance all contrary considerations.

In the eighth chapter, which concludes the second volume, the attention of the reader is directed to the commercial system of Spain in regard to her colonies, and to the eastern part of Terra Firma in particular. The Spaniards have never regarded their possessions in the new world in any other light than as the treasuries from which they could derive plentiful supplies of the precious metals. They have even by excessive taxes altogether impeded the exportation of articles from the European to the western territories, and thrown that beneficial commerce into the hands of other nations, as the Dutch and English. Various attempts have been made without success to stop the contraband trade, and resort has been had to measures of severity, to confiscations, and to degrading punishments. The consequence has been that many families have been ruined, much misery produced, and the contraband trade continued just as before. Such coercive means have indeed in all past experience proved ineffectual, and we trust will continue to do so in future. The Spaniards came much nearer their object of excluding strangers by opening their American ports to their own subjects under certain restrictions. In war time, however, it is in vain for the vessels of Spain to attempt to cross seas beset with the squadrons and cruisers of a victorious enemy, and the preponderance of the English fleets has always, of late years, proved the cause of a complete interruption of all communication between Spain and her colonies. Even the orders

of their government have been for successive years hindered from reaching their destination. In these circumstances, during an English war the experiment was made of opening their ports to the commerce of neutrals, under no other restrictions than those to which the Spanish flag was itself subjected. By these means abundance of European articles was introduced to supply the necessities of the colonies, and the colonial productions long accumulated in their warehouse, found a ready market. Thus something was saved, though the double profits of export and import, as well as freight, belonged to the neutrals. This state of affairs, however, excited the rage of the Spanish merchants, who saw their gains thus vanishing before their eyes, and in consequence of their remonstrance, all intercourse was again prohibited with strangers. M. Depons grumbles very much that the chief advantages of the change of measures should have been to the English, between whose colonies and those of Spain an active commerce began, and while a French flag durst scarcely for a day float in the breezes of the Antilles, the Spaniards displayed their national standard unmolested in every port of the English. In this division of the work a most excellent and extended account will be found of the commercial relations of Spain with America, as well as of all the changes which have taken place in their measures from the time of the discovery of the new hemisphere to the present day.

The administration of the revenue forms the subject of the ninth chapter, which commences the third volume. As this part of the work consists of details which do not admit of ready abridgment, we cannot enter deeply into the consideration of it. The revenues arise from impositions of the usual sort, with the addition of various exactions connected with the Catholic religion; for throughout Spanish America the king enjoys all the privileges which in Europe form part of the peculiar patrimony of St. Peter. The whole revenues of Caracas amount to about a million and a half of piastres, a sum frequently exceeded by the expences of its government, especially in time of war.

In the tenth chapter, we have a description of the various towns in these districts, regarding which, says M. Depons, hitherto as little known as the most forbidden regions of China, it becomes me to gratify as much as I can the reasonable curiosity of the reader. As the walls of cities however, though most useful in themselves, make a poor figure in the pages of history, and, whatever other good qualities they may have, form a subject very little amusing, we must pass in silence many of these details. But in this place, the attention is also directed to various customs, chiefly of a religious na-

ture, some of which will be found sufficiently interesting. Indeed, it is scarcely possible to contemplate any of the numerous and peculiarly absurd superstitions of the Spaniards without being moved either with sentiments of ridicule or compassion. The devotion of their ladies is especially edifying, and their vows are directed to a formidable host of saints and to virgins of every description, from our Lady of Mercy, to our Lady of the Seven Pains. Festivals occur almost daily, and though sometimes accompanied by music, fire-works, and other diversions, are never marked by any addition to the luxuries of the table. The sobriety of the Spaniards is unconquerable. One of the towns, Porto Cavello, is dreadfully insalubrious: a Spanish squadron stationed there for six months, lost one third of its complement of men, and four French vessels, of which two were very small, in the space of five days, buried 161 of their crews. As is also the case in our own settlements, great part of this terrifying mortality is to be attributed to the imprudence and intemperance of the sufferers. From the perusal of this chapter we have derived considerable information as well as entertainment, and we quit it with a regret that we cannot here do it the justice which its merits demand. But so little of the actual situation of these countries has been hitherto known, and that little has been so unsatisfactory, that we consider the offering of M. Depons to the public, as likely to prove gratifying to their taste as well as advantageous to their interests.

The eleventh and concluding chapter of this performance relates entirely to the province of Spanish Guyana, and to the great river Oronoko. Guyana is bounded by the Oronoko on the north, by the river of the Amazons on the south, the sea on the east, and the 70th degree of the longitude of Paris on the west. Of this great country, the Portuguese possess the southern part of the eastern border, the French that immediately north of it, the Dutch what is known by the names of Surinam, Essequibo, and Demerara, while all the rest is the undisputed property of the Spaniards. The account given of the Oronoko is ample and minute.

The sources of that immense river are yet unknown, though it is not difficult to guess, with some degree of probability, within a little of the real place of its origin. A question is discussed by our author at considerable length regarding the reported communication of the Oronoko with the river of the Amazons by a cross branch, the existence of which has been strongly contested and positively affirmed by those who have adopted the opposite opinions. In itself it seems a thing not very probable that such a communication should

exist. By means of it part of the water of one of these rivers must necessarily flow into the other, and where part makes its way, one would imagine the rest, or at least a great deal of the rest, would be apt to follow, having excavated a channel for itself. But as the reverse of this is not wholly impossible, it becomes a question of facts, and he who brings along with him the best arguments will naturally gain the most numerous proselytes to his opinion. All the ancient geographers and travellers, among whom are to be reckoned Le Fen and LaCondamine, have united in affirming the existence of this communication. 'But,' says M. Depons, 'in vain the apostles of India persist in denying it.' The unfortunate Pere Gamella, one of these missionaries, has particularly offended our author by his obstinacy on this point, and by his insisting with much positiveness and ill-humour that nobody could know better than himself every thing regarding the Oronoko, which for twenty-two years he has continually explored. Now, though M. Depons is not pleased altogether with this father, we cannot see any reason for denying his authority, as well as that of all the missionaries, on so slight grounds, and while nothing better is offered on the other side than a remark of Von Humboldt, which by no means implies his own personal knowledge of the fact. However, this point, we hope, will soon be more completely settled by the publication of the observations of that illustrious and indefatigable traveller.

The Oronoko delivers its waters to the ocean by fifty mouths, which occupy an extent of one hundred and eighty miles. Of these, however, no more than seven are navigable, partly from the scantiness of their waters, and partly from the difficulty of navigating through innumerable shoals. By means of these openings the facility of an extensive commerce is presented to the inhabitants of Guyana, the benefit of which, however, is in a great measure prevented by the absurd jealousies and narrow politics of the Spanish government. The Oronoko, if not the first river in the world, yields to none but that of the Amazons, and to that only in the wideness of its opening into the sea. The amazing volume of water contained in the channel of the Oronoko may be readily imagined when the reader is told that according to Von Humboldt, at the distance of six hundred miles from the ocean, this river is in breadth 2,503,000 toises, without any island to eke out its size. A toise being reckoned at six feet, this is equal in English measure to something less than three miles.

The Oronoko annually, like the Nile, experiences a periodical overflow of its waters, but the spectacle is so much the

more magnificent in the American river, as its magnitude greatly surpasses that of the African. Ninety miles from its mouth the water is still fresh, and for one hundred and twenty it continues to discolour the sea by the spoils of the continent through which it runs.

Spanish Guyana is a country of prodigious extent, more like an empire than a kingdom, and of a fertility which yields to nothing within the limits of the torrid zone. It has been altogether neglected by its present masters, who, already overburthened by enormous possessions which they know not how to manage, are little disposed to undertake plans of improvement, or to depart from the errors of their forefathers. It appears that the white population of the Spanish territories in America is thin and not increasing, that the Indians rather diminish, and certainly acquire no useful habits, but eat and sleep careless of the future, and, except mumbling a few prayers of which they do not understand the meaning, are in no respect better than they were three centuries ago; while even the negroes partake of the qualities of the Spanish soil. In all Guyana, if M. Depons be correct, are to be found no more than 34,000 inhabitants of all ages and colours. Such a system of wretchedness and sloth has never before endured for a space so long, and it is highly to be desired that these fertile districts should be freed from the Spanish yoke, and, without being the property of any European government, should in a state of independance hold communication with all. To no countries would this change be more advantageous than to England, and to none would the execution of it prove less difficult. Our attempts to promote the independance of Mexico, of Peru, of Chili, or even of Terra Firma, would be assisted by the wishes and the zealous efforts of the inhabitants, and the success of such enterprises would turn out infinitely more advantageous to us than the acquisition of the actual sovereignty of all the capes and islands of the globe, of which the conquest is expensive, the retention ruinous, and the benefit dubious.

At the end of this chapter M. Depons gives an account of the ideas which have been entertained of the existence of a country of immense wealth in the central parts of Guyana, where the very roofs of the houses are said to be of solid gold. But after a long discussion, he arrives at the most unquestionable conclusion, that no such country can possibly have existed for so long a time as is asserted, without more positive proofs regarding it having been hitherto adduced. With this the volumes before us conclude; and we part from them with regret, and most readily admit that they surpass in mat-

ter and execution almost all the recent publications of the kind. The French make excellent travellers; and M. Depons happily illustrates the truth of this remark. His style is very pleasing and very lively, with general correctness and frequent elegance. His information is extensive, and from every circumstance that we can gather, accurate. His inferences are commonly ingenious as well as just, though tinctured with a nationality of thinking, and a ridiculous partiality for his countrymen, qualities which appear most foolish when contrasted with general and indisputable excellence. The work, upon the whole, deserves our warmest approbation, and we do not hesitate to recommend it to the perusal of the reader as a performance well calculated to amuse his hours of leisure, and to combine solid instruction with agreeable recreation.

ART. V.—*Statistique Elementaire de la France, &c.*

Elementary Statistics of France; containing the Principles of this Science, and their Application to the Analysis of the Wealth, Resources, and Power of the French Empire. For the Use of Persons destined to the Study of Government. By James Peuchet. pp. 630. 8vo. Paris. 1805. Imported by Deconchy.

THERE is perhaps no other branch of human knowledge that requires so profound a judgment, so accurate and comprehensive an appreciation of the genius of different classes of people, and of the physical character of nations, as what is usually denominated statistics. The writer who has observed the character and customs of only one nation of modern Europe, can have no more claims to the title of statistician, than he who knows only a dialect of a single language can have to that of grammarian. It is indeed a science which results in a great measure from a comparison of the productions and productive powers of different nations. Without such general and accurate knowledge, all statistical works are calculated to make a display of learning, beneath which gross ignorance is concealed. Numerous historical facts, it is true, may be collected and arranged with much chronological accuracy, indicating very distinctly the origin and progress of different articles of commerce in a particular state; but such tables, unless confronted with similar ones of all other commercial countries, are mere hieroglyphics that evince but the contented ignorance of their authors. Pom-

pous tables of local imports or exports, without regard to their average value in the commercial world, and to the influence of political circumstances, can at best serve but as data, whence the statist draws general and practical results. Yet even this negative merit cannot be ascribed to the work of M. Peuchet. He who wishes to examine a specimen of the most laborious ignorance, or to experience the soporific influence of verbose dullness, may turn to the present *Statistique elementaire.* M. Peuchet appears to have read whatever relates to statistics; to have studied every thing, and comprehended nothing. As an old inland custom-house drudge, and as one of the literary labourers employed at the *Statistique generale,* &c. which we have noticed in a former Appendix, some examples of practical knowledge were to be expected, though perhaps nothing that required either talents, judgment, or profound science in any department. From the immense quantities of paper converted to the purpose of statistical reports in republican and consular France, it was no arduous task to select matter sufficient to occupy 600 octavo pages, without devoting 50 to the author's preliminary dissertation, which he is pleased to call 'a discourse on the study of statistics, on the manner of writing, (in imitation of Mably), and on the writers in that science.' Here the author should have displayed something of the spirit of inquiry, should have marked the increase of commerce and manufactures, noticed the rise, progress, and effects of luxury and civilization, compared the influence of local laws, local wants and local manners, on the progress of commercial speculation, as they relate to provinces, to states, and to the whole trading world. From these inquiries he should have proceeded to apply his commercial history to that of population, and have shewn how the facilities of intercourse, the substitution of specific values in metal for the vague mode of barter, and the increased resources and conveniences of life have united and augmented society, have stimulated industry and rendered it more and more productive, and have disseminated real knowledge and virtue among men. To the philosopher and legislator, such researches would have furnished lessons of political wisdom; to merchants they would have served as the solid basis of all their commercial speculations, as being indicative of the permanent sources of the necessary wants and marketable superfluities of all the different countries. Hence too would have appeared the natural effects of commerce on civilization, and its great influence in augmenting population and establishing moral honesty and the social virtues. All com-

mercial nations, from Tyre, Carthage, and Venice, down to the states of Holland, have ever been numerously peopled. There are indeed instances of agricultural countries being sufficiently populous; but such people have still retained their pristine savage manners and customs; whilst those who have applied themselves to commerce and trade have as uniformly improved their minds, substituted real virtues for ungoverned passions, administered to the general comforts of life, and contributed to extend the principles of science, truth, and justice. These are facts graven in the front of history and sanctioned by the hand of time, which no idle declamation, no vain sophistry can controvert or deny.* Wandering tribes are free-booters; pastoral ones, petty thieves; and more extensive agricultural settlers become warlike plunderers. The history of the Jews, as well as that of all other nations, corroborates these remarks, and also demonstrates that it was commerce which first taught men the practical principles of justice to their superiors, equals, and inferiors. The same position holds good to the present hour, and that country which has attained the highest degree of commercial intercourse, must also have acquired the most efficient and most exalted principles of civil justice. The existence indeed of the latter is essential to the former; and, as justice is a relative virtue, in proportion as it is more general in any nation, so much the more perfect must that people be. It is from this virtue only that we can hope to effect any general and permanent reform in civil society. Should ever an implicit obedience to its dictates universally and invariably prevail, then, and then only, would guilt and vice vanish from amongst men.

Perhaps however it is in vain that we blame M. Peuchet for not presenting us with some such matter in his long preliminary dissertation; he has neither talents nor liberty for such a task. Yet why affect such consummate knowledge of his subject? Why attempt to define the limits of a science before he could comprehend its elements? Why endeavour to criticize and even abuse his predecessors and fellow labourers, unless to betray his own imbecility, and the servitude to which every possible kind of inquiry is subjugated in France? Had he indeed attempted, however imperfectly, a philosophical disquisition in the manner above alluded to, it would have brought to the recollection of his readers the duties of merchants and legislators, two classes of people

* This is true even in China.

who for many years have had no existence in France. Such a hint might have been more dangerous than useful.

But to return more immediately to the work of our brother-critic. After labouring in vain to define the etymology of the word *statistic*, he attempts with no better success to explain the particular elements of this science. He exclaims bitterly against the introduction of details in natural history, agriculture, geography, and topography, into works on statistics; he is equally hostile to political arithmetic, and seems to insinuate obscurely that the actual state of commercial wealth, revenues, population, and warlike forces, are the sole objects of statistical science. This would be, to make our Exchequer-chancellor's annual budget, a perfect statistical account of the united kingdom! It is true, the details of English finance are merely statistical, but neither M. Peuchet nor any of his countrymen have ever been able fully to comprehend them. The author indeed acknowledges that this science has been invented and brought to its present state of perfection in this country; but he has no idea of the mathematical accuracy which it has attained. In the seventeenth century Sir William Petty first reduced it in some measure to a system, and all his descendants, down to the present Chancellor of the Exchequer, have more or less contributed, by their publications of political tracts, to render it familiar to almost all classes of British subjects. Frenchmen now begin to write on the science of statistics, without comprehending it: they have indeed no legislation; nor has any other country in the known world ever possessed a financial legislation but England, and her trans-atlantic offspring. This, doubtless, is one of the causes that have contributed to her great superiority in the arts, sciences, and commerce, and to that superior judgment and virtue, which have raised human nature to a height unknown in any other country, and which caused an enlightened Frenchman to entitle the English nation 'la seule nation d'hommes, parmi les troupeaux innombrables qui rampent sur la terre.'

M. Peuchet concludes his prefatory effusions with a review of the different publications on French statistics, (kindly omitting all those of the *economistes*,) in which he gravely tells us that they are all very good, but not quite perfect in every respect. Our author's review indeed presents us with nearly the same information as that of a *Catalogue raisonnée*, which French booksellers are so generous as to communicate to their countrymen, who would rather read than buy books, and rather write than either. The work of Moheau, however, forms an important article in this review: his 'Re-

cherches et Considerations sur la Population de la France, en 1778,' are pronounced perfect, and absolutely the best work ever written on the same subject; it is the basis on which our author has formed the work before us.

M. Peuchet divides his book into ten chapters, on the extent of territory; regions; departments; their political, administrative, judicial, and religious organization; population; productions of the French territory; produce of labour; commerce; revenues; and warlike forces. The first three chapters are occupied chiefly with geographical and topographical details, against which much violent declamation was used in the preliminary dissertation, as incompatible with statistical works. The author compiled this volume prior to the annexation of Genoa to the French territory, consequently his descriptions are imperfect; nor is it likely that any succeeding one will be more fortunate until the empire of Charlemagne shall be completely re-established. It is not therefore important what are the actual divisions and boundaries of France, but what she aims at making them. The same may be said of the brief historical outline (interesting in itself, but entirely misplaced here) of the civil and religious establishments. These have all been three times radically changed by Buonaparte: what they will next be moulded to, we shall not inquire, but think it was very needless in M. Peuchet to devote a considerable part of a volume to treat of the actual condition of institutions, which are in a state of continual metamorphose. We have before stated from personal observation, that in France there were no public schools regularly maintained, except in Paris, and M. Peuchet reluctantly confirms the facts. Immense sums are levied on the people for public instruction, but they are all converted to purposes much more suitable to the autocratical ambition of their master than to the promotion of education. The necessity of public seminaries has indeed become so urgent, that the friars (called *Ignorantins*) of Lyons have established one; and in several other places schools have been instituted and supported by voluntary contribution. The enumeration of the schools of Paris, however, is sufficiently splendid, and consoles the author for their rarity throughout the country. It appears that there are in Paris, which contains a population of perhaps something more than 400,000 individuals, 217 old physicians, 256 old surgeons; 111 doctors in medicine, and 10 doctors in surgery, received after the new forms; 252 officers of health, and 233 midwives; total 1079. This account does not include

either apothecaries or druggists, the latter of whom are neither very numerous nor their concerns extensive. If we consider the general penury, idleness, and love of splendour that prevail in Paris, it will appear surprising how more than one medical practitioner to every 400 can possibly exist. On the other hand, it is a fact which we have often observed, that there are few people of whatever age or condition in life, who are not almost incessantly courting the influence of medical regimen, either to improve their complexion, or repair the ravages of time or debauchery.

Some items respecting the number and powers of tribunals (shall we call them of justice or of law?) may convey a tolerably accurate notion of the litigious state of a French neighbourhood. Besides 3539 justices of peace in France, there are 3530 tribunals of police for deciding petty quarrels; 427 tribunals of correctional police; 427 tribunals of the first instance, or of examination, the duties of which are nearly similar to those of our grand juries, and which were, in 1802, supported at the expence of more than 130,619l.; 31 tribunals of appeal supported by 77,657l.; 108 criminal courts of justice (besides special tribunals, which, in 1802, received near 1000l.) the judges of which receive annual salaries to the amount of 113,100l. These tribunals, composed of three judges each, frequently sentence criminals to be branded with letters on the shoulder, and other parts of the body. The ci-devant *tribunal*, now *court* of Cassation, consists of 48 judges, who receive 24,092l.; the general expences of this court exceed 25,703l. annually. The entire expence of judges for the 11th year, it appears, amounted to 376,849l.; of attornies, &c. 93,872l.; secret expences 30,612l.; total for that year (1802) 525,000l. sterling. This sum, although very considerable in France, where the difficulties of procuring money are so much greater than those attending the production of the necessaries and even luxuries of life, may be the amount of the government-salaries of lawyers, but it is not perhaps a tenth of what is annually expended in that country in carrying on suits at law in all the different courts. The expences of law-suits to the plaintiffs and defendants are always regulated by the wealth of the parties; if both are rich, it is common for the courts to suspend their decisions until they receive a *douceur* nearly equal to the sum in litigation, and when they at length pronounce judgment, it is very generally accompanied with a powerful demand of remuneration for the trouble they have taken! On the ecclesiastical establishments, it appears that only

90,949l. are annually expended, about one-sixth of what is given for law!

The chapter on population betrays great incapacity, and even an ignorance of the common principles of arithmetic. The latter indeed might be expected from the author's hatred of political arithmetic, and the silly objections which he made to Playfair's Elements of Statistics, merely because he used arithmetical notation. M. Peuchet states the whole number of inhabitants in the countries which compose the French empire, to be 34,976,313; but he afterwards reduces this number by a few thousands, for which we have no other reason than that it was too great! From an immense chaos of contradictory opinions and estimates we have been able to learn that, according to reports presented to Chaptal, the total number of births was 955,977, one-fourth of which were *illegitimate*. The proportion of births to the entire population is as 1 to 28 $\frac{3}{10}$; that of the deaths as 1 to 30.* This surplus of births of $1\frac{7}{10}$ is announced as a proof of an increased and increasing population; but M. Peuchet does not seem to know that more than one-seventeenth of the annual population is necessary to account for emigrations and other casualties, which are never estimated in the number of deaths, but which have the same effect on the general population. The number of births in London annually, exceeds that of the deaths in a much greater proportion: so that although it is not considered the most productive nor the most healthful part of the British empire, yet it surpasses these estimates for the whole of France. It is confessed that about $\frac{1}{17}$ of the inhabitants of France are females; we are in possession of documents to prove that there are just now above two, in many parts three females to one male. From our author's estimate, it appears that according to Buonaparte's laws, even during peace, $\frac{1}{17}$th of the male inhabitants (from the age of 17 to 41) are annually converted into soldiers! In this state they are doomed to celibacy, and legally annihilated as to the propagation of their species. The marriages are as 1 to $132\frac{7}{10}$ of the population; and according to a recent law, (a favourite project of Buonaparte) marriages cannot be contracted, no matter what may be the age or character of the parties, unless given away by their parents, or if dead, by their nearest relations!

* The author has sometimes reversed this order by making the deaths more than the births, in a manner somewhat *Hibernian*; the above, however, is what is really intended, as published by Chaptal.

Thus a marriage cannot be celebrated at Paris between two provincialists without their parents coming from their respective provinces; nor can that of an Italian and Dutchwoman be celebrated in France, unless their parents come from Italy and Holland to give their approbation! Such are the modern laws for the protection of morality.

Our author's section on longevity and the relative proportions of age to the population, although very short and defective, may tend to show how he has exaggerated the number of inhabitants. It is stated, that in the departments between the 47th and 52d degrees of latitude, the number of male births only exceeds that of the females by $\frac{1}{19}$th, while in those between the 43d and 47th there is an excess of $\frac{1}{15}$th: in the country, it is also alleged that the male births surpass the female only by $\frac{1}{16}$th, and in the towns by $\frac{1}{19}$th. These estimates we shall not at present controvert. Of these births 23* in every 100 die before completing their first year. One fourth of the entire population is said to be from 1 to 10 years of age; $\frac{4}{21}$ from 11 to 20; $\frac{2}{13}$ from 21 to 30; $\frac{1}{7}$ from 31 to 40; $\frac{1}{8}$ from 41 to 50; $\frac{1}{13}$ from 51 to 60; $\frac{1}{26}$ from 61 to 70; $\frac{1}{410}$ from 71 to 80; $\frac{1}{1000}$ from 81 to 90, of the total number of inhabitants. In the last terms of this estimate from 81 to 90, (in the original it is from 91 to 100) a palpable mistake occurs which we have not the means of rectifying.

But let us apply these numbers to the annual births, as before given. Born in one year 955,977, of which 219,874 die before attaining the age of twelve months, which leaves the effective number only 736,102;—238,994 die under 10 years, leaving a residue of this generation only 497,108; from 10 to 20 years 182,091 die, residue 315,017; from 20 to 30, 147,073, leaving 167,944; from 30 to 40, 136,568 die, which leaves only 31,376 survivors of this generation after 40 years. From 40 to 50, according to this calculation of our author, 119,497 die, which is 88,121 more than the amount of the whole generation! This will certainly convince the most inattentive reader how absurd and erroneous is M. Peuchet's attempt to augment the number and the length of lives in France.

The mean term of the duration of life is here given at 28 years and 9 months, (according to Morgue† it is only

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* The author, in all his subsequent calculations, totally omits the immense number which dies under twelvemonths old.

† We always refer to Morgue as a creditable authority, because we have collated his tables with the records in the hospital of Montpellier, and because that town is the most salubrious in France, and consequently the most favourable to population.

26 years 3 months,) yet our author supposes $\frac{1}{7}$th of the total number of souls from 31 to 40, and $\frac{1}{8}$th from 41 to 50 years of age! 'The number of sick and infirm amounts to $\frac{1}{20}$th of the population, and the mortality each month is $\frac{1}{15}$th of those diseased.' Both these estimates are very considerably under the truth. 'In the army, during war $\frac{1}{12}$th of the soldiers are sick; and in the military hospitals $\frac{1}{23}$d of the diseased die every month.'—'In the hospitals of Paris from $\frac{1}{4}$ to $\frac{1}{5}$ of the patients die (a fact not very honourable to the physicians); in the *Hopital des Vénériens* about $\frac{1}{10}$th die.'

In these estimates we perceive nothing of the mathematical accuracy, though much of the manner, of Morgues' Essay on Statistics. On the number of inhabitants to each square league, the author himself seems doubtful about deciding, and follows the opinions of Necker in 1784, and Pommelles in 1789, both of whom exaggerated the real number, the one to increase the finances, the other to augment the armies. Necker calculated 916 persons to every square league (French); Pommelles only 905; but M. Peuchet alleges that there are now 1,093$\frac{1}{3}$ souls on each square league! This increase, it ought to be premised, is not in consequence of the additional countries annexed to France, but, as it is here asserted, in consequence of an increase in the general population of the ancient territory of France.—The French have published numerous volumes on almost all the arts: on the art of sleeping, art of begetting children cleverly, art of eating, art of credulity, &c. but we do not recollect any on the *art of lying*, although it is a science in which many of them are profound adepts. A practical treatise written by a Frenchman in his best manner on the 'art of lying,' would unquestionably eclipse all our Munchausens, &c. and even the memory of Dean Swift himself.

With respect to the general population of France, we have on a former occasion* stated its amount, and our reasons for believing and even asserting that it could not be greater than our calculation. M. Peuchet here offers us another means of ascertaining the real number of souls in the French empire. He states that the annual number of births is equal to 28$\frac{1}{3}$ of the total inhabitants, and gives only 955,977 for that number, which would make a population of 27,087,015 souls, an estimate, which, though much less

* See Appendix to the 4th and 5th Volumes of the Critical Review. Art. Herbin.

than the author's, we consider to be about two millions greater than the reality. Much is said of the populousness of the Italian states; but the late ingenious Fontana* has shewn, so late as 1798, that many parts of the country now occupied by the French are extremely unwholesome, and that $\frac{1}{19}$th of the inhabitants die annually. Indeed the number of inhabitants in all parts of Italy has been decreasing for several years past. But, were the French government conscious of such an enormous population, why has it not published a general census, the same as the English and Spanish governments have done? In the latter, not only the number of houses is given, but their inhabitants are classed, and the precise number of males and females devoted to each trade, arranged in opposite columns, in such a manner that in every province and large town the number of mechanics, merchants, nobles, monks, nuns, and soldiers, may be precisely known.

Our author's account of the French territorial productions, like the 'Statistique generale' before alluded to, is chiefly compiled from Lavoisier and Arthur Young's Tour. He confesses indeed that many of Mr. Young's estimates of the productive fertility of France, are much greater than facts will warrant. Had Mr. Young travelled deliberately over France as a naturalist, in pursuit of minerals, or botanical studies, instead of a visionary agricultural theorist, he would not have so far deceived the world with an idea of the extreme fertility of that country.

The chapter on the product of labour, offers nothing new except the duty called the *patents*. This is a direct tax on every kind of industry, and may be considered as one of the poll-taxes, which vary from about 6 francs to several hundreds. Every artisan and mechanic is obliged to pay for his *patente*, that is, a legal privilege to follow his trade, in proportion to the money he can earn; and the most industrious, of course, pay the heaviest duty according to this mode of estimation. The Constituent Assembly proposed this tax, and calculated that it would produce above 23 millions of livres: but, such is the state of that country with its boasted increase of population, that, except during the period of the late truce, this tax has gradually diminished to less than one fourth of its original amount.

The loss of the French fisheries, which employed 86,668

* See his excellent *Dissertazione di arithmetica politica, sopra il modo di calcolare la vita media dell'uomo, e sopra l'errore degli scrittori di aritmetica politica, &c.*

tons of shipping, and produced 6 millions of livres annually, is feelingly lamented by our author. We pity the writer who is obliged to furnish a pompous statistical account of the actual commerce of France! M. Peuchet, however, like his predecessors, has given us pretty ample extracts from Necker, and has wisely declined saying any thing of the commerce of modern France, which he well knows has had no existence for some years past. In the financial details, it appears that Buonaparte has adopted the English term *budget*, for the amount of the different receipts of revenues and the disbursements of the government. The estimate, or rather the budget for the 13th year, supposes the amount of the receipts to be 18½ millions sterling, of which 916,666l. are from what Sir Francis d'Ivernois calls *Recettes exterieures*, and 833,333l. from the sale of national domains. A sum nearly equal to this has been annually produced from the same source; but the national domains must one day or other be all sold, when the deficit may be irremediable. We perceive also that above a million of this revenue arises from deposits of money and its interest, given as pledges of honesty by those appointed to offices of trust or emolument. Such securities may be, and no doubt are, indispensible in France; but they will unquestionably superinduce a mode of reasoning but too common in that country, and which always seeks for indemnification without regard to the means. Peculation indeed is not deemed unjust by most officers of that description. It is a truth applicable to all classes and situations in life, that whatever is done from no other motive than the mere pecuniary recompence attached to it, will never either benefit society or do credit to the individual.

The concluding chapter on the national forces of the French empire is thus introduced:

'The most numerous military corps is the infantry; that of France is at the same time the bravest in Europe; an honour which has long been the portion of the Spanish infantry, and which it retained till the battle of Rocroi, in 1643. The Russian infantry at present appears to hold the second rank in Europe; that of Prussia no longer rates but after the Austrian troops, and after them the English infantry, the worst of all.

This abuse of the English soldiers has been industriously propagated in France as a national creed which it was necessary and politic to inculcate, and has become nearly as general as a similar opinion in this country, that one Englishman is equal to three Frenchmen.

Although we hold all national prejudices to be in the highest degree contemptible, yet we believe we may with safety assert, that on confronting some of these gasconading warriors

with facts, they could not produce one instance from the days of Edward I. to the present hour, where a French army had either taken or forced an English one of equal numbers to retreat.

We have extended our remarks on this unworthy compilation to a considerable length, because circumstances have rendered us perhaps better acquainted with the general design of these statistical works, than many of our contemporaries. Two or three similar works are announced as nearly ready for publication. These form a part, and that a very important one, of Buonaparte's means of re-establishing, first the empire of Charlemagne, and finally that of ancient Rome; they display the countries under his dominion as populous, rich, and happy; while those under the neighbouring governments are represented as miserable, tired of their rulers, and solicitous of participating in the blessings of his imperial protection. Treachery, bribery, ignorance and vulgar credulity, have moreover given effect to these false representations on the continent; in this country they will be believed with caution.

ART. VII.—*Aelteste erdkunde des Morgenlaenders, Ein biblisch-philologischer versuch von Philipp Buttman.* Berlin. 1806.

An Essay on the Knowledge of the Earth in the East in ancient Times.

AN enquiry into the ideas of the ancients on the form of the earth, has been prosecuted with great industry in Germany; but it has been chiefly confined to the knowledge which we derive from the Greeks. Heyne, Maunert, Noss, Gosselin, have all laboured with various degrees of success in this field of enquiry; and, if Rennell has not attained his wish in the representation of the earth according to the ideas of Herodotus, yet the plan was well devised, and he deserves great credit for the attempt. What, however, these writers have attempted for the geographical representations of the Greeks and Romans, has been left untried in general for the Hebrews, and this treatise, from a man of learning, of a comprehensive turn of mind, and clearness of conception, is therefore the more worthy of our attention. Its object is to discover the meaning of the old tradition of Eden, with the four streams flowing out of it, of which the first chapter of Genesis contains only a concise account.

According to our author, Eden could not have been on this side of the Euphrates, and we must look to some part

of the earth, where are four great rivers, by which we may form an idea of the district in question. The inspired author represents the four rivers as if they flowed from one source, from one single district; this source however was unknown to him. It existed on those heights out of whose paradisaical gardens the original sinners were driven, and to which all future access was barred by angels with flaming swords. These heights are probably the chain of mountains called Imaus and Paropamisus, which to the inhabitants of the southern countries were the limits of their geographical knowledge. On this chain of mountains lived the original father of the human race in a delicious garden. On offending the divine command he was driven from the garden, and soon after, Cain, the first murderer, was driven for his crimes to the east of this country, to a land of wretchedness, and a curse or sentence was passed on him, that he should with his posterity live a wandering life. Directly to the east of Cashmire, near which our author places Paradise, live the wandering Tartars, whose roving life must to the settled inhabitants of the southern countries appear most wretched, and as arising only from some calamitous state, which they interpreted into a curse.

If from Cashmire we proceed southwards towards India, four great rivers present themselves to our notice. Pison or Pisong, the Besynga of Ptolemy, and the present Irabatti, the most remote from the western Asiatics and least known to them, is therefore more fully described. It flows through the celebrated Chavila, where are gold and precious stones, and this country was called by the Greeks, χρυσην χωρα. The author here uses the words 'flows through,' but in the original it is סוב, which rather means 'surrounds.' It was, we should therefore imagine, the eastern limit of the country in question; as in early times it was most natural that rivers should be boundaries of districts. Gihon is probably the Ganges, a stream of high honour in all times; Chin, the Hind or Indus; Dekel, or as in later times Dekl, Dikla, the Tigris; but, as the knowledge of these rivers was lost to the western Asiatics, the two rivers were confounded in one, and called by one name Hiddekel. As the Euphrates was universally known to the Hebrews, it required no farther explanation.

These conjectures are established upon much reading, and in general we feel much inclined to adopt them. We cannot, however, approve of the frequent use of the word μυθος when applied to any part of the scriptures; but this is a prevalent fashion among one class of the learned in Germany,

and they affect to treat the knowledge we derive from the inspired writers in the same manner as they would the fables of the Greeks and Romans. That our author belongs to this class, is evident, not only from this treatise, but from another, in which much learning is displayed on the two first μυθοι of the Mosaical original history. These μυθοι, according to him, took their rise from a people living in the south-eastern part of Asia, and he grounds this conjecture on the circumstance, that Jehovah allowed to man food from the vegetable world alone, to which also the animal world was limited. This seems to have been originally the fiction of a nation and religious sect, that abhorred animal food, and they endeavoured to establish the prohibition of such food, by the tradition of an original command from the creator, and of a golden age, in which even the animals did not devour each other. As this was not the case with the Hebrews, we are not to look to their race for the origin of this tradition, but to the south of Asia, where at the present day the greater part of the inhabitants hold animal food in detestation.

ART. VIII. *Des cultes qui ont precedés et amenés l'Idolatrie, &c. A Treatise on the different Forms of Worship which preceded and introduced Idolatry, or the Worshipping of human Figures. By J. A. Dulaure.* Paris. 1805. Imported by Deconchy.

THE origin of idolatry is lost in the obscurest recesses of history. We know only that it began very early after the flood, and of all the writers upon the subject, the author of the book of Wisdom, whoever he was, seems to have assigned the most probable causes for this perversion of human reason. The moment that the great truth was lost, that there was only one being to whom divine adoration was due, and that men could persuade themselves that more persons than one had divine command over human affairs, the door was open to every absurdity; each age would increase the stupidity of its predecessors, and the poems of Homer would naturally be disgraced by the condescension of the poet to the vile taste of his countrymen. In the history of idolatry, Homer's poems date far from its source; Hesiod, Orpheus, and Linus, are equally incapable of rendering us any assistance. Egypt with her population of gods might aid our researches if her hieroglyphics were understood; but to the Chaldeans most probably our attention ought to be

directed, and, as their early records have not escaped the devouring hand of time, the solution of the question is not very speedily to be expected.

The author of this work flatters himself that he has made the important discovery, and he has worked it up into a system, according to the custom of his countrymen, which will be read with pleasure, and serve for occasional amusement. We cannot flatter the public with any other benefit from these researches, except that at times he is led by his subject to some very ingenious remarks, which throw light on the obscurer places of heathen mythology. As written records can give us but little aid in the proposed question, it was necessary to lay down some principles as a clue to conduct us in our wanderings, and these appear in the following form: 1. What is simple, is more ancient than what is complicated. 2. In the early stages of society, the state of man as to his morals, differed but little from that of the savage at the present day; his religious opinions were errors. 3. The errors of antiquity, in spite of the improvements in knowledge, were respected. Civilization, as it advanced, polished, adorned, or hid them under the veil of allegory. 4. Symbols are not merely objects of nature, but also works of art.

Aided by these principles, our author conducts us into the midst of his idols and symbols, and he makes a remark which will not be admitted without hesitation, that the principal source of the errors of antiquity, arose in the confusion of the symbol, with the being it was intended to represent. Thus they believed that the sign, figure, or symbol, had the same virtue, the same supernatural power, whether for benevolent or malevolent purposes, as the deity of which it was the object. But this fact in the history of idolatry, which is confirmed by a similar delusion of ignorant people in the Romish church, could scarcely have commenced with idolatry. Idolatry must have preceded it, and mankind must for a long time have been accustomed to bow down to an image, before they could have ascribed to it any active qualities.

Three species of religious opinions, each still existing in the world, paved the way for idolatry. The belief in a supernatural power joined to an inanimate object, was an early error. It prevails still in full extent in Africa, and the objects of their superstition are called Fetiches. Thus, whatever made a strong impression on the mind, the noise of thunder, the violence of the torrent, the roaring of the winds, the heat of the sun, became an object of religious

awe and adoration. In process of time men examined these objects with greater attention; the motion of the sun, and moon, and stars, required a degree of skill. The things themselves were adored, as if endowed with intelligence, and they, who were best acquainted with the motions of these gods, acquired reputation and formed themselves into a body of priests. Thus Sabeism, or the worship of the host of heaven, became the established religion. The step was easy from the worship of inanimate to that of animated matter, and policy was gratified by the greater security for allegiance in the worship paid to a departed hero. The human mind thus debased, sunk at once into a step which degraded it still more, and transferred its homage from the objects of nature, or an imaginary god, to the work of their own hands, an image of wood or stone.

But in this progress of mankind towards idolatry, it is presumed, that the primitive state of society was that of uncultivated and savage life; an opinion which is by no means to be reconciled with the only true history we have of it, and that is in our Bibles. The language held by Abraham to the sons of Heth indicates no such state; and we should rather attribute idolatry to a very early perversion of mind, to base depravity, than to this progress which is assigned to it. The tale current among the Jews, that Abraham left Chaldea from detestation of idol-worship, makes idolatry to have had an early origin; and we are more inclined to ascribe to Nimrod this detestable mode of establishing both civil and religious tyranny. Force and fraud co-operated at that time to make a great change in human affairs; but the descendants of the sons of Noah were by no means an ignorant, uncultivated race. If we have seen the purity of Christianity debased by the wicked arts of the Romish church, can we be surprised that at an early age of the world a similar spirit of deception should be at work; and that for equally sinister purposes, men should have been gradually brought from the worship of the only true God, to that of idols, devised by the cunning of a few, to gain the dominion over the consciences of the many?

On the worship of Fetiches, very ingenious remarks are made. Mountains, forests, fountains, rivers, lakes, seas, disgraced by this species of worship, pass in review before us; but if the author means by Hebrews, the descendants of Abraham, there is no reason to believe that either the patriarch himself, or his son Isaac, or grandson Jacob, with his children, paid any veneration to the oak of Mamre. The worship, which is paid at the present day to the river Ganges by

the Hindoos, is sufficiently known to our countrymen, and from that we may form the best notion of the ancient worship paid to similar objects. But our author here carries us into a new field of enquiry, and would persuade us, that he can in an easy manner remove the veil of allegory, which covers idolatry.

The early possessors of country, to secure themselves from continual disputes on the rights of territory, encircled each region by a space of uncultivated ground, and as this was called *eremos* in Greek, the name Hermes easily arose from it. On these frontiers were placed the principal objects of worship: on them were performed funeral rites; tombs were placed there: and they were the theatre of several civil and religious ceremonies. To prove this, instances are brought of the adoration of mountains which were on the frontiers of countries, and of sacred stones placed also on these frontiers. As the uncultivated ground was called *Hermes*, in process of time the limits of the colossal pillars upon them were called by the same name; and as here religious rites were performed, by degrees adoration was paid to the pillars. These pillars were made in various forms; and hence arose the terms Hermapollo, Hermathene, Hermaphroditus; according to the god whose head was fixed on its top. Instances in great number are given of these pillars placed in various parts of the world; and we have no doubt, that when property in land was established, it was natural to make the separation valid by all that society held most sacred. Hence we are not surprised at finding the images of gods on the limits of territories, just as we do the image of the cross, or of the Virgin Mary, in the catholic countries of Germany, where we pass out of one territory into another; but we apprehend that the worship of these pillars did not originate, as the author supposes, in the desert state of the territories, and its consequent appropriation to religious rites; but that idolatry being previously established, the idols would be placed by states on their frontiers, and by individuals on the borders of their possessions.

We shall not follow our author in his notice of a variety of these stones to be found in almost every country, but just examine the result of his enquiry, which is to explain to us the whole history of Mercury. This god was the son of Jupiter and Maia, that is, of the heaven and earth, the place where they unite being the boundary of our view: he was born on mount Cyllené, that is, on the frontiers of Arcadia and Achaia; was the god of negotiations, being concerned in all treaties of peace and alliances, because

these were ratified on the frontiers; was the god of eloquence, because great discussions took place on the frontiers; was inventor of the harp, and instituted solemn sports, because at the meetings on the frontiers music and sports were as usual as at our country fairs; he conducted the souls of the dead to the lower regions, because the dead were buried on the frontiers near to the statues of the gods; he was the god of trade and merchants, because on the frontiers was a great meeting at certain times of traders: of course it was natural that amorous intrigues should be under his care, as they would be frequent at these meetings; and as in such assemblies there would be sufficient attraction for thieves, it was natural for poor Mercury to have the charge also of that profession. His other qualities may in a similar manner be accounted for, and it was natural that as science improved, this god should be the director of a planet, who is of all others the quickest in its motions.

In the same manner the different qualities of Venus are analysed, which we doubt not originated in the impurities that took place in the temples of Babylon, and are still common in many parts of India. When the uncouth stone, that represented this filthy goddess, was converted by the Greeks into a beautiful statue, the poets sung her praises in a different strain, and the scenes of the brothel were rendered less disgusting by a superior degree of decorum, that attended the rites paid to the mother of harlots. All these rites, according to our author, preceded the worship of dead men deified, but naturally led to it. Thence a variety of religious institutions would naturally follow, according to the heroes which each nation first assumed into its calendar, and death would by its horrors form a just ground for various mysteries. Hence we have the genealogy of each absurdity of the ancients in the following order:

The frontiers of territories gave rise to religious worship paid to stones which bounded them, whence sprang obelisks, pyramids, temples, and altars. Astronomy found it necessary to distinguish the regions of the zodiac, whence arose figures which with the sun and planets became the objects of adoration. Representations of these figures were engraved on boundary stones, and astronomical religion or Sabeism, was formed. The tombs of heroes placed on frontiers, became the spots appropriated to various sports, whence arose the ideas of the seats of the blessed, and various other mysteries. As such rites were paid to the memory of the deceased, less could not be paid to the supposed living gods, and hence

even living kings, as well as dead men, united in nearly the same honours, became all at last to be considered as gods. As the burying places of heroes were conceived to be sacred, and no base wretch was permitted to profane the soil by his ashes, he was removed to a certain distance from it; and hence arose the distinction of the residence of departed spirits in the lower regions, the elysium and the hell of the ancients.

This filiation of the various species of religious worship is made out completely to the author's satisfaction. The proofs of it are ingenious, but very far from being satisfactory. Too much is derived from Grecian lore; and we know that the worship of idols was at its height in Chaldea, when the Greeks were scarcely emerging from barbarity into the first paths of civilised life. The whole of the system falls to the ground, if idolatry took place before these uncultivated limits were established between states. Of this we can entertain but little doubt in our own minds: and we should trace idolatry to a different source.

Primus in orbe deos fecit Timor.

A conqueror insisted on honours being paid in his absence to some resemblance of him, just as the peers of Britain bow to an empty throne, or the papist priest bends his knee to a naked altar. The son found the advantage of the superstition, and the dead hero was deified. The priests soon found an interest in this profitable institution, and the throne and the altar mutually supported each other. The introduction of a single god of this kind became a precedent, and the canonisation of saints in the Romish church is only an imitation of what was done by its prototype, the impious Babylon of the ancient world.

ART. IX.—*Lilienthalische Betrachtungen, &c.* Gottingen. 1805.

Observations made at Lilienthal on the three lately discovered Planets. Gottingen. 1805.

LILIENTHAL will be hereafter celebrated in the annals of astronomy, not only for the discovery of a planet, but for the zeal and industry with which this author has pursued his astronomical researches, the accuracy of his observations, and the acumen which he discovers in his solution of every phænomenon, coming under his notice. One of the planets which make the subject of this work, was discovered by

Mr. Harding, the assistant of our author, the other two were first seen by Piazzi at Palermo, and Olbers at Bremen; and thus in our time the number of our planets has been increased by four new ones, which, from the names of the discoverers, are called Herschell, Piazzi, Olbers, and Harding. The three last are telescopical planets and the magnifying powers of Herschell's telescopes have been applied to them, but not with the success which might have been expected. Hence there exists a species of controversy between our author and Herschell, which is carried on with great good temper and sagacity in this volume, and from one single circumstance it will be evident to all our readers, that the German has a manifest advantage over our adopted countryman.

Herschell in his measurements has generally agreed with the author; but in the cases of Piazzi and Olbers, the difference between them is very great. Herschell took the measurements of Piazzi but three times, and of Olbers but once. On the first of April he made the apparent diameter of Piazzi to be 0″,40, on the 21st, 0″,38, and on the 22d, only 0″,22. Thus in so short an interval the diameter was diminished nearly one half; a diminution which implies a motion in the body not to be reconciled with any other observations, and which would at once remove it into the cometary from the planetary system. The observations of Herschell were made with magnifying powers of 370 and 516, and this circumstance leads to some curious investigations on the powers to be used in measuring these bodies; whence it appears, that from the excess of light in the larger powers more moderate ones are more advantageous.

The magnitudes, distances, and densities of the three planets are given in this work. Future observations will of course make some few corrections; but it is not likely that the errors will be of very great importance. From the calculations, it appears that Olbers is about the size of our moon, being about a fourth larger in diameter than Piazzi, and Harding is the least of the three. If we take the diameter of the Earth at 1719, of Mercury at 608, and of the Moon at 468, then the diameter of Piazzi is to that of the Earth as 1 to 4,88; to that of Mercury, as 1 to 1,73; to that of the Moon as 1 to 1,33: for Olbers these proportions are as 1 to 3,77, as 1 to 1,33; and as 1 to 1,02; for Harding as 1 to 5,56; as 1 to 1,97; and as 1 to 1,51.

From the nebulæ attending two of these planets, it is evident that their atmospheres must be considerably higher

and denser than that of our earth. It is calculated, that the atmosphere of Piazzi is nearly fifteen times denser than that of the Earth, and four hundred and twenty times denser than that of the Moon: the atmosphere of Olbers is about ten times denser than that of the Earth, and two hundred and ninety-three times denser than that of the Moon. The atmosphere of Harding is not so remarkable; but the changes in the appearance of its light indicate that its atmosphere must be denser and more extensive than that of any of the old planets. If the variation in light has any reference to the rotation on its axis, then this rotation may be calculated at about twenty-seven hours, but the observations of our author do not afford us any thing sufficiently decisive upon this subject.

These three small planets are estimated also to be denser than the other planets. Jupiter approaches the nearest to them in this respect, and then follows the Earth. The situation which they occupy in the system, naturally gave rise to conjectures on their origin. The discoverer of one of them considers all as fragments of one planet, and expects that more will be discovered in the spaces between the orbits of Jupiter and Mars. Our author does not accede to this opinion, nor conceive that they were ever united in one planet, moving in an orbit about the Sun; but he imagines that they are the rudiments of a planet, which, by some convulsion, were separated from each other, and thus taking different directions, were formed into smaller planets. Thus, in the chaotic state just before the rotatory motion would have combined them together, some powerful gas operated and dispersed them in their different directions, and this will account for their orbits being so near to each other. If we should discover many more of these fragments, we may form a conjecture on the size of the planet that was intended to occupy the space between Jupiter and Mars, and future ages may witness their re-union, when an orb in that space may excite as much attention as Jupiter or Mars.

Whether the above conjecture is well grounded or not, we cannot abstain from recommending this work to every astronomer, whether he delights most in its practice or its theory. The observations on glasses, and the proper application of high magnifying powers, merit great attention, and the modesty with which the opinion of Herschell is controverted, does great credit to the author. We may add too as no small part of the merit of this work, that, with the excellence of its theory, is united a seriousness of thought and a

sentiment of devotion, which prove, that with the best views of nature, the author is led by all his contemplations 'up to nature's God.'

ART. X.—*Histoire de l'Occupation de la Baviere, &c.*

History of the Occupation of Bavaria by the Austrians in 1778 *and* 1779; *containing the Details of that War, and of the Negotiations arising from it, which were terminated in* 1779, *by the Peace of Teschen. By N. François de Neufchateau.* 8vo. Paris. 1806. Imported by Deconchy.

THE invasion of Bavaria which took place previous to that which we have lately seen terminate in such ruinous consequences to the house of Austria, happened in the years 1778 and 1779. The present work contains a history of that event, with an account of the various intrigues and negotiations which it produced; and the peace of Teschen, by which it was finally brought to a conclusion. The subject had occupied the pens of Linguet, Mirabeau, and Frederic; and the present work would probably never have appeared, if late events had not called the attention to the subject. The history seems to be written with care, and faithfully to expose the different views of the French, the Austrian, and the Prussian governments on this occasion. For the professed politician or diplomatist, the work may have some attractions, but it can excite but little interest in the general reader. The narrative is plain and perspicuous, but there is nothing either in the composition or the events to merit particular notice, or to call either for censure or for praise.

The death of Maximilian-Joseph, Elector of Bavaria, who died in 1777, without leaving any issue, excited the desire of the house of Austria to get possession of his dominions, which had long been the object of its ambition. Maria Theresa, a slave on the decline of life to the puerilities of a superstitious worship, no longer possessed that energy of character which she had formerly displayed. But all her ambition had descended to her son Joseph II. without the correct judgment or the resolute firmness with which it was supported. This prince determined to lose no time in taking possession of Bavaria, either as chief of the empire till the rights of the different claimants were ascertained, or in his own name as heir of Lower Bavaria. The Elector Palatine in the meantime, agreeably to an arrangement concluded in 1774, took

possession of the electorate, and repaired to Munich. But this prince, who was as weak as he was vicious, was soon induced by powerful addresses both to his passions and his fears, to cede to Austria a considerable part of his dominions, on condition of being secured in the possession of the remainder. The house of Austria thus seemed, by the most dexterous contrivance, to have obtained possession of the course of the Inn, of a great part of the Danube, of the passes between Germany and Italy, of the trade in corn and salt which Bavaria carried on with Switzerland, besides an annual revenue of more than six millions of florins. The Austrian government, which had lately become closely connected with that of France by the marriage of the archduchess, the unfortunate Marie Antoinette, with Louis XVI., thought that the French court would throw no obstacles in the way of these ambitious projects and unjustifiable usurpations. But the wily Frederic beheld this aggrandizement of Austria with no small jealousy and inquietude; and he resolved to prevent it either by negotiation or by arms. He immediately makes the most vigorous preparations for war, in order to give the greater weight to his pacific overtures. He at the same time employs every effort to get acquainted with the secret disposition of the court of France. But that court which was, at this moment, about to be engaged in a war with England, and wished to take no active part in the affair, for a long time practised the most wary reserve and the most profound dissimulation. It had indeed secretly determined, if the dispute between the Austrian and Prussian governments should proceed to hostilities, to observe the most rigorous neutrality. But the French government did not wish by an open disclosure of its resolution to favour the designs of the Prussian cabinet. Frederic with all his art could not penetrate the mystery; and he was for a long time irresolute in his military preparations, from his ignorance of the real designs of France, and of the part which she meant to take in case of hostilities between the two rival powers. But the Austrian government was extremely mortified by the notification of the French minister, that his court would maintain the most determined neutrality in the approaching war. Various attempts at negotiation between the courts of Vienna and Berlin were made, various overtures rejected, and all hopes of an amicable adjustment being set aside, both parties resolved to try the issue of the sword. A campaign ensued, which was attended with no remarkable events. There were a few affairs of posts; and a variety

of manœuvres were practised which led to no decisive advantages on either side. In the field of battle the negotiations were not suspended; and this may be said to have been a war in which more paper was expended than powder, and more ink spilled than blood. It was at length terminated in 1779, by a peace, in which Austria agreed to release the elector from the disgraceful convention concluded in 1778, and to renounce for ever all the claims which she had advanced to any part of the succession of the late elector. Some few cessions were made on both sides; and thus ended a dispute, which in other times and under other circumstances would have put the whole continent in a flame. In this almost bloodless war, Joseph II. made his first military *debut;* in which his talents as a soldier seemed on a level with those which he exhibited as a statesman. He was one of those characters which aim at distinction without any superiority of virtues to merit, or any superiority of talents to obtain it. He mistook the desire of celebrity for the capacity of acquiring it; his restless activity was only a sort of feverish inquietude; and his preventive foresight only the most incautious precipitation. His scrupulous attention to the most frivolous details, developed a mind incapable of comprehending a vast whole; and his whole conduct evinced a contemptible puerility of enterprise, and an affectation of greatness without any thing like real elevation or sublimity of soul.

ART. XI.—*De l'Unité du genre humain, &c.*

On the Unity of the Human Race, and its Varieties. Preceded by a Letter from Sir Joseph Banks, Bart. and President of the Royal Society of London. By Frederick Blumenbach, M. D. Member of the same Society. Translated from the third Edition of the Latin, by Frederic Chardel, M. D. 8vo. Paris. 1806. Imported by Deconchy.

THE principal object of this work is to shew that all men, whatever may be their diversity of colour, structure, &c belong to one and the same species; or, in other words, that all the varied ramifications of humanity can be referred only to one original stem, and that the differences which are observable among the scattered portions of mankind, can be ascribed only to the effect of climate, education, food, &c. and cannot be considered as indicating any diversity in the pri-

mitive organization. The reasoning of the author on the subject is very ingenious and satisfactory, but as his work has been long before the public, we shall at present attend only to the preliminary matter which Dr. Chardel has prefixed to his translation of the original.

Man possesses more than any other animal the capacity of accommodating himself to all climates, to all temperatures, to the variations of the atmosphere, and to every modification of existence. He can endure the most excessive heats, and the Greenlander lives in the midst of the polar ice. But his primitive organization is nevertheless liable to receive divers modifications from the circumstances in which he is placed and the objects by which he is surrounded. His stature varies, his skin takes a different hue, its excretions are not the same, and even his character undergoes a change.

The whiteness of the European is not owing to the colour which is reflected by the epidermis, (since it is a transparent body,) but to that which it transmits. The skin assumes a deeper hue in proportion as the epidermis (or outer skin) intercepts a greater number of luminous rays, and becomes entirely black when it absorbs them all. We may distinguish two kinds of colouring; one of which depends on the immediate action of the sun, which carbonises the exterior surface of the common integuments, but which disappears as the heat declines, and is not hereditary; the other, on the contrary, is the effect of temperament, and is propagated for a greater or less length of time, through successive generations, according as the constitution has experienced a more or less radical alteration. It is thus that in Europe, without any change of latitude, we see the skin pass through an infinity of shades, from the lily-white to the colour which distinguishes the temperament of hypochondria. These different shades are effaced with more or less difficulty according to their degree. Diseases, or the action of certain climates will sometimes immediately communicate this tint to the finest skins; this is perceived in different disorders of the liver, which prevent the blood from completely disengaging itself from all the elements of bile. The climate of the West Indies sometimes gives a saturnine or olive hue to the complexion of the Europeans soon after their arrival, even though they may enjoy good health, and have no obstruction of the viscera. It appears then that the colouring principle is the same among all men; and that the skin of the Indians and of other tawny people, differs from that of each other and even from ours only in degree, according as

it exhibits more or less of this yellow, proceeding from an imperfect transmission of the white.

When we remove the epidermis of a negro either by the action of a blister, by fire, or boiling water, its exterior surface preserves almost the same colour as before this operation, but its internal surface differs little from that of the whites. The application of cantharides, particularly on the thighs, often separates this membrane into two laminæ of a thickness equal to the epidermis of the whites. The corresponding surfaces of these two laminæ are part white and part black; fibres of this colour pass through the epidermis, and when it is divided into two layers, appear like so many black spots dispersed over the surfaces which were before in contact with each other, but which are no longer seen on the internal surface of the inferior layer. The analogous part of the superior layer is white, with the exception of the black spots of which we have spoken. The tint, which it receives from the exterior surface, which is black, makes its whiteness appear very superficial. This layer is less transparent, more thick, and more coarse than the epidermis of the whites. By scraping the two layers which compose the cuticle of the negroes, we may give it the same colour as it has among the whites; whilst it is impossible to do this by maceration, whatever may be the vehicle which we employ.

When we reflect that the human complexion keeps continually assuming a deeper hue in proportion as we approach the south, we may be convinced that the climate is the most general cause, and that the action of the sun more particularly determines the effects. We see the same action, independent of every other cause, continually tend to deprive the skin of its natural white; and if the solar rays soon tan the fairest skin, which is one step towards the hue of the Ethiopian, their action continued through several thousand years, may at last convert it into jet black, and render the skin as dense and coarse as that of the negroes.

The tint of people of colour seems an hereditary variety, accidentally produced by the climate which they inhabit; which some trifling circumstance, as the vicinity of a mountain, a more northern situation, a more elevated or a humid soil, is sufficient to diminish or even entirely to efface. Bouger (Fig. de la Terre) observed that the savages who dwell at the western declivity of the Cordillies, are almost as white as us, while, as we recede from this mountainous tract, the Indians resume their copper colour. In the more elevated and

mountainous regions in the interior of Africa, where abundant and continual rains temper the heat and cool the air, the natives are reported to be almost as white as the Europeans. Man is not the only animal whose colour is altered by the climate; almost all the hogs in Normandy are white, black in Savoy, and of a brownish red in Bavaria. Most of the oxen in Hungary are of a greyish white; they are red in Franconia. In Guinea, the dogs and poultry are as black as the inhabitants. If the hair of the negro is frizzled and woolly, if there are some slight differences between his skull and that of the European, we may observe that the climate and nutriment will produce greater changes in animals of the same species. The rabbits and cats of Angola have hair as fine as silk and almost as white as snow; and how many varieties are there in the wool of the sheep of different climates, from the superfine wool of Tibet to the thick and coarse hair of the Ethiopian sheep? We trust that no further remarks on analogies are necessary to show that the different colour of the human animal in different climates, is an accidental and not an essential difference, and that our readers are fully convinced of this scriptural truth, that God made of one blood and produced from one pair all the individuals of every nation under heaven.

ART. XII.—*Alphonsine, ou la Tendresse maternelle. Alphonsine, or Maternal Tenderness. By Madame de Genlis. 3 vols. small 8vo.* Paris. 1806. Imported by Deconchy.

THE most distinguishing peculiarity of modern literature compared with ancient Greek and Roman, is the rage which exists of reading and composing novels. We mean not to attempt a discussion of the origin and progress of this kind of composition, not only because the subject would exceed our limits, but because also it has frequently been done by abler hands. It may, however, be worth our while to endeavour to classify these shadowy creatures of imagination; and in this attempt we shall comprehend under the generic name of novels, all fictitious tales written in prose, whether they assume the form of novels properly so called, of romances, of feigned adventures, or even of allegoric tales. It appears then, that they may all be ranked under one or other of five descriptions, which, for brevity's sake, we shall entitle moral, comic, sentimental, præternatural marvellous, and natural marvellous. Moral novels

are such as in a serious manner exhibit under a feigned history the depravity of the human heart, the loveliness of virtue, the instability of earthly happiness, &c. Such are Rasselas, David Simple, and a few others, comprehending religious and moral allegories down from those of Addison and Hawkesworth to honest Bunyan. The comic species are such as paint human life and manners, as they really exist full of fraud and folly, with a few touches of the satiric pencil. As the first class professes morality in its higher departments, so this professes to instruct us in prudence, in the discernment of character, and in what is called a knowledge of the world, by unfolding the latent windings of the human heart. Among novels of this class, Gil Blas stands very high. By no means, however, will we affirm that either of the above sorts of novels always attain their respective ends. Even Rasselas, with all its beauties, presents so gloomy a view of life, that the reader is put out of humour with himself and with the world, a disposition of mind little compatible with the diffusive complacency of virtue. Gil Blas, on the other hand, relates his tricks and frauds with such a good-natured candour that we love the varlet in spite of his sins, till vice itself becomes an object of merriment rather than disgust. But proceed we to the sentimental class, the gentle tribe of Lauras and Matildas—'quid-quid tenerum et laxâ cervice legendum.' It is needless to enlarge on a sort of novels which form so great a portion of every circulating library. Suffice it to say, with regard to its effects, that the heart may be intenerated too much, that man is born to act as well as feel, and that our sympathy with the really wretched is not always found in proportion to our susceptibility from fictitious distress. The attractions of this species are, however, evident, not only from the multiplicity of novels addressed to the heart, but from the circumstance that even in the other kinds a substratum of sentiment is requisite to catch and to detain the reader's interest. Indeed the most perfect and the happiest novels are such as are a combination of the comic and sentimental. Such are Fielding's, Smollet's, and Dr. Moore's, in which satire and pathos unite their influence. But Fielding's cook-maids, and Smollet's tars would soon disgust without a sprinkling of the sentimental; and even Mrs. Radcliffe's hobgoblins, haunted castles, and 'death-like silences,' would soon scare us into fitful slumbers, were it not that she occasionally directs our eyes to 'the soft green of the soul.' But we have anticipated what we had next to consider, the

romantic class. The distinction which we have drawn of this sort into the præter-natural and the natural is obvious, as the marvellous scenes exhibited may be either præter or rather super-natural, or only surprising, that is, at first sight above nature, but in the end reconciled with her. Of the former kind the Castle of Otranto was the first modern reproduction after the old folio romances. The Old Manor-house by Clara Reeve was among the first, if not itself the first, of what we may call the pseudo-marvellous, and in this kind Mrs. Radcliffe stands pre-eminent, though, if we remember right, she has some ghosts and dead bodies that have omitted to give a satisfactory account of themselves. For our own part we have no objection whatever to a real *bonâ fide* ghost, provided he conducts himself genteelly and takes his leave at a reasonable hour. But to return to the pseudo-marvellous: this likewise admits of distinct shades and degrees, according as the effect of terror when the delusion is cleared up, continues more or less, or passes over altogether into the ludicrous. Thus, when a dead body turns out to be a figure of wax, or a smuggler concealed, we still shudder somewhat at the effect it must have had upon the adventurer who drew aside the curtain or lifted up the pall. But when a monster of a strange and frightful description proves at last to be a flea or a louse as viewed through a solar microscope, or when a hideous ghost with clanking chains turns out to be an ass with fetters on his legs, our terrors vanish and we laugh. This latter may, if we please, be elevated into a distinct class, and termed the comic marvellous. It is a favourite province of Madame de Genlis, as may be seen in her Tales of a Castle. And there, as addressed to youth, it is applied with effect, as it takes away by a simple artifice the great obstacle by which the minds of children are prevented from discerning the wonders of creation, namely, their constant presence and uniformity. But she is fond of introducing the same artifice into her novels and tales, even in scenes of serious pathos: and here we abominate such tricks. What should we think of the play of Hamlet, if the ghost proved in the end to be the image of a magic lanthorn?

We have in a former critique on a work of Madame de Genlis's, given our general estimation of her merits, our approbation of her moral intentions, and our opinion that for the most part she has attained the true moral end of novel writing, that which consists not in a few concluding pages of poetical justice, but in the general impression left upon the reader's mind when he closes the volume. This seems

so obvious a distinction that we should have thought it superfluous to repeat it, had not the misapprehension been so very common of what constitutes the morality of a novel. Richardson, of all novelists, was he who wrote with the sincerest intentions of doing good. But he has in one character exhibited vice so full of sprightly wit and so seductively accomplished, that, notwithstanding his retributive justice, we doubt much if any young man ever read Clarissa Harlowe without occasional longings to shine a Lovelace. Be it, therefore, well perpended, that what is called a *good moral* does not of itself constitute the morality of a tale or play. The latter cannot well exist without the former, but does not necessarily flow from it.

The merit of the present work is not very great: yet it may pass for tolerable where so few are better. The characters are, as in almost all the fashionable novels of recent manufacture, subordinate and subservient to the facts related. They have nothing marked and definite in them, and we are just sufficiently introduced to their acquaintance to take some interest in what befals them. The reader is seldom identified with the hero or heroine, as he is with Booth or Jones. He does not feel for them as for himself.

There is also a glaring defect in the order of narration in Alphonsine. The Countess of Moncalde is slighted by a cruel and faithless husband, till she is tempted to take refuge in the arms of a gallant. She is afterwards inveigled into a lonely castle of her husband's, where she is confined in a subterraneous cavern *thirteen* years! After a few months of confinement she is delivered of the fruits of her unfortunate passion, Alphonsine, whose birth she conceals from her keeper. This 'child of misery, baptized in tears,' is educated by her mother in absolute darkness, learns languages, music, arithmetic, &c. The history of this wondrous captivity occupies a whole volume; but we should have worked our way in the dark with considerable satisfaction and interest, had it not been narrated in the form of a journal written by the Countess and read by her friends after her liberation. Thus knowing previously that all is well at last, we are agitated by no hopes or fears as to her obtaining freedom. We are conducted along a gloomy avenue, but it is rendered cheerful by being 'gilt with the gleams of distant day.'

And here we have an instance of the natural marvellous. Alphonsine had been singing a hymn one day in a particular part of the cavern, which hymn concluded with the

words 'Glory to God!' She immediately heard a soft voice issue from the cavern, and repeat three times 'Glory to God!' This proves to be an echo, and we are informed in a note that there are echoes far more surprising than this, for an account of which we are referred to Bomare's Dictionary. This would be very well, were we reading a book of natural curiosities. But a novel is one thing, and Wanley's Wonders another. A greater natural wonder still is, that Alphonsine and the Countess chose this new situation to sing in on account of the heat of the weather: that the temperature of the air in a cavern of this description should be so much affected by the state of the external atmosphere is astonishing indeed. But we suppose Bomare will give an account of this strange phenomenon.

Some particulars of Alphonsine's simplicity and ignorance are well imagined.

'One night when, according to custom, I passed my hands over her little countenance to endeavour to form an idea of her features, while I was touching her eyes, she asked me what was the use of them; then instantly recalling her words, she said, "Ah! I think I know their use; they were made to weep." Alas! she knew no other use of them. This affecting ignorance, expressed with so much simplicity, immediately drew tears from my own.'

The Countess procures her daughter some roses. Hitherto whatever had gratified her sense of smelling, had been also good to eat, as oranges, citrons, &c. Accordingly these sensations were associated in her mind, and she expresses a great inclination to devour her rose. This may appear fanciful, but we think it is philosophical. A sweet scent to her announced a delicacy to the taste.

When the prisoners are liberated, much that follows is employed in describing the effects which the novelties of nature had upon the mind of Alphonsine. Her simplicity furnishes a fund of matter, but perhaps it is made to continue too long and too undiminished after her being *deterrée*.—Upon the whole, those that are fond of French novels, will do well to read Alphonsine. Its tendency is in every respect unobjectionable, which is more than can be said for the Delphine of Madame de Staël. Madame de Genlis takes every opportunity of inculcating that regard for external decencies which forms so indispensable a charm in the female character, and which the philosophical novelists would teach us to despise as unworthy regard in a great and vigorous mind. Virtue, with them, is not to bridle in, but to throw up the reins of the impetuous passions, a principle

equally, dangerous, unnatural, and absurd. Madame de G. very justly protests against such doctrines. Alphonsine's admirer, Don Alvan, having received a discouragement of his addresses from her mother, runs away with her, and endeavours to procure an acknowledgment and ratification of her affection from herself. Alphonsine shows a proper indignation at his conduct.

'She possessed not the impassioned soul of these heroines, whose inextinguishable love is checked neither by the madness nor by the crimes of a lover, nor by the world's contempt, nor even by the death of a mother. Are we not told that an interesting female must sacrifice to her admirer, reason, nature, reputation, and life? That she must abandon her family, renounce her rank and country, and load herself with reproaches and ignominy in the eyes of the vulgar, and even kill herself, if circumstances require? The lovers of our modern romances resemble in their actions and characters that redoubtable monarch of Asia, the *old man of the mountain*, who, for ever stained with blood, was giving orders for suicides and massacres, and whose edicts were always obeyed. Such is the precise image of the *true love*. But it has been so well exhibited in the events of this age, that it is to be hoped none will dare to present us with more such pictures in future.'

The reader by this time has perceived that in Alphonsine he must expect to meet with much of the improbable and the wonderful. The author apologizes in her preface for the romantic air of her tale, on the plea that she is writing a romance. But who compelled her to write a romance at all? She intended her work, it seems, to be a sample of what she terms *sensitive* education, or education through the senses. If so, the more uncommon the situations, the less applicable is the lesson; and we may answer to her apology in the words of a Latin author:—'Quis te perpulit ut id committeres, quod, priusquam faceres, peteres ut ignosceretur?'

ART. XII.—*Régence du Duc d'Orléans, &c.*

The Regency of the Duke of Orleans. A posthumous Work of Marmontel, Historiographer of France, &c. 8vo. 2 Vols. Paris. 1805. Imported by Deconchy.

IN Dr. Apthorpe's Letters on Christianity, a work which unites in an eminent degree the zeal of a believer and the learning of a scholar with (what does not always fall to the lot of a controversial writer) the candour of a gentleman,

among various excellent remarks on the study and compilation of history, there is one which is so just in itself, so well enforced, and so aptly illustrated, that we wish our limits would allow us to transcribe it entire. It is meant to point out the difference of history, as seen in its native dress of original memoirs, and as decorated by the eloquence of an able compiler. The compilation, he observes, may perhaps be more agreeable in some respects than the original; but can never be so expressive of truth and manners. The one he compares to Homer in the original, where we see a half barbarous poet, painting the manners of a barbarous age with a pencil congenial to the subject and the time: the other to Pope's translation, where the rudeness of the ancient bard gives place to a courtly elegance of composition and to heroes of a more polished cast. He contends that the only legitimate study of history is in original historians; that these are the text of history, and that compilers, however eloquent or sagacious, are only commentators and interpreters. 'To pursue my allusion,' (he adds,) 'when the text is familiar, the commentary is interesting and instructive; and I much doubt whether historic researches are in any considerable degree pleasing or instructive, except to such as trace them from the original source of information. Compilers, indeed, presuppose their readers versed in their authorities; and the investigations into which they are led by the diversity of opinions formed on ancient memoirs, are insipid to such as do not recur to those authentic relations.'

We were willing to place this excellent remark in the foreground of our present article, not merely as applicable in a great degree to the work under consideration, but because the majority of readers, even of such as cannot plead their want of leisure as an excuse, acquiesce implicitly in recent compilations, and never dream of searching into original records and documents. We satisfy ourselves with Hume and Gibbon; but as for Polydore Virgil, or the writers of the Augustan history, we know just so much about them as Hume and Gibbon may be pleased to communicate at the heel of their page.

For this reason we make no scruple of acknowledging, that the present work, notwithstanding the ease and elegance of its style, (and it would be strange if a work of Marmontel's, after three transcriptions, which the editors tell us it underwent, from his own hand, should be defective in these points) would have come in a more acceptable, because a more creditable form, had it been a mere literal publication

of the manuscript records to which he obtained access, with occasional remarks and illustrations. But, taking it as it is, we have to complain that, except in a few instances, we are left quite in the dark as to the source of the compiler's information. The Duke of St. Simon seems to have been his grand guide, and from the active part he himself bore in the continental transactions during the minority of Louis XV. there could not well have been a better. We are told in Marmontel's Memoirs that he obtained permission to consult the manuscript original of St. Simon in the 'Dépôt des affaires étrangères,' and that he made copious extracts from those papers. But except here and there, particularly where the compiler's opinion differs from the memorialist's, St. Simon is rarely quoted, and still more seldom referred to. In a word, we do not recollect half a dozen references to authority throughout the two volumes. Nor can it be said that the author would probably have supplied this defect, had he lived; for the work seems to have received its ultimate revision so early as in the year 1788.

'I had laid it down (says the author in his Mémoires) as a point of honour and delicacy to fulfil in a becoming manner my functions as historiographer, by digesting with care some memoirs for the use of future historians.' We thank the memorialist for throwing new light upon a passage of Tacitus which he has chosen for one of his mottoes. 'Sine gratiâ aut ambitione, *bonæ* tantum *conscientiæ pretio*.' The learned will in future observe that this passage is to be construed, 'Not for the sake of courting interest or favour, but solely as a salvo to my own conscience.' It may be worth the while to inform the reader in an abridged extract from the author's own narrative (Mémoires, v. iii. p. 123.) how he, who had chiefly signalized himself by a few operas and a few love stories miscalled Moral Tales, with some crude articles of encyclopedean philosophy, came to be dignified with the high office of historiographer. A process had been commenced against the Duke of Aiguillon for mal-administration as commander in Britanny, and the only one that ventured to undertake his cause was Linguet, an aspiring young lawyer, but whose talents were not yet formed. This person had drawn up a memorial with which his client was much dissatisfied, and by the intervention of a common friend, the office devolved upon Marmontel, of pruning the luxuriance and digesting the chaos of this juvenile performance, which he performed so much to the Duke's satisfaction, that soon after, at his request, Marmontel was appointed by the king to the office of historiographer, vacated by the death of Duclos.

Such is the distribution of literary honours, and such the rise of this *emeritus* professor of the composition of history.

The commencement of the eighteenth century holds forth a most rich and fertile field for the cultivation of historians. Scarcely have our own eyes been spectators of a more eventful æra. Lord Bolingbroke says, 'There is hardly any century in history, which began by opening so great a scene, as the century in which we live.' The circumstances, which concurred to render it such are so well collected by the elegant writer whom we began with citing, that we shall once more beg leave to make an extract from his work.

'The year 1700 was signalized by a memorable change in the civil and ecclesiastical state of Europe, in a great measure occasioned by the death of eminent persons, who in a manner disappear at once, and leave a vacant scene for new actors. In that year died the electoral Prince of Bavaria, whose demise occasioned the second partition treaty for the dismembering of the Spanish monarchy. The death of William, Duke of Gloucester, July 30, happily fixed the succession of these kingdoms in a protestant line, the august house of Brunswick. In September, died Pope Innocent XII. and his successor Clement XI. opened the way to new discussions of the great questions in theology, respecting Quietism, Jansenism, and the loose morality of the Jesuits. The conclusion of the last age is memorable for the death of Don Carlos II. king of Spain. Incensed at the partition of his dominions, concerted by King William III. and the States of Holland, he by his last will bequeathed his crown to Philip, Duke of Anjou, who was declared King of Spain by the court of France. In the northern kingdoms, this active period brought on the scene two princes, a parallel for the heroes of antiquity, the young King of Sweden and Peter the Great. Lastly, with the new age commenced the kingdom of Prussia, and soon after, within half a year of each other, died the two rival kings, James II. with the genius of the cloister, and William III. with the character of a great politician, a consummate general, and the deliverer of Europe.'

After such a sketch of this period, who can help regretting that no vigorous and extensive work has been raised upon its foundation, but that we must still see it frittered away in paltry memoirs and minute details? A sensible French writer, La Harpe, in his preliminary observations to his Suetonius, observes: 'Our historians have been almost all either gazetteers or declaimers. We have some memoirs which are in general better than our histories, and which may serve to furnish good ones in future. The reason is, that the first of these two kinds of writing is much easier than the other. It is suffi-

ciently easy to accumulate materials; but it must be the hand of genius that raises the edifice. Let us, however, do the present work justice. Though its details are minute and personal, rather than illustrative of events, yet they are entertaining and in some points new. Though its colouring is faint, and the political remarks superficial, yet it is history, and history, as Pliny says, 'quoquo modo scripta delectat.' The *mad pranks*, as Bolingbroke calls them, of the Scotch financier Law under the Duke of Orleans's regency, are clearly and accurately described. The political intrigues of Madame de Maintenon and the Princess des Ursins, the respective petticoat monarchs of France and Spain for some years, under Louis XIV. and Philip V. are related in an entertaining manner. But we differ from the author in supposing that the shameful expulsion of the Princess des Ursins by Philip's second queen, was connived at by the king merely from the supine and uxorious nature of his disposition. She had artfully managed Philip V. under his first wife, and during the interval between her death and his second marriage; and it is the portion of weak minds to rejoice at a change of the yoke, at the same time that they feel it must be but a change. Very little do we find in this compilation distinguished by that nice developement of private motives, which *approfounds* the depths of political intrigue. The best part of the work is that which gives an account of the mock discussions relative to the revocation of that act of Louis XIV. which legitimated his natural children, and enabled the Duke of Maine and the Count of Toulouse to become competitors for the crown. If the legitimation of them was imprudent, the reversion of that decree was surely unjust in the highest degree. St. Simon appears to have acted a very scandalous part in that transaction.

Upon the whole, these volumes contain little worthy of praise and little worthy of blame. They may serve very well as a salvo for the *honour and delicacy* of the compiler, and they may serve his purpose as an assistance for future historians, or a *gradus ad historiam*. But we still maintain that the original records which furnished the materials would have formed a more acceptable offering to the public.

ART. XIV.—*Esprit de Madame De Genlis.*

Beauties of Madame De Genlis; selected by M. Demonceaux. 8vo. Paris. 1806. Imported by Deconchy.

IT has been contended by some that liquids have not the same weight when separated in a small quantity as they have when mixed, and that water in a bucket is heavier than the same quantity in a pond. However this may be, the contrary seems to be the case of moral remarks, sprightly sayings, maxims, characters, &c. when extracted from more extended works. These 'little drops from the sacred spring,' have much *less* weight in their detached independent state than they have *in loco*. The author of Grandison, when his novels first came out, was read by almost every one that could read, and his morality was a particular object of admiration. His vanity induced him to print his moral thoughts separately, and the consequence has been that scarcely one of a hundred readers knows that the book was printed at all. His elegant biographer has lately observed with justice, that Richardson's morality is too little supported by the diction and too dependent upon the incidents and characters to stand alone. Indeed, unless an author's style be remarkable for nerve or point, this will always be the case. It is the character of the person who moralizes, or that of the person addressed, or the occasion which elicits his remarks, and in short, the preceding, subsequent, and surrounding circumstances, which give to moral thoughts their impressiveness and force. Take away the accidents, and you destroy the substance. Still more is this true of portraits and characters, which occupy many pages of the present selection. These, like the former, are diamonds which shine but as they are set. We know but one case in which the *beauties*, as they are called, of an author are really valuable, which is, when a writer has to boast of high merit in particular passages, but, taken throughout, has an immoral tendency. For this reason we think the beauties of Sterne form an acceptable work, as it enables youth to extract the sweets without the poison.

Madame de Genlis has nothing conspicuously brilliant in her moral apophthegms, &c. that should make her an exception, and therefore, in our opinion, the labours of the compiler might have been spared without any regret to the public. The articles are classed alphabetically, and in general selected with judgment; though in a few instances we met with the same thought recurring too nearly in the same expressions.

That the present article may not pass entirely void of amusement to the reader, we shall extract a thought under the title *passion :*

'Every writer is unworthy of the title of moralist, when he maintains that the passions are useful, or when he pretends that there are some passions which cannot be conquered. These common-place doctrines, as dangerous as they are false and despicable, tend only to overturn all the foundations of morality. I have read with much pain, in the work of a woman respectable for her character, and justly celebrated for her writings (Mad. de Staël), the following passage. "Far from me be those harsh maxims of frigid souls and weak understandings. *We may always conquer ourselves ; one is always master of one's own feelings.* Newton himself would not have dared to trace the bounds of thought, and the pedant whom I now mention would fain circumscribe the empire of the emotions of the soul."

'I am of the number of these poor authors so harshly treated in this paragraph. I shall say nothing in my own personal defence against this severe judgment. But was Fenelon a pedant ? Had he a weak understanding, a frigid soul ? His works are full of these *harsh maxims.*

'Why, in the tragedy of Bérénice, is the enthusiasm of the hearers so universal, when Titus says,

" I lord it o'er myself as o'er the world ?"

This verse derives its beauty only from the supposition that the passion of Titus was as violent as possible. In fact, we do suppose it, and every one admits the possibility of a triumph of this kind, because the truth is, that all great souls are capable of exercising a similar sovereignty over themselves.'

In the above passage, Madame de Genlis seems to mistate the question almost as much as Madame de Staël.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 15.—*Le Plutarque des jeunes Demoiselles.*

The Young Ladies' Plutarch, or Abridgment of the Lives of illustrious Women of all Countries; with Lessons explanatory of their Lives and Works. An elementary Work designed for the Use of Young Ladies. 2 *vols.* 12*mo. pp.* 800. Paris. 1806. Imported by Deconchy.

A VERY brief account of the time and place of the births and deaths of seventy-five women, with some extracts from their writings, which shew

——— the very age and body of the times,
Their form and pressure:

such as inflated panegyrics on kings and soldiers, on glory and acquired fortune; the excellence and superiority of every thing French, and the universal empire of France. Of the illustrious characters here introduced, sixty-five are French, most of whom have no higher claim to such a title than that of having composed some rhymes which no one ever thought worth reading. Others cannot even boast of that merit, and are only known as shameless and abandoned courtesans, such as Ninon de l'Enclos, the letters published in whose name were written, it is now well known, nearly half a century after her death.

The narrative of Semiramis is avowedly fabulous, but full as interesting as that of Petrarch's Laura, who is also one of our author's illustrious women. As to that lady, a character of which we know nothing more than what is contained in the poetical effusions of Petrarch, there is no reason why Horace's *Lydia* should not be equally distinguished by a memoir of her life and works. It is indeed time that good sense should take place of poetical enthusiasm, and that the name of Laura should no longer be reckoned as the first ornament of her sex, while (with much respect for the misapplied learning of a northern professor, who has enriched a volume of philosophical transactions with a dissertation on Petrarch's chastity) she only lives in the glittering verses of an amorous poet.

It is worthy of remark, that almost all the women of original

talents, whose lives and works are mentioned in these volumes, have been educated in the protestant religion, which is not unfrequently qualified with the epithet of heresy.

ART. 16.—*Voyage entrepris dans les Gouvernemens Meridionaires de l'Empire de Russie.*

Travels undertaken in the Southern Provinces of the Russian Empire, in the years 1793 *and* 4, *by Professor Pallas. Translated from the German by Messrs. Delaboulaye, M.D. of the Faculty of Gottingen, and Tonnelier, Keeper of the Cabinet of Mineralogy.* 2 *vols.* 4*to. with an Atlas, folio. pp.* 1300. 4*l.* 4*s.* Paris. 1805. Imported by Deconchy.

THESE new Travels of Pallas have been done into English from the German by different hands, none of whom were well qualified by their previous knowledge of natural history to do justice to such a work. Notwithstanding the imperfections of our English versions, however, they are sufficiently familiar to preclude the necessity of an analysis of this French one, which contains very few notes by the translators, and that few of still less importance. The professor travelled from Petersburgh to Moscow, and along the banks of the Wolga to Astracan; thence he crossed the mountains of Caucasus and the sea of Asoph, and passed into Crim Tartary, where the description of his route terminates. To his favourite study, botany, he is always attentive, and his researches have very materially contributed to extend and consolidate the principles of that science. Throughout the whole of his tour, we of course have very ample and correct details on the nature of the vegetable kingdom; some interesting observations also occur on the animal, but the remarks on the mineral kingdom are much more numerous than correct or original. M. Pallas has indeed added a tolerably long dissertation on the formation of mountains, in which he very justly observes that many geologists have formed their opinions of the origin and structure of all the mountains on the globe, from what they have observed of those in their own country with which they were most familiar. This, he remarks, is particularly true of Buffon, who deduced the formation of all mountains from those he observed in France. The author has himself inclined a little to the same practice, in a detailed account of the structure of the mountains of the Russian empire, particularly those of Siberia; but his observations are in general new, and not a little interesting to the mere English geologist, who is of course but little acquainted with those regions. It is to be regretted indeed, that implicit faith cannot be given to his mineralogical discrimination. On the languages of the people who inhabit the provinces through which he travelled on this occasion, he has not favoured us with any important observations, although, if we may judge from the comparative nomenclature of two hundred languages, which he has since published, he is un-

questionably well qualified to extend our knowledge in that as well as every other science. On the whole, if these latter volumes of travels bear marks of the advanced age of the author, they yet contain a vast fund of original and various information, exhibited in a very familiar, miscellaneous manner, which rather improves on a second reading, and conveys still more minute and complete knowledge. The great multiplicity of *unutterable* names renders the narrative of these travels less attractive to all those who read only for amusement.

ART. 17.—*Recueil d'Observations de Zoologie et d'Anatomie Comparée.*

A Collection of Observations on Zoology and comparative Anatomy made on the Atlantic Ocean, in the Interior of the New World, and in the South Sea, during the years 1799, 1800, 1801, 1802, *and* 1803, *by Alexander de Humboldt, and Aimé Bonpland. Part I. with seven Plates. Imperial 4to.* Paris. 1805. Imported by Deconchy.

THE name of Humboldt has become familiar not only in the learned but even in the fashionable world; like that of Rumford, it has been re-echoed by both the little and the great vulgar, and all, without knowing why, have admired they knew not what. Such instances of the spirit of empiricism in individuals, and of frivolity in the public, are subjects well worthy of the keenest lash of the satirist; it is some consolation however that those men who, as philosophers, so far forget their character as to court the fleeting adulation of the popular voice, invariably sink, sooner or later, into a contemptuous oblivion whence they can never emerge. This truth is daily exemplified in various characters, and in none more conspicuously than in that of the present author, whose name had shrunk from public attention even before the publication of his travels. He has therefore very prudently divided the information which he has collected, and the opinions thereby suggested, into separate works, in order to accommodate the public with the choice of purchasing all or only part of his travels, according to particular taste or curiosity. The division, of which the work before us is the first part, is devoted to the illustration of some branches of zoology and comparative anatomy, and is to consist of anatomical observations on the larynxes of monkeys, crocodiles, and birds, with an account of the particular organs of the voice in these animals; description of a species of monkey unknown in Europe, called the lion-monkey, from the similarity of its figure to the king of beasts, rather than of its size, which does not exceed seven or eight inches in length; two new genera of fish of the family of Apodes; and a particular account of the fish thrown from the volcanoes in the province of Quito; all of which are contained in this first part written by M. Humboldt. The second, which is to be exclusively the work of M. Bonpland, proposes to give numerous correct figures of Indian cranes, observations on the crocodile or cayman of Oronoko, and on the alligator; examination of the lamanthin, ant eater, lazy and lama; new species of monkeys, birds, fish, and serpents; experiments on the

galvanic electricity of the gymnote, and on the gaseous products from the respiration of young crocodiles, &c. Some account of the insects and shells of South America will also be given in the course of the work. The plates contained in this collection are very fine, and, we do not doubt, very correct delineations of the several parts designed. To naturalists they are highly interesting, as to them it is very immaterial whether M. Humboldt supposes his volcanic fish to have been boiled in lakes of boiling water, or parboiled in scalding rivers of argillaceous mud, since he has brought to their knowledge the existence of creatures hitherto unknown, of which other philosophers may give a more rational account. That the author has lent a too credulous ear to fabulous accounts of fishy eruptions of volcanoes, can hardly be doubted; and that he has taken the satirical waggery of the Spanish Americans for historical facts is no less certain; still however his ardent perseverance in collecting new subjects of natural history, merits the approbation of the public and the gratitude of naturalists.

ART. 18.—*L'Historien de la Jeunesse, &c.*

The Historian of Youth, or a Selection of memorable Facts extracted from antient and modern History, calculated to fill the Minds of Youth with noble Sentiments and the Love of Virtue; accompanied with Notes, biographical, chronological, and geographical. 12mo. Paris. 1805. Imported by Deconchy.

THIS is a work of which few will question the utility. Those, to whose care the education of youth is committed, well know the value of publications like the present, which give children a taste for reading, which excite their curiosity, and, without fatiguing, furnish their memories with interesting facts, at the same time that, if the selection be judicious, they are the best means of inspiring the heart with the love of those virtues which are the brightest ornaments of manhood. 'Longum per præcepta, breve per exemplum iter.'

ART. 19.—*Vies des Hommes Célèbres, &c.*

Lives of the most celebrated Men of all Nations, to the Number of 453; an elementary Work, forming a Sequel to the 'Plutarch of Youth,' compiled by the same Author, adorned with Cuts. 8vo. Paris. 1805. Imported by Deconchy.

THE same may be said of this as of the former article.

ART. 20.—*Toilette des Dames, &c.*

The Ladies' Toilette, or the Encyclopædia of Beauty, containing Reflections upon the Nature of Beauty, on the physical and moral Causes, which produce Alterations in it, on the Means of preserving it to an advanced Age, on what constitutes it in our Ideas, and on the Attention to be paid to each Part of the Person; together

an historical Review of French Fashions, and Advice on the Subject of the Toilette, on the Principles of the Fine Arts. A Work dedicated to amiable Women. Par A. C. D. L. A. 2 Vols. 12mo. Paris. Imported by Deconchy.

THIS will be a truly acceptable present both to the young and old of the fair sex; to the former, as it enumerates a copious list of cosmetics to increase their personal attractions, and to the latter, as it contains a whole chapter on the possibility of growing young again. Among the cosmetics are the 'balm of Mecca,' whose effects are described by Lady Mary Montague; three different kinds of Lait Virginal; Huile de Cucao, Huile de Berri, Tale, Huile de Tale, Huile de Tartare, Eau des Femmes de Dannemarck, Alun, Eau de Vean, with numerous others, whose various qualities are here specified. After such ample receipts for beauty, it will be the fault of the ladies themselves, if every wrinkle is not removed, and the bloom of youth on the cheek of seventy-five.

ART. 21.—*Essais Historiques et Critiques sur la Franche Maçonnerie, &c.*

Historical and Critical Essays on Free-Masonry, or Researches into its Origin, System, and Design; containing a critical Examination of the principal Works which have been published: as also, of inedited Manuscripts on this Subject, and an apologetical Refutation of the Imputations cast upon this Society. By J. L. Laurens. 8vo. Paris. 1805. Imported by Deconchy.

THE origin of free-masonry, like that of many of the nations of antiquity, is buried in obscurity. To this circumstance it is indebted for the loads of rubbish on which several advocates of the system have had the absurdity to lay the most marvellous foundation. By one writer, the founder of the sect is represented to be Adam, the father of mankind; another, whose zeal was of a more ardent kind, insists that the Archangel Michael was the grand-master of the first masonic lodge; he then recounts as an historical fact, that after the murder of Abel, the descendants of Seth inherited the piety of their father, and were the people beloved by God; and that, in order to preserve the favour of the Most High, they lived entirely separated from their wicked relatives; that the number of the children of God, i. e. true masons, soon diminished by their alliance with the children of men; and that the deluge was sent, in order to punish them for having forgotten true masonry; but Noah and his family being found just, perished not. 'The children of Noah however,' adds this writer, (brother Enoch, as he is called,) 'did not long persevere in the right track; for their descendants, fearing a second deluge, formed the idea of building the tower of Babel in order to take refuge therein. They were bad masons, and were confounded. At length the true servants of God that remained faithful to him,

took the name of Masons, in allusion to the labours of Babel, and the name of *Free* to distinguish them from the others,' &c.

Such have been the opinions entertained by some of the most zealous advocates of masonry. We however shall not waste either our own time, or that of our readers, in refuting these extravagancies, but shall simply state the first introduction of this society into Europe, as given by Mr. Laurens, the present author.

'Free masonry, that is to say, the re-union of those who were engaged in the mysteries of antiquity, and followed the steps of the Egyptian priests, existed in Europe in the most remote periods. The Jews, who in the barbarous ages were the only people that cultivated the arts, sciences, and commerce, without doubt imported into Europe the knowledge of the philosophy of antiquity, which, but for them, had remained buried in the ruins of the east. This knowledge they propagated in all those parts of the west, to which they were invited by the allurements of commerce. The extreme ignorance and barbarism of the age in which they first came to Europe, constrained them carefully to conceal under the veil of emblem that philosophy, at which the gross manners of Europeans would have at that time revolted. Then it was that they conceived the allegory of rebuilding the temple of Jerusalem, which to this day forms the emblem of masonry. From this allegory are derived those technical terms of civil architecture, which form the languages of the different lodges. Yet by one of those contradictions, with which the world abounds, the Jews, the inventors of this ingenious allegory, and to whom we are indebted for the preservation of that philosophy which it contains, have been excluded the society in most countries of Europe.'

The author then proceeds to state that many reasons concur for inducing us to believe that England was the first European country where the system was introduced. The principal of these is the term *franc-maçon*, a term unknown to the genius of the French language, and which, as the author thinks, is peculiar only to the English. We are therefore very gravely informed by Mr. Laurens, that franç-maçon, when translated into English, signifies frank mason; and lest his French readers should not think this derivation sufficiently etymological, he adds, 'above all it ought to be known, that in English the adjective generally precedes the substantive, from which this *conviction* will arise, that the denominations of Franche-Maçonerie, and Francs-Maçons, have been conceived by the genius of the English tongue.'!

Poor Mr. Laurens, how well dost thou understand English! The reader however of our own country, will be not a little amused with the fondness of the author for deriving French words from English roots. In p. 210, he will be told that the *loge* of the masons, is certainly derived from a 'ready furnished lodging;' that the fatiguing quantities of *santés*, with which masonic banquets are surcharged, proceeds from English *toasts*; and that the grossness of this practice which has been introduced into France, corresponds too well with

the taste of the English nation not to attribute to them the honour of its invention. Such then is the opinion of Mr. Laurens respecting the origin of masonry in England and in Europe; its end, as given in p. 28, is the true worship of God, fidelity to our sovereign, and charity to our neighbour. The Abbé Baruel, in his Memoirs of Jacobinism, published about eight years ago, sufficiently proved how these objects were perverted, and that the words liberty, fraternity, and equality, so often in the mouths of free-masons, had for a long time been invented, in order to become, at the end of the eighteenth century, the rallying signals of the Jacobins. Our author does not deny this statement of the Abbé's; he says it may or may not be true; but he assures us, that it was unknown in the order to which he belongs.

We shall not detain our readers any longer on this subject, but shall conclude this article by recommending the perusal of this work to those who are fond of mysteries and secrets; yet we must apprize them that they must not expect the discovery of the grand secret, Mr. L. having on this head observed the profoundest silence.

ART. 22.—*Le Suicide, ou Charles et Cécilie, &c.*

The Suicide, or Charles and Cecilia, by Madame Fleury, Author of Montolais and Helena, D'Herbert and Virginia, &c. 3 Vols. 12mo. Paris. 1806. Imported by Deconchy.

CECILIA is in love with Charles. Charles is married to Julia, whom the author dispatches by making her kill herself in consequence of remorse for having committed adultery with Monsieur Clairville. Her loss is soon forgotten and the lovers are united. 'Charles paid the last homage to Julia; he shut himself up in his closet, took her portrait, covered it with kisses and tears, locked it carefully up again, and, fixing his seal upon his writing desk, wrote to M. and Madam D'Arlis a letter of great tenderness, requested their consent to his marriage with Cecilia, and implored their blessings, as he regarded them as his parents. They quickly return a satisfactory answer, and write letters of congratulation to the family of Blondel, and all parties are satisfied.

'Cecilia soon recovered her health, and preparations were made for her marriage. The happy day at length arrived, when our heroine became the spouse of him who had cost her so many tears. Her beauty and affability merited the love of her husband, who regarded her perhaps with more affection than Julia. He indeed preserved the *remembrance* of the latter, but did not suffer it to *interfere with his happiness*. *A fine boy came* at the end of the year to augment the delight of this lovely couple, and they afterwards had many children, who all resembled their parents;' of whom we now take our leave, wishing them all the happiness a bounteous author can bestow.

ART. 23.—*Contes Moraux pour L'Instruction de la Jeunesse, &c.*

Moral Tales for the Instruction of Youth, by Madame Le Prince de

Beaumont, extracted from her Works, and published for the first Time in the Form of a Collection. 3 *Vols.* 12*mo.* Paris. 1806. Imported by Deconchy.

AN entertaining and judicious selection.

ART. 24.—*Traité d'Education physique des Enfans, &c.*

A Treatise on the physical Education of Infants; to which are prefixed, Instructions on Convulsions, and on the Means of preserving persons of both Sexes from them. By Doctor Sacombe. Paris. 1806. Imported by Dulau.

THE English are not the only people who are duped out of their money and their health by the plausible or impudent pretensions of quackery, pre-eminent as we fear they are in credulity and liberality of this sort. In his advertisement, *le Docteur* Sacombe very sagely remarks, that the accoucheur, being the person who views the operation of moral and physical causes, during pregnancy, on the organisation of the embryo; who observes the mode of its passage from the uterus, receives it, and gives it, as it were, the first impulse to life, is necessarily much better qualified than any other man, to understand and to cure the diseases of children. This inference is perhaps rather convenient than strictly logical; but it serves to announce that *le Docteur* is a priest in the temple of Lucina. The instructions respecting convulsions which follow, consist chiefly of short observations, extracted from about a hundred authors, from Hippocrates down to Dr. Sacombe; but which apply to *tetanus*, and other convulsive diseases of adults, as well as to the convulsions peculiar to children. Having perused these through forty pages, we arrived at a more extraordinary piece of sophistry than even that which the advertisement contains. The author observes, that flowers of zinc, and other excellent antispasmodics, cannot surely cure convulsions which originate from constipation alone; nor can musk and camphor subdue those which arise from acid impurities in the stomach; and castor oil, &c. so far from removing convulsions, which are produced by flatulency, will tend to increase the source of irritation. From these truths, which plainly evince the necessity of varying the remedy with the various causes of the disease, the author deduces this singular conclusion: 'These reflections will, no doubt, be sufficient to convince tender and enlightened parents of the necessity of one general, simple, and methodical mode of treatment, and of adopting an antispasmodic remedy, which may, in all cases, fulfil the indications, and subdue the mobility of the nerves!'—Accordingly, we are immediately informed, that *the* ANTISPASMODIC MEDICINE is only to be had of *Madame* Sacombe, à Paris, rue de la Tixéranderie, No. 67, &c.; a medicine which has been well known in either hemisphere for upwards of twenty years, &c. P. 44.

In the short treatise on the *education physique* of children, there are some rational observations, conjoined with a greater number of

prejudices and absurdities, but conveyed in that lively and poetical style, which French writers have the peculiar faculty of assimilating with grave subjects. The author affirms, that it is dangerous for a child to sleep with its nurse, or any adult person, because the nurse or adult will insensibly rob it of its vigour, as parasitic plants feed and flourish on the substance of those to which they attach themselves. For what is life? 'La vie est ce fluide éthéré, ce feu élémentaire, acide et phosphorique, en un mot cet ocean de lumiere, dans lequel nagent tous les mondes, qui du sein du soleil, sa source féconde, vient inonder la terre, &c. Animaux, végétaux, mineraux, s'animent, végètent, s'amalgament à mesure qu'ils sont saturés de ce principe vivifiant.' P. 60.

A certain portion of this principle is possessed by every creature which comes into the world, and 'life consists in the constant evaporation of it, more or less rapid according to circumstances;' and as this principle has, like heat, a tendency to equilibrium, if an older animal lies in contact with a younger, the latter necessarily communicates to the older a portion of its superabundant vitality. Therefore it is dangerous, &c. Q.E.D.

After having given the reader these specimens, we leave him to judge of the physic, the logic, and the philosophy of *le Docteur* Sacombe.

ART. 25.—*Histoire de L'Astronomie, ancienne et moderne, &c. History of Astronomy, antient and modern. By J. S. Bailly. 2 Vols. 8vo.* Paris. 1805. Imported by Deconchy.

THE name of Bailly is well known in the astronomical world from his excellent history, and in the political world from the part he took in the French revolution, his popularity at one time, his subsequent fall, and lamentable death. His history was first given to the world in five volumes quarto, too voluminous for one, and too expensive for another class of readers. To abridge such a work would have been an useful undertaking, but the French editor of this publication has performed a better task, and if he disclaims any merit on this account, we may allow much to his modesty, at the same time that we would bestow on him the palm for real and useful industry. He has given in two volumes octavo, the substance of Bailly's work, in the words of Bailly himself, those parts only being omitted, which would not be interesting to the generality of readers.

Of the five original volumes, the last contains too much scientific matter, and matter foreign to the object of this work, to be adopted in it. Of the other four volumes, the essential facts given in them are all faithfully preserved, the reasoning and conjectures founded upon them are admitted with that caution which the size of these volumes made necessary. Abstract calculations and whatever might deter the general reader from perusing the work, are omitted. In fact it contains the substance of Bailly's history, affording sufficient information for those who are not very deeply versed in philosophy,

and communicating in a very pleasing manner general knowledge of the principal topics in the science of astronomy.

The French excel much in this art of communicating knowledge, and it is an art by no means to be neglected. A few only can extend the bounds of science, but why should their discoveries be confined within a narrow circle of readers? The French have their abstruse writings as well as any other nation; but they have the happy talent of diffusing knowledge beyond any other nation. The universality of their language is greatly in their favour, and the person who abridged this history of Bailly, has the satisfaction of knowing that it will be read in every part of Europe. Thus the fame of his favourite astronomer will be extended, and the labours contained in his five volumes, will no longer be confined to the studies of the curious and the scientific.

It is needless to enter into the detail of this abridgment, as it would contain the history of astronomy, from the earliest to the present times, and besides, the contents of the greater volumes have been sufficiently criticised since their first appearance. Nothing is omitted which can interest the general reader, and they who have studied astronomy as a science, will with pleasure pursue its history in this abridgment. We could have wished that the editor had considered the improvements in astronomy since the time that Bailly wrote; but as he professed only to follow his author, we are to thank him for what he has selected, rather than blame him for not having added more to the original history.

GERMANY.

ART. 26.—*Die Alterthümer der Mannussöhne, aus der feder des Grafen R. C. zur Lippe.*

The Antiquities of the Sons of Mannus. By the Count de Lippe. Leipzig. 1806.

THE count is a better patriot than antiquarian, and he is one who is fond of praising the past, of which he knows but little, by way of censuring the present generation, of which perhaps he knows too much. He remains firm to the supposed excellence of ancient manners, when fidelity and truth were the characteristics of his nation. Unfortunately for the author, he does not seem to have attended to any thing that has been written by his cotemporaries on this subject, and German, Scandinavian, and Gaelic antiquities are perpetually confounded together. Every source is the same to him; the limits of German antiquity are undefined by him, and the institutions of the middle ages, such as the Hanse Towns and the orders of knighthood, are brought without reason into the picture of the original founders of his race. It is not to be wondered at then, that we continually met with erroneous conceptions, such as that our remote ancestors worshipped the one true God under the name of Tuisco; and under the name of Mannus they represented Adam, the original

father of the human race. Germany was peopled very early after the confusion of tongues, by Aschkenas, a son of Gomer. The Germans set so great a value upon the shield, that in all their songs their kings were called Skjoldunger, that is, Shield-bearers. The Germans adored the seven planets, the religion which they received from Noah and Japhet. Freeholders had the right of appearing in the general assembly, before the state of the burghers or peasants was admitted into it. But the author does not recollect that in this, as in many other instances, he produces no proof of his assertions. When were the states of the burghers and peasants introduced? The author attends more to morality than to history; his reflections are noble and pious, he turns with horror from the corrupted manners of the present race, to raise to the skies the innocence, simplicity, and pure virtue of their rude forefathers. Unfortunately for him, these pretended virtues have been estimated by more accurate enquirers, and in the present day he might have employed himself better in pointing out the benefits of civilization, and the advantage of living when such improvements have been made in arts and science, over a life spent in the woods in the midst of grossness and barbarity.

ART 27.—*Struensee, eine Skisse, &c.*

Sketch of the Life of Struensee, by H. H. L. von Held. 8vo. Berlin. 1805.

THE fate of Struensee, who once held the post of first minister of Denmark, and whose fall was connected with that of the unfortunate Matilda, a princess of the blood royal of England, is well known to all our readers; and on taking up the present work, we flattered ourselves that time had brought to light some new circumstances relative to this extraordinary character. We were soon released from this mistake, and instead of the life of Struensee of Denmark, we found that his brother had furnished the materials of this work. Struensee, our hero, was of the class of *Gelehrters*, as they are called in Germany, or of literary men, from which he was transformed into a political character, which he lost by his brother's melancholy fate; thence he was, after some time spent in retirement, converted into a commercial man, and he became the head of a bank at Elbingen. This situation he quitted to be placed at the head of the customs and excise in the Prussian dominions, and this post he held with great credit to himself, and the unbounded confidence of his sovereign, to his death.

Such a situation does not promise much of very great importance to the general reader; and what might be beneficial to the statesman, is omitted, from the apprehension that this is not the time to give a proper detail of his actions in a political department. Struensee had certainly a head for business, and he conceived it possible to introduce regularity and order into his department, yet, acknowledging the necessity of reform, he left the Augean stable to be cleansed by others. The author accounts for this from the dread which his hero

entertained of the power of public opinion; anticipation, if he moved, of his brother's fate; a certain degree of misanthropy, and complete scepticism on the possibility of improving his fellow creatures. This misanthropy guided him very strangely in his conduct towards the officers in his department. He gave himself not the least trouble about them. Whether they succeeded or were ruined; whether they were respectable or contemptible, industrious or idle, it was all the same to him. Merit never assisted, nor demerit lowered any one. Scarcely was he acquainted personally with half a dozen persons in the offices nearest to him; the rest he never saw, nor did he even know their names. It was not pride nor the spirit of aristocracy which occasioned so strange a conduct: it arose entirely from contempt of mankind, and coldness of heart. Great faults that passed immediately under his eyes, he would scarcely notice, or if an inquiry was to be made, he would throw all difficulties into the way, and then make the bitterest jests on those who conducted the inquiry. It may easily be imagined that such a character could not be beloved, and it scarcely seems necessary to employ so many pages on his life.

But this unhappy misanthrope was not free from the vices attaching so generally to ministerial characters. He could prefer his relations to posts of profit, though they had no pretensions from merit; and he vindicated his conduct, by saying that it was natural and necessary, and nothing else but what was done by every public man in the world, and that others in his place would have done much worse. Yet with all these drawbacks we are told that Struensee was a valuable character, that he possessed the noblest sentiments, that he was incapable of meanness, and was devoid of selfishness. A proof of the latter is the small sum left by him at his decease, only about a hundred and twenty thousand rixdollars, a sum which much disappointed the expectation of the public.

A negligent public officer is no uncommon thing, but whether they are misanthropes, or fond of the pleasures of society, they ought to be held up to the indignation of the public. The author was a friend to his hero, but he has painted him in such colours, that no one will respect his memory; and as he has given us no information on the nature of the departments over which Struensee was placed, few persons will take an interest in the perusal of a life capable of affording so little of either instruction or amusement.

ART. 28.—*Zweckmässige vorkehrungen gegen die ausgebrochene getreide theurung, &c.*

Animadversions on the Scarcity of Provisions, and Means of preventing it in future.

ART. 29.—*Ein sehr leichtes mittel wie rittergutsbesitzer, &c.*

A very easy Method for Landholders and Farmers to give Bread in the cheapest Manner to the Poor.

THE above works on the scarcity of provisions, and the remedy

against this evil in future, are a small part only of the number of writings, which this subject occasioned in Germany as well as in England. The same absurdities issued from the press and the pulpit in both countries. Every one, who was not concerned in the raising of food, or in the sale of it, could easily see the disagreeable effects of the dearness of provisions, and point out a remedy at the expense of the landholder, farmer, miller, and cornfactor; but, if the same remedies had been proposed for the dearness of cloth, shoes, sugar, and similar articles, all the dealers in these commodities would have been in an uproar, and exclaimed against such illegal interference. The first of these publications has found out an easy remedy against scarcity: it is simply to establish magazines in every district; to have in them a stock of provisions sufficient for a half year's consumption; to dole them out when they should arise beyond a certain price, and thus plenty would remain for ever in the country. Unaccountable illusion! What will be the expence of erecting these magazines, providing officers to inspect them, and purchasing the provisions? Are they likely to be so well preserved as in the barns of the farmer, who has an interest in preserving them, and who in fact is obliged, for the supply of his own wants, to bring them forward little by little to market? The barns and yards of the farmer are, we assert it, the best repositories for the corn; the less the government of any state interferes in it, the better; and the experience of our own country, when the council took the providing of it with corn out of the hands of the regular merchant, and thus prodigiously enhanced its price, may teach other nations, that the only way to obviate the evils of famine, is to leave the supply of the markets unrestrained by either checks or rewards.

If the erecting of magazines would be a most expensive way of supplying the country with corn, the mode proposed to alleviate famine by the divine in the second of these works is fraught with every species of absurdity as well as of mischief. Under the appearance of regard for humanity, is couched an encouragement to indolence, impertinence, and every evil propensity of our nature. The landholder and the farmer are, at the time of harvest, to throw away bountifully their sheaves to the hungry; at the time when labourers are most wanted, they are to be filled with food without labour. If Providence sends an abundance, it does not follow that it is to be dissipated without foresight. In his zeal for humanity, the preacher forgets that some charity is due to the farmer, and if he is to pay his rent and his taxes, he can no more distribute his sheaves than the preacher call in all the vagabonds of the district, to divide with them the profits of his benefice. We have happily got the better of our scarcity, and also of those dreams of benevolence in soup kitchens and similar devices, which to relieve one class the most undeserving, brought great distress upon the industrious housekeeper, who was only just removed from the necessity of applying to them for relief. But this German divine has gone out of his sphere, and he should have reflected, that his mode of talking was calculated not only to increase discontent and to encourage idleness, but absolutely to make famine perpetual.

ALPHABETIC INDEX

TO THE

AUTHORS' NAMES AND TITLES OF BOOKS.

W. Flint, Printer,
Old Bailey.